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LIFE AND LIGHT

FOR

WOMAN.

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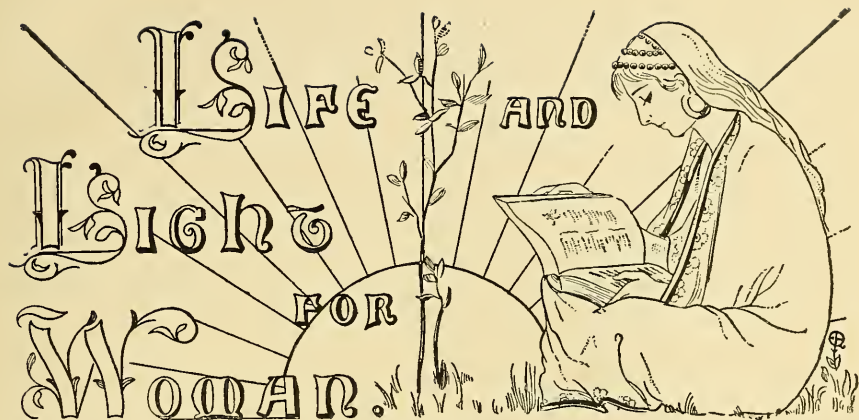
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VOL. XXVI.

JANUARY, 1896.

NO. I.

Expect Great Things from God. Attempt Great Things for God.

IN making New Year's visits the Chinese have a favorite phrase, "New year—new joy." In its first visit for 1896, LIFE AND LIGHT wishes new joy to all its readers. New joy in ministering to Christ's little ones, in dependence on the Holy Spirit's aid, in Christian fellowship, in communion with the Father, in the blessedness of giving, and in love to Him who prayed for his disciples that his joy might be fulfilled in them.

THE Week of Prayer is at hand. Let none of us forget that the place of prayer is the place of power, and that the Lord in providing large blessings to his people has said, "I will yet for this be inquired of to do it for them." In these days of anxiety and suspense for our missionaries and native Christians in Turkey and China, when our desire to help them is so great and our power so small, it is especially sweet to remember that swifter and surer than by the lightning's message we can reach them by way of the Throne.

Mr. Puddefoot, in speaking of Christian giving, says:—

TAKE the brightest view that we can of it; pile up the gifts to home and foreign missions, add all the expenses of the churches for all departments, add \$34,000,000 for gifts this year to colleges,—and then remember that two cents per day from every church member in the United States would come to more than the whole amount and leave millions to spare.

SAY yes to God ; that is consecration.—*Hannah Whitall Smith.*

DUTY makes us do things well, but love makes us do them beautifully.—*Phillips Brooks.*

Miss Child, who arrived at Port Said on the 23d of October, seems to have met there her first glimpse of unadorned heathenism. She writes :—

THE coal barges came up with coal for the ship, and in them such looking creatures ! I think we might call it our first contact with unadulterated heathenism. Men (I hope there were no women) dressed in one garment, which came to their knees, and ragged cloths on their heads, all in such filth as I never imagined.

As I watched them rushing about carrying the coal into the ship, shrieking and yelling like veritable imps of darkness, I wondered if they could be made over into really refined men and women. Then I remembered James Dube, and Umcitwa, and Yona, and I said to myself the gospel can make over even these. We were glad to turn away from them to watch the boys in the water, anxious to dive for pennies that the passengers threw out to them. Their shining, brown bodies, glistening in the sun, looked so fresh, and pure, and clean by contrast ; and I thought work for children is really hopeful, and I am glad that so many of our Woman's Board missionaries spend their time with the boys and girls before they become hardened and crusted over with sin and wretchedness.

MISS ABBIE G. CHAPIN, of Tung-cho, gives us the following contrasting pictures. One is of a winter's day about fifteen years ago : "My mother had taken us children for a walk, and we had stopped to slide on a pond, not far from home, while she talked to the women and children who had gathered to watch us. We soon came to her quite ready to go, for at the other end of the pond we had seen what was no new sight to us, but still one that always made us sad. A little upturned earth in the side of the bank, a few torn fragments of clothing, and the remains of a tiny body, left by some hungry dog who had made a raid on the little grave. 'But, mamma,' we asked, 'why don't they bury them deeper, so the dogs can't get at them?'

" 'Because they are girl babies, and the poor mothers think that unless they are thrown out in this way when they die, to be eaten of the dogs, they may come back to them in another body, or else their spirits will come and haunt them. It is common for them to mutilate the little bodies, hoping that the child's spirit may not be able to recognize its own body, and so not know to what family it should return.' "

The other picture is brighter: "A few weeks ago we were invited to come to the funeral of a baby girl,—the only child of one of our Christians,—and as I climbed the bank to the house (the very bank which had been the background of the other picture), I could but bless God for the contrast. The rooms were bright and clean. The little body was neatly and carefully laid out, waiting for the coffin which an uncle had gone to buy. A group of sympathetic friends sat about speaking words of comfort to the sorrowing young mother; but she smiled sweetly through her tears as our own dear native pastor spoke so earnestly and beautifully of the Christian's hope and of the home beyond.

"A group of heathen neighbors lingered about the door, wondering at the unheard of sight—a funeral, a coffin, words of sympathy, tears; and all for a wee, sickly, baby-girl."

As a result of twenty-five years of labor in Japan, there are now in that country four hundred Protestant churches, fifty Young Men's Christian Associations, fifty-seven Christian Endeavor Societies, eighteen circles of King's Daughters, and six Home Missionary Societies.

JAPAN.

THE TEMPLES AND PALACES OF KYOTO.

BY WILLIAM ELLIOT GRIFFIS, D.D.

THE Japanese pulse quickens and the eye sparkles at the mention of Kyoto. Eleven hundred years, a millenium and a century, is the age of the mountain-girdled city. For so long has it been the political capital of Everlasting Great Japan. It is still the religious metropolis.

This heart of the empire lies between vertebræ and ribs of mountain ranges that run from tip to tip, and cross from side to side of Hondo, the main island. Great river arteries flow through and around it. Both the Pacific Ocean and the Sea of Japan are but a few leagues off. Lake Biwa, with its heaven-blue waters, edged with castle towns, mulberry plantations, and terraced hills, is but a suburb. The city is easily accessible to the regions around that are classic in history and rich in products.

Begirt with the new jewels of steam and electricity, with railway stations and arc lights that turn night into day, arrayed, but not overdressed, in things modern, Kyoto is still the metropolis of Nippon. It is among the first in the world's list of fair cities.

Beautiful for situation, the joy of the whole empire, this city is also rich in names. Héi-an-jo, the castle of peace; Miako, the capital; Kyoto, the

premier of municipalities; the blossom capital; the ninefold circle of flowers; Sai-Kyo, imperial residence; Kyo, first city or capital,—these are found in poetry and prose.

When first laid out, in the days when our Teutonic fathers were, for the most part, unlettered pirates and savages, the City of Peace was nearly as square as a chess board.

The Mikado's palace stood on the north side facing the sun. Fronting and leading to it, was an avenue two hundred and eighty feet wide. This ran clear down to the South gate of the city. On nine wide streets fell daily the shadows of the sun's rising and setting. These crossed the city and averaged over one hundred and twenty-five feet in width. Their names, Ichi-jo, Ni-jo, San-jo (No. 1, No. 2, No. 3, etc.), became those also of noble families, just as in Europe, the titles of dukes and earldoms are associated with their geographical origins. The present empress Haruko is of the princely house of Ichijo (First Street). The most famous castle in Kyoto is that of Nijo (Second Street). The dowager empress is the sixth daughter of Naotada, of the house of Kujo (Ninth Street). Of the eleven peers ranking as princes, four take Kyoto street names as those of their family origin.

Despite the vicissitudes of war, fashion, fire, famine, and the introduction of modern and western machines and notions, Kyoto is much the same unique city as of yore. It is the one which, in Japan, suggests the past more than the present. It is a city of magnificent distances, like Washington of the old days, but its streets are straight and its blocks are square, as in Philadelphia. For so ancient a dwelling place of civilized men, it appears at first startling that so few monuments of the middle or early ages are preserved within its limits. Few, indeed, are the architectural relics that are three centuries old. Yet this is the general character of all Japan. The tooth of time does not reveal its jagged gnawings, nor does the slow moldering of stone carvings show in this land of moisture and woodwork.

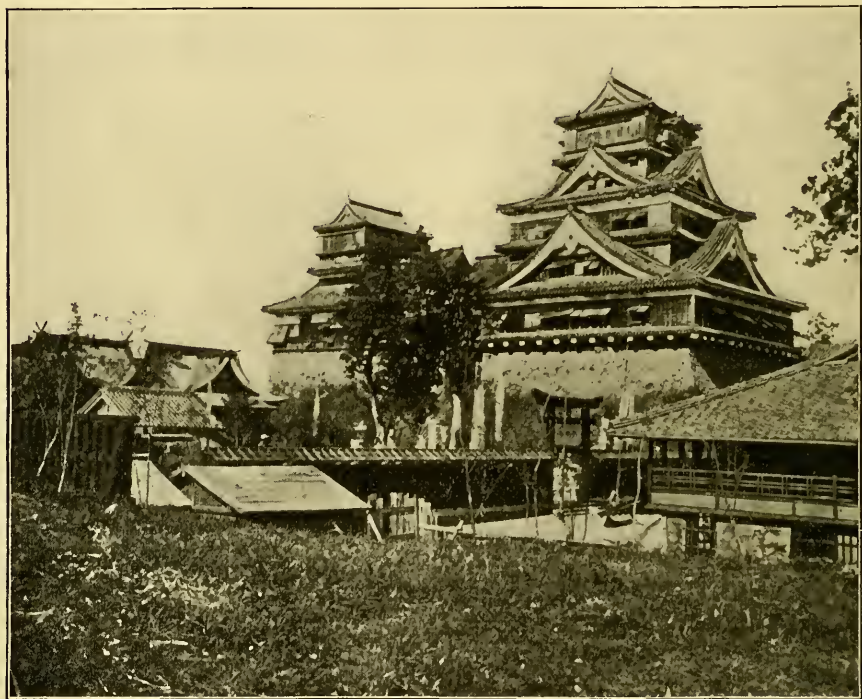
Compared with the stability and massiveness of European thoroughfares, where one can worship, eat, moralize, or amuse himself in edifices that were old before Japan was heard of in Christendom, this seems strange indeed. A Japanese city, despite its regularity and cleanliness, seems at first view only a temporary and fortuitous concourse of roofs and shanties, dominated by the great sweeping tile roofs of temples. The permanent things are rather in the dynasty, in the national literature and the "winged words" that still fly. Here in Kyoto were written those verses and romances—mostly by women—that seem deathless. Ink and paper, thought and fancy, have been proof against fire and decay. Kyoto is the scene and the subject,

and the place in which were penned those famous stanzas and *monogatari*, which have embalmed as in transparent amber the story of the old days of splendor. Centuries after the temples and palaces in which they wrote have been lost in fire, that wondrous age of classic literature, culminating in the thirteenth century, which the women of Japan did so largely create, still lives in the popular mind. It is *old* Kyoto that sentimentally dominates the nation.

The chief night-blooming flower, the perennial day product of Kyoto, is fire. Most old Japanese cities were wholly burned to a level once every seven years. On the flat waste of ashes, the mud-clad and fireproof store-houses stood like chessmen on their squares. These have preserved the heirlooms and precious works of art in which Kyoto is still rich. There are singular harmonies between Buddhism and Japanese civilization. In its teachings all is impermanency, life is a dream, nothing is real. Earthquake, fire, and flood, destroyed continually the things material, while agnostic philosophy left nothing real, true, stable, or enduring in the mind. Hence the eleven hundred years of Kyoto's history, in uprearing and evanishing, is one like that of frostwork and sunshine. Strata upon strata of ashes, many feet deep, make up the city's soil. Japan is a land of cities without cellars. Subterranean house storage is unknown. In continuous succession and alternation, that reminds one of ebb and flow, the storm cloud and the blue empyrean, is the story of the wooden city.

Akin to this waxing and waning, is the procession and recession of nature *versus* art, and of meadows as against streets. Again and again, when the city's fortune ebbed, have the market gardens taken the place of human dwellings. Anon, when population multiplied, mats and roofs,—the chief things in a Japanese house,—have routed the radishes and eggplants. Then tiles glistened where vegetables grew, and fire-guarding buckets and brooms, instead of bamboo fronds, cut the sky line. Completely enfossed with water, from the Yodo and Kamo rivers, like a city in Holland,—one of the hundred points of resemblance between things Dutch and Japanese,—the Kyoto contractor never lacks water whether for transportation or for irrigation. Ringed about with evergreen mountains and unfailing moisture, Kyoto is ever fresh, clean, and beautiful. Its scenery is ever inspiring, its women the fairest, its streets are cleanest, its ancestral, political, and poetical associations the richest. So, doubtless, have thought both the happy native and the scholarly alien, who this year have visited the National Exposition. Alas! also its superstitions are among the strongest, its priestcraft unsleeping, and its licentiousness and wickedness equal to those of any city of its size in the empire.

As survivors or successors of famous originals, there still remains by the waters of the crystal Kamo many a sacred edifice. Chief of these, for the Mikado is the alleged and designated Son of Heaven, is the *Dai-Ri*, or imperial palace. The six-gated and neatly banded and painted wall of earth and plaster incloses as many acres as there are letters in our alphabet. Within the lovely maze of fish-ponds, gardens, and groves, are the august edifices for the emperor and his mother, and the halls of audience for



A CASTLE.

emperor and empress. All these, with their partitions and screens, are magnificently decorated, according to the old canons of native art.

We can speak of one point only in the varied richness of that symbolism, which the native artist and builder is sure to suggest. Everything in Japanese art means something, and its study affords keen pleasure to the student. The flight of steps, leading to the hall of audience, called the "Blue-Heaven-Mysterious-Presence," eighteen in number, corresponds to the official de-

grees of rank. Those not entitled to stand even on the lowest step were called *Ji-gé* (down on the earth folks), while those permitted to enter the columned hall were called "Heaven-place men." When one thinks of the vast number of handsome forest trees necessary to make the Mikado's palace, he recalls "the house of the forest of Lebanon."

Yet the imperial apartments suggest simplicity rather than luxury. It is in the cool, airy halls of the great Buddhist temples, so august with their gilded columns, fretted ceilings, and altars blazing with gold, that one recalls the shields, vessels, and trophies made from David's spoil, which Solomon hung up in the house of Jehovah at Jerusalem.

In the Phoenix temple, the silver and the golden pavilions, the crimson pagodas, and other ornate edifices associated with Japanese history, song, poetry, and legend, one can spend many a day of pleasurable visits. Especially is this true if time be plentiful, and the demons of haste be as boldly fought as were the tusked *oni* and hairy giants (who lived over the hills yonder) by Watanabé, the archer, centuries ago. Yet to whisper the plain truth, good reader, Buddhist temples, so astonishingly numerous in Kyoto, are really very monotonous to "do." They soon become tiresome to the average visitor. Even when you know the sects—as numerous, as quarrelsome, as absurd as in the Christian or Mahometan world—and can distinguish their differences in doctrines, altars, symbols and decorations, as easily as you discriminate a Jewish synagogue from a Romish church, the work of visiting every one of them is a weariness to the flesh. What if one have 33,333 gilded images of saints and gods, another archer's targets and old war relics, another a metal Buddha or bronze idol higher than a telegraph pole, another a colossal marble tortoise, another a famous artist's paintings, or still another thick cables nine fathoms long made of women's hair—the offering of devotees to drag the carpenters' and masons' carts? Even then, the eye and limbs weary of the monotony, and a sense of wearisome disgust that Buddhism seems always to create in a western mind settles upon one. Latest of all, we may see the specimen of modern art and enterprise in the great Eastern Honguanji temple. This was dedicated April 19, 1895. It took fourteen years to build it, and it cost several millions of dollars. The hydrants, electric lights, excursion railway trains, etc., show how the higher aids of western sciences and civilization may be made tributary to heathenism.

One edifice, built by the early emperors, but long since made the residence of the Tycoon's agent, is the Castle of Nijo, the birthplace of Japan's constitution. For many centuries Kyoto was the gilded prison of the Mikado and the far-off Shogun in Yedo was his jailer. After 1868, when Tycoon-

ism fell with a crash, the imposing edifice, prettily situated in the western center of the city, became again imperial property. Then, the victorious men who had overthrown the despotism of six centuries fitly chose this place to usher in the new era. They brought the boy Mikado here and made him swear he would form a representative government. Before all the gods of Heaven and earth he took oath to decide matters of state according to public opinion, and to seek out talent from all countries of the world to further



A BUDDHIST TEMPLE.

civilize his people and to lay anew the foundations of the empire. A few years ago, in one of those waves of pro-foreign and anti-Chinese zeal, which alternate with Japanese chauvinistic revivals, the artistic decorations of Nijo were removed, destroyed, or injured. Now, however, the old pictures, carvings and screens have been renovated, and the painted tigers disport on gold paper as of yore.

With the wane of Buddhism, whose elect emblem is an unaxled wheel, which makes ceaseless revolution but no progress, and whose burden and

wail are of dreams, mirage and despair, the character of transitoriness so long stamped on Kyoto architecture has passed away. With the coming of Christianity, whose emblem is the Rock of Ages, has come the appearance of stability. Already the city has many features of permanence. Edifices of brick and stone replace flimsiness and combustibility. The solid buildings of the Doshisha University and the missionaries' schools and dwellings, the newer public edifices and private commercial and manufacturing enterprises in architecture are serious-looking things that mean continuance. The men and women, who have left us and their homes to do Christ's work and ours, see not a little above and about them to remind them of the homeland where earthquakes and the phantasms of Buddhism are nearly unknown, and where fire is less destructive than in the land of smoking volcanoes and oft-incinerated cities. No doubt this cheek-by-jowl juxtaposition, of modern church and depot and hideous hybrid architecture with ancient temples and palaces, seems, to a native gentleman of the old school, much like Landseer's kennel-picture of impudence and dignity to us. Nevertheless, the new mind of Japan craves more permanence and less wastefulness in architecture, as surely as it demands a more nourishing spiritual diet.

In both the northern and the southern ends of this quadrangular city of squares are vast areas of space occupied by shrines and monasteries. One must go into the southern quarter, however, to see the splendors of the colossal temples, while out on the eastern suburbs and slopes of the hills, are other sacred places rich in lore and natural beauty. Who that has seen them can forget the inspiring view from Kiyomidzu; the scene from Shogun-dzuka; the relics of Kurodam; the lotus flowers at Spectacle bridge; the wonders of the potter's and silversmith's art; the great bronze Buddha and bell not far from the Ear tomb built over the tokens of slaughter in Korea; the streets traversed by Xavier; the spot where Yokoi (first modern Christian martyr) was assassinated for pleading toleration? How the hills and valleys in the silvery haze of autumn call up the old fairy lore! How the squares and straight streets remind one of dear old Philadelphia! How grandly boom out the mighty bells, flooding miles with their solemn sound! How the great images tell of art and industry wedded to superstition! How the superb edifices of the Doshisha that point to the future, and the hallowed tombs of Neesima and Foulk tell of Christian heroism and consecration! How the hospitals, training schools for nurses and churches whisper hope for Japan!

With such surroundings and associations that alternately cheer and depress, our missionaries toil on in the Master's name. God cheer and God bless them.

DOSHISHA.

The following reports of two departments of the Doshisha are from "A Chapter of Mission History in Modern Japan."

GIRLS' SCHOOL.

THE whole number of pupils has been seventy-four, an increase of two over last year. Marked improvement has been made in sewing and drawing; music and gymnastics have received their usual attention. Students have three lessons a week in Bible study, as follows: One lesson a week in the Old Testament, Blakesley Lessons, Life of Christ, first year; Apostolic church, second year; Epistles, third and fourth years; introduction to New Testament, postgraduate classes. Besides the chapel exercises, lectures on social, scientific, and literary subjects have been given weekly by professors of the Doshisha, while practical work in hygiene, nursing, and bandaging has been taught by a physician.

The gift of a building from the station, and of the means of moving and refitting from the Japanese, supplemented by gifts from the Misses Burkham, and Mr. Morgan, provided a laboratory and made possible the new library. Gifts from friends increased the volumes to 1,467.

During the year eight girls have united with the church, so that all but fifteen are Christians. Their practical Christian work is most encouraging. Twenty-two are Sunday-school teachers. They have the entire charge of one school and assist in others. The committees of the C. E. Society are active and the responsibility which the older students take of the younger is very helpful to the spiritual life of the school.

H. M. B.

TRAINING SCHOOL FOR NURSES.

The number of pupils is larger than any previous year. Nine nurses graduated last June; the present senior class numbers thirteen; fourteen entered in October, making in all twenty-seven.

At the close of the fall term, in response to an earnest appeal from Hiroshima, four members of the senior class volunteered their services, hoping to return next winter and join the next graduating class. It is only fair to the senior class to say that every one expressed willingness and a desire to go to Hiroshima, but it was thought best that only four should be sent. Seven of the graduates are also engaged in work there, making eleven Doshisha nurses in the service of the Red Cross Society.

A home has been established this year for the graduates who are doing private nursing under the direction of the hospital. The nurses seem very happy in it when they are at home, which is not very often, and seldom for very long at one time.

One or two of the senior nurses have been going out this winter twice a month on Saturdays to give talks on nursing at the women's meeting in connection with some of the country churches near Kyoto. One at Minakuchi, fifty miles distant, and one at Otsu, nine miles away, have been very successful. One of the women, whose husband is now ill with typhoid fever, has been putting her lessons to practical use. Of the four non-Christian nurses who entered last October, two have asked for baptism, and the other two are earnestly seeking the truth.

H. E. F.

AIRINSHA ; OR, THE HOUSE OF NEIGHBORLY LOVE.

"IN November, 1892, the Kyoto Station of the Japan Mission of the American Board decided to open a house in the city where Christian and evangelistic work could be carried on. It was hoped that this might become an object lesson where the theological students of the Doshisha could study, and in time a field where they could engage in such work. The district east of the Kamo River, and near Sanjo, the greatest thoroughfare of the city, was selected as the place. Here live a great number of poor ; here are many large factories, especially of silk and porcelain ; in the numerous accessible hotels and boarding houses are found many young men of the student class ; and withal, here is a large district absolutely destitute of regular Christian work.

"A fairly suitable house and an experienced resident evangelist were secured in January, 1893, and the work was began.

"A dispensary, open on two days of the week, was established under the auspices of the physicians of the Doshisha Hospital, with students from the Nurses' Training School in attendance. Evening classes were established in which writing, arithmetic, drawing, and the English language were taught. A kindergarten, under the direction of a graduate of Miss Howe's Kindergarten Training School, is in successful operation. Its outfit was a gift from friends of Mrs. Cary."

Mrs. Agnes D. Gordon writes :—

The special work which gives my husband and myself most pleasure is the Airinsha work. I have a very bright class of women there Tuesday nights. They are most of them newcomers. We read the Bible, and I talk to them half an hour, and then they knit, sew, or do anything else they choose. Just now babies' caps and floor cloths seem to be the leading industries. They hope to sell a good many things and help the Airinsha in its work. Last night we had repentance for the subject, and they seemed

very much interested. I have a class in English Literature in the Girls' School, a class of Doshisha boys for English on Thursday nights, a class of girls learning English down in the city. This, with my teaching of my own child every morning, keeps me busy enough.

Mrs. Gordon writes later :—

My Sunday-school class is increasing, and it is a satisfaction to see the growth of the girls in many ways. Our Airinsha house is a great pleasure to us, and we think it is doing good. Tuesday night we have an English class of fifteen young men, a class of street children learning to read and write Japanese, a woman's prayer meeting,—all going on at the same time.

About the middle of June I had a call from some old servants, a husband and wife, who used to live at the Kyoto Girls' School. They were on their way to Hiroshima. I returned their call, and just as I was leaving, the wife said : “ There is a Christian woman in this neighborhood who knows your husband. She comes from the country and has lost her faith. I wish you would call on her.” She showed me the house, and said that she had been reading the Bible with her the few days she had been in the city. Imagine my surprise to hear five days later that the husband was in our Doshisha hospital dying. I went right over to see him, but he couldn't speak, only smiled. He was in the general ward, and his sweetness and patience greatly impressed his nurses and some of the non-Christian patients. His parents, with whom his wife was staying, hated Christianity, and said all this man's trials of poverty and sickness came because he was a Christian. His wife's family had utterly cast her off because of her faith.

We tried to make the funeral as pleasant as possible, with flowers, etc., and these Christian haters have been so far impressed with the kindness and helpfulness of the believers, that they have asked to have a meeting once a week in their own house ; and my Bible woman holds a weekly Bible class in the house of the woman who had lost her faith. I wonder if I have written you of this good Bible woman, a graduate of the Kobe Bible School. She is a widow with two children. I like her very much indeed ; the quiet way in which she goes about her work is a great comfort to me.

LETTER FROM MISS TALCOTT.

Miss Talcott writes from Hiroshima in July and August :—

You may not know that I have been in Hiroshima since last December. Coming here for a few days' visit, I found the Christian work in the hospitals so pressing that I have stayed until the present time. Two Japanese women, one of whom is Mrs. Foulk, and for the past month a young man,

a graduate of the Doshisha, are working with me most enthusiastically. Every morning we four meet together for prayers, and then compare notes and arrange for the afternoon. We three women visit the wards together from about half past one till six P. M. There are now four large hospitals, one having been closed, and at the present time about five thousand patients. These are being sent on to their respective division hospitals as fast as their convalescence will permit. We purposed at first to confine our visits to the three hospitals in which the Red Cross nurses were employed especially that we might co-operate with the Christian nurses; but according to the development of the disease, patients were sent from one hospital to another, and we became acquainted somewhat in all, and now we take them all in turn. Out of thirty wards we can only visit three or four at one time. Frequently patients come in from other wards to meet us, and not infrequently as we come away, because it is their supper time, we hear the request, "Please come to my ward next time." We lend books and tracts, giving leaflets, and often stopping for a Bible reading with some one who has a question to ask. Only the other day a man who lay with his leg in splints, unable to raise his head even, said he counted it the greatest blessing of his life that he had been brought here to lie thus, and read these books, and listen to such precious truths.

We are constantly meeting with evidence that the sending of Christian chaplains temporarily to the army in China was a movement which has left a wide impression for good. Just now I am using all my influence to induce the pastors and evangelists here to combine for evangelistic work in the barracks. We need the most earnest prayers of our home friends that men of strong faith in the power of the gospel may be raised up for such work as this.

TURKEY.

OUR SUFFERING FRIENDS.

THE appalling state of affairs in Turkey has for weeks overshadowed every other interest, and the eyes of all Christendom have been turned with horror upon the awful massacre of unarmed men, women, and children in Armenia, while the hearts of all have grown hot with righteous anger against their murderers. Daily columns in all the secular papers give the latest rumors, surmises, and reliable information, and as never before all classes of persons are eagerly watching for news from the mission stations in Turkey. It has been a time of the utmost suspense with regard to our missionaries, and it has been hard, day after day and

week after week, to bear the silence in which they have been wrapped, or the meager details which have as yet transpired concerning the calamities that have befallen them.

On the 11th of November, eight of the buildings belonging to the American Board at Harpoot, including that of the girls' school, were burned, the houses plundered, and hundreds of Armenians killed. At a later date the mission premises in Marash were burned, and another awful massacre occurred; while up to the time of our going to press, cablegrams have reported the same scenes of incredible horror from Bitlis, Van, Erzroom, Aintab, Sivas, Marsovan, and Cesarea.

As we read of the butchery of the innocent, the desolated homes, the country laid waste, the naked and starving survivors, we can only say, "O Lord, how long?"

None of our missionaries have as yet suffered personal violence, and it is asserted that they are all under protection. We know assuredly that they are under Divine protection, and that in their furnace of fire one walks with them whose form is like unto the Son of Man. A day of prayer for them and for our Christian brothers and sisters of Armenia was held on Friday, December 6th, and very generally observed.

The following letter from Miss Bush, of Harpoot, written September 9th, two months before the massacre, will be read with special interest, as showing the *personal* of the mission, their interest in the villages, and how slight apprehension they had of the scenes of the near future.

The summer is closed, but I wish to let you know something of our vacation life and doings. Do not imagine some brilliant seashore resort, or wild retreat among the woods, but an *adobe* house, indeed two of them, built in our garden, a twenty minutes' walk from the city. And please do not imagine beautiful garden patches and beds of flowers, or any display of gardening skill, for we are none of us adepts in that line. We simply go there to enjoy the sunsets, the green trees and cool spring water, the fresh air and quiet. We sleep there, but come to the city any day that work calls us there. Our missionary gentlemen go in every day, but we ladies stay at the garden when writing is our work and when rest seems imperative.

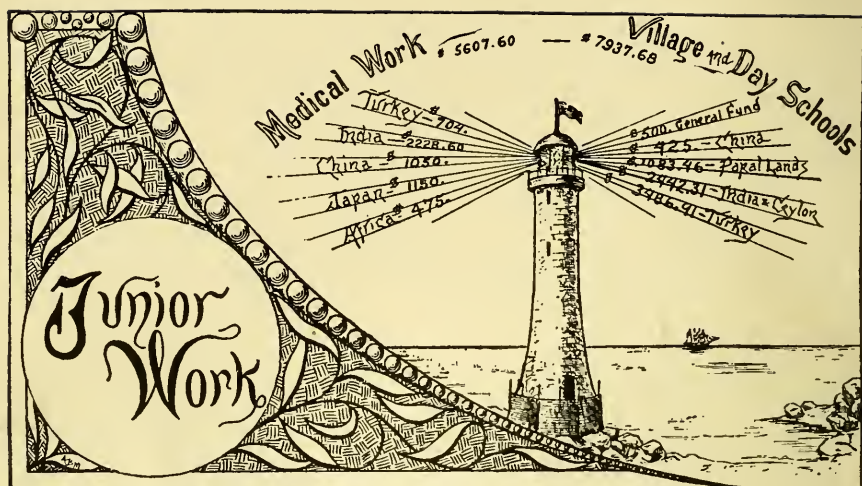
Are you acquainted with all in our circle? There are the six original missionaries of this station still living: Dr. and Mrs. Wheeler, Dr. and Mrs. Barnum, and Mr. and Mrs. Allen. Dr. Wheeler and Mrs. Allen are brother and sister, but both are now so feeble that they are not actively engaged in the work. A daughter from each family is here teaching in the Girls' Department of the College. Besides these three there is a fourth American teacher, Miss Daniels, and all four are as capable and devoted

young women as one can find in any station. Miss Seymour and I were formerly teachers in the school, but for many years have been engaged in the touring work,—“Female Apostles,” as they call us in Van! Mr. and Mrs. Gates came here last summer from Mardin, temporarily, to supply Dr. Barton’s place; but we rejoice to say that we are able to retain Mr. Gates as President of the College, and of course his lovely wife and two dear little boys are also a great addition to our force. Mr. Ellis, our newest missionary, came last November, and is busy learning the Armenian language. Mr. Gates is trying to transform his well-learned Arabic into Turkish.

Every Friday afternoon the ladies of our circle have had a prayer meeting together, and how can I express the comfort and strength they have been to us? The subjects spoken upon seem like so many beautiful pearls strung upon a silver cord. Miss Seymour and I have tried to take a little time each day for reading together in some religious book, but we were not always at the garden on the same days. There were villages to visit, sometimes together and sometimes separately. Once we both went to Hooeloo to spend the Sabbath, and were almost eaten up with sandflies, but rejoiced for the welcome given us and the abundance of work at hand every moment of the day. While I led a women’s meeting at Hooeloo, Miss Seymour went to Garmuri, half an hour away, and led one there; and on our return, Monday morning, we stopped at Yertmenik, and made five calls in that poor, forsaken village where there is no preacher and no school. Some days we spent in calling separately with our Bible women in the city.

One Sabbath I went to Perchenj, where I had a delightful women’s meeting, and then called the brethren together to speak with them about ordaining their preacher. These churches are as the apple of our eye, but how weak some of them are! But the truth has power in itself, and will prevail. When I was called in one day to the examination of a Gregorian school in Husenik, how surprised I was to hear the brightest, most correct examinations in geography, physiology, and Armenian history, as well as good singing, accompanied by the organ! It all compared well with the almost perfect closing exercises of the Protestant boys’ school in the same town.

We hope to be off touring again this week, if our governor will give us a *boonrulti*, a kind of special order for our safety. The country is not very safe for journeying or staying in strange places, yet our abode at the garden has been kept in quiet and safety during all this long summer, though surrounded by Turkish neighbors. They are most friendly, and watch our going and coming with interest, and say they shall be lonely when we move to town. “The Lord is our keeper, the Lord is our shade upon our right hand,” and you are praying for us.



— To give light to them that sit in darkness *Luke 1:79 -*

OUR COVENANT: ITS USES AND POSSIBILITIES.

BY MISS ANNIE C. STRONG.

[Read at the Annual Meeting of the Woman's Board of Missions.]

As a daughter of the covenant, I have been asked to tell you what our covenant has done for those who have taken it, and to suggest some further possibilities.

I doubt if there are any here to-day who have not at some time offered their lives to Christ in gratitude for what he has done for them, and this, of course, involves willingness to obey all his commands, but because of the rush in which we all live some of us have found it most helpful to keep in sight, on a beautiful card prepared for us, his last most solemn command, "Go teach all nations!" The messages which came with the command, "All power is given unto me," and "Lo, I am with you alway," have brought a most blessed sense of fellowship with our Master and of gratitude that he honors us by giving us a share in this work with him. It is, of course, impossible to measure results. Only our Lord and each one of the fourteen hundred whose names are enrolled in the Book of the Covenant can tell whether we "have not ceased to make offerings of prayer, time, and money, that the daughters of sorrow in heathen lands may know the love of

Jesus." All who have kept this covenant must have gained as well as given great help, and if in any case there has been failure we know that the cause must have lain in broken vows on our part, for we have this assurance, "There hath not failed one word of his good promise."

The mere taking of the pledge by a society as a whole, without the earnest consecration of each member, carries with it no magic power of arousing and holding missionary interest, but we believe the covenant may help in every society, as it has in several represented here to-day, to quicken the spiritual life of the members and make them more prayerful at home and in the meetings.

And now for possibilities. First: Of the fourteen hundred whose names are enrolled at the Woman's Board rooms in Boston nine hundred are from Massachusetts, so first we suggest to our friends from other states that they come up to our record. But, Massachusetts girls, let us, by making it our aim to invite every young woman in our churches to take this covenant, render their task no easy one.

Second: Would it not be well to make more of the pledge in our missionary meetings, always repeating it at the beginning or close, and occasionally taking subjects from it for the devotional part of our meetings, such as, "Gratitude as a motive for consecration," "Obedience as Christ learned it," etc. One of the cards might be kept hanging in the room where we have our meetings, with a prayer calendar by its side as a help in making our "offerings of prayer" definite and intelligent.

Third: In a church where no society exists we suggest that one or two young women take this covenant and gradually get others to join with them, or, as has been done in some places, one or two Sunday-school classes of girls, or some members of a Christian Endeavor Society, band themselves together as Daughters of the Covenant. They plan to hold occasional meetings, and are ready to do some service at once, so getting training for the time when they shall be ready to become the Young Ladies' Missionary Society of the church and let their older sisters graduate.

Are any of you discouraged because the interest in your Missionary or King's Daughters' Band has flagged? Offer the Covenant to them, and see if they are not ready to undertake new work for our King "in His name."

You will think of other possibilities. I may only stop to mention one more closely allied with our Covenant, namely, our mite boxes. Do you know how dainty and attractive they are, what reminders of our obligations, and what opportunities they present for continual thank offering? On seeing mine recently a friend said to me, "Why, I think I should give something to the Woman's Board if I had such a pretty box to put it in;" and from

another home we have heard of one's saying, "Since that box came into the house I cannot see a piece of money without thinking of those 'daughters of sorrow in heathen lands.'" Would it not be well to have a box taken with each covenant, and also to have one on the table at each of our missionary meetings?

Now may we, the fourteen hundred, take it upon ourselves to make one suggestion to the Woman's Board? Why may there not be a corner in LIFE AND LIGHT where the Daughters of the Covenant may get an occasional message? Special requests for prayer might be presented to us, and answers reported, or suggestions, from one hand to another, as to ways of working might be given, and occasionally some special help might be asked of us. Possibly through this channel the Daughters of the Covenant in the Boards of the Interior and Pacific might come into closer touch with those of us in the East.

While we must always remember the warning, "Better is it that thou shouldst not vow than that thou shouldst vow and not pay," shall we not all gladly enter into a lifelong consecration to the work to which our Lord has called us, rejoicing in his words, "I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant."

CHILDREN'S MEETINGS.

FEBRUARY.

As the topics for both February and March will be on work in Japan, it would be well to lay plans in advance in order that material, instructive and entertaining, may be wisely distributed over both meetings.

The room may be decorated with Japanese fans, parasols, and paper chrysanthemums. If refreshments are served they may consist of tea and candies or small cakes set on tables about eight inches high. Pour boiling water from a Japanese teapot into tiny cups in which the tea leaves are placed. Serve the sweets on white paper.

Interesting information about Japan, in form well adapted to the children, may be gleaned from the book, "Grandmamma's Letters from Japan," by Mrs. Mary Pruyn, to be found in the circulating library of the Woman's Board. "Questions and Answers on Japan," price 5 cents, and "Some Curious Things about Japan," price 2 cents, will give valuable matter in condensed form. The children should see a large map of Japan, learn the location of Kyoto, and the names of the missionaries stationed there.

The programme may be made up from the following material: "Toshi-Koshi," *Mission Dayspring* for April, 1890 (description of a Japanese

festival); "A Japanese Mission Band," *Dayspring*, Sept., '91; "The Temple of Kōmpira, Japan," *Dayspring*, Feb., '83; "Juggernaut," *Dayspring*, Oct., '83; "A Traveling Shrine," *Dayspring*, Dec., '84; "Boyhood of Joseph H. Neesima," *Dayspring*, May, '91; "Joseph Neesima in America," *Dayspring*, Aug., '91. For further account of the Doshisha see "Life and Letters of Neesima," by Arthur S. Hardy, Woman's Board Library. See also the description of a "Toshi-Koshi Party," in the Light Bearers' Corner of the *Dayspring* for Aug., '94, and the poem, "Imitation Japanese," in the *Dayspring* for Feb., '95.

Mission Daysprings, 2 cents a copy, 20 cents a year, to be had of Miss A. R. Hartshorn, 1 Congregational House, Boston.

Our Work at Home.

BABY'S OFFERING.

BY ANNA FRANCES BURNHAM.

THE caller presented a "little work" in the shape of a red morocco memorandum book, and said she was Society Collector for that year for the First Church, and had taken New Year's Day to start her subscription list.

"So 'tis New Year's!" said Miss Lois. "H'm! Well, I do' 'no's I seem to feel any call to——"

"For foreign missions, you know!" interposed Miss Ellis, hastily. "I suppose you will continue to give for the family. Mrs. Thorndike always put down something."

"Oh!" said Miss Lois, softening a little.

"She loved missions" went on the visitor. "We miss her everywhere, in every branch of work, both home and foreign."

"Oh, yes!" said Miss Lois, looking up briskly; "I know about home missions! We sent a barrel once."

"We knows 'bout home missions!" said a lisping echo from the doorway. "Mamma an' we sent ba'wells—we loved to!"

"Sweethearts!" cried the visitor, jumping up to catch the shy little chicks in the folds of the portiere, "I guess you did! Yes, their mamma was always doing those things, and she let them help," she added aside to Miss Lois. "They have the sweetest things to remember of her."

"Well, I'll try to do what she would 'a' done!" said Miss Lois. "I'm free to say that I don't believe much in foreign things, missions or what not,

but if she did, I will. I can't fill a mother's place to 'em, and I don't expect to, but jest as near as I can I mean to fetch 'em up as she started to. It ain't no more'n right I should. Oh, yes, they shall have a barrel, and help pack it, too. Call round in a week or two, soon's I've had time to look up attic an' round, and I'll have it ready."

"But we don't have barrels for foreign missions—not very *much*!" put in the young lady anxiously, grateful as she was for the sudden concession. "Once in a while we do, in some special case, you know, but as a general rule——"

"Not very *much* of a one!" repeated Miss Lois, who was a little deaf, and felt sensitive when people raised their voices to her. "Yes, I understand. I should ben mod'rit, anyway. She used to give some money, you say? Well, I'll have to talk with my brother about that. About how much did she use to put down?"

"Her last contribution was twenty-five dollars," said the visitor, rejoicing that it was such a respectable precedent.

"Some'h'n like five dollars!" mumbled Miss Lois over to herself by way of remembering it. "All right. You call some time next week, an' I'll get the money 'fore then, and have everything ready."

The people in Miss Lois's native village had not been given to devising liberal things. They were more apt to be, as Miss Lois had said, "mod'rit." So it is not strange that her ideas of benevolence were hardly up to the level of the late Mrs. Thorndike's. Blissfully unconscious of that, she went about preparing for the "barrel," with the two children tagging at her heels, full of excitement at the prospect of helping, and commenting without fear or favor on every step and motion.

"Won't it be a *lovely* way to begin a new year," chattered six-year-old Stephen, wandering up stairs and down, with Baby Alee by the hand. "And won't the mish'nary hee'ven be so glad 'bout God making New Year's? And ain't the God good to let us help him? Auntie Lois, you going to put in these nice sheets with the *hen*stitched borders? And the pillowcases that goes to 'em? Mother used to. She said God b'longed to all the best things."

"'Ess, moder usted to!" echoed Alee, one hand in Stephen's, the other a-hold of her bottle. She was two years and eleven months old, but she had not chosen to wean herself, and Aunt Lois had declared that nobody else should do it. She sat up to the table three times a day and devoured beef and potatoes like the rest of the family, but at bedtimes and naptimes, and now and then when she happened to think of it, she called for her dear old "bottle," and took infinite comfort with it.

"Milk's milk, if she sucks it through a straw!" said good Miss Lois, "and she ain't going to have it took away from her, 'cause her tongue's forrard, for all the old maids in creation!"

Stern mothers who heard this fiat had to laugh and stop interfering.

Miss Lois came downstairs that morning with a profound disrespect for city attics.

"There ain't, so to speak, an identical thing fit to send to a missionary!" she said, emphatically. "She packed more'n one barrel to get red of everything so close, or I miss my guess. How's anybody to be mod'rit an' not pack much of a barrel, when there ain't an old dud to put in?"

"Certainly, certainly, Lois!" said her brother, hastily, handing over the five dollars, when she timidly mentioned the matter. "A barrel? Why, of course! I believe she always sent off one or two every year. It was a hobby of hers to train the children so. Do just as she would have done."

So she had *carte blanche*, and felt more perplexed than ever.

"If 'twas for anything or anybody that you ever saw or heard of, I wouldn't say a word," she said, holding up a tablecloth with only one or two bracks in it, and those darned invisibly; "but to send such nice things over seas to the Lord knows who, to be used by anybody an' everybody—well, all I've got to say is that worse things would 'a' done if I could ha' found 'em."

The night before the barrel was to be called for it stood ready in the sewing-room closet, all but nailing up, and that was the work of a moment. Stephen and the baby came down and viewed it silently, hand in hand. Miss Lois looked at them once or twice to see if they were glad about it, but they seemed to have a dumb spirit, and only looked on in a sphinxlike manner.

Upstairs their tongues were loosed. The girl had turned down the blanket, and warmed the pillows, and screened the firelight. Aunt Lois had buttoned their nightgowns and heard their little prayer. Then she went into her own room across the hall, and sat down to "read her chapter." Papa Thorndike had shut the street door, but turned and climbed the steps again, as he often did, for a last look and word with his darlings before they went to sleep. He ran up the padded stairs so softly that he was able to stand undiscovered in the shadow of the door an instant to take in the sweet, dim picture, and listen to their innocent prattle. Stephen was talking.

"I say, she's a old mean kimmudgeon!" said the boy, striking out with his left foot as if he wanted to kick something. "Don't you bet mother'd been 'shamed if she'd seen such a barrel as that sent to the heathen?"

"'Ess, I bet!" said Alee, loyally.

"There ain't a henstitch in the whole barrel," said Stephen. "Nor any 'broidery dresses. Nor bibs with red kitty-cats, and turkeys, and 'For a Good Boy!' on 'em. And not any prayers to it, nor singin'!"

Alee groaned and started to cry at the shocking thought, then fell to sucking her bottle again. Papa Thorndike heard her, and held his breath to listen further.

"And we haven't put in a single thing!" burst out Stephen again, rising indignantly on his elbow. "Mamma always said we must put in somefing our own selfs—somefing we liked awt'ly—else the Lord wouldn't count it. Real nice, shiny pennies, if we put in any—just the kind we'd like to keep."

"You's got some pennies in your mousie-bank," said Alee, all at once very wide awake, and flinging her bottle down to the foot of the bed.

"They ain't shiny!" said Stephen, gloomily.

"Why, 'Eeven Forndike, you could scour dem wiv silver poliss!"

"That's so. But you haven't anything. Yes, you have—your bottle!"

Stephen said that just to tease, but he was too late in the day for that plan to work. A half hour before the heathen might have got the go-by, but if the sacred truth must be told, there wasn't a drop of milk left in that bottle, and if not there, where was it? Consequently, little Alee was not at this moment suffering the pangs of hunger. Besides, if she had been a little older, and a boy, like Stephen, she would have characterized it as "a great lark" to get up at that time of night and go down to finish packing that barrel. So, much to Stephen's surprise, she sat up promptly in bed, and answered, "All wight," in humble imitation of one of his idioms.

The four little feet pattered over the carpet, and Papa Thorndike had just time to make himself small behind the door as they went past, Alee tugging her empty bottle by the neck, and Stephen wrapping his mousie bank in his nightgown, and trying to keep it from rattling. Nobody heard, or seemed to. Aunt Lois was pretty deaf. The girl was engaged, and at present enjoying his company in the kitchen. Papa Thorndike had long ago started for his store. There was really no reason why they should not have a lovely time.

"I'll have to smass it!" said Stephen, after trying in vain to coax the pennies out to be scoured. He had brought a bit of silver soap along from the bathroom, where it was kept to shine up the faucets. Alee handed him a little silver vase to "smass wiv," and the coins rolled over the floor as if glad to get out of prison. They were finally gathered up, and the midgets sat down on the hall mat to scour the consecrated pennies. At last they were done to their united satisfaction, and then they had to be wrapped, and tied, and deposited like the other bundles. The bottle was laid on last. Before it went in Alee put it anxiously to her lips and drained one farewell drop, then solemnly reached up on tiptoe and crowned the barrel.

"Now we'll have some singings!" said Stephen, remembering mother's way with barrels. "Join hands to me and march aound, and sing it weal softly like I do!"

"Give, said the little stwear,
Give, oh, give! give, oh, give!"

Over and over they sang, never dreaming that two listeners were now standing in the shadows of the upper hall.

"Now we'll have speakings!" said Stephen, as master of ceremonies. "You're too little to say it, but you can say any words you do know."

"Give, as you would, to der Master,
If you met His surtsin look!
Give, as you would, of your subskunce,
If His hand your offling took."

Over and over they said this, too. With measured cadence and moving rhythm, and a kind of comical pathos, if one remembered how and when and where they had learned the murdered lines. At last, with a sigh of satisfaction, Stephen decided that the barrel was done and they had better go to bed. As they passed under the hall light Papa Thorndike noticed that the baby's cheeks were red with excitement, and her legs unsteady from late hours and dissipation. He managed to overturn a chair by way of warning, and then walked down the stairs and picked up both the little truants without remark, except to ask in a rather broken voice if they had been down to look at the barrel. Five minutes later they were both snugly tucked in bed, and one at least was snoring. Then he came out and smiled tearfully at Lois, who was undisguisedly sobbing.

"Well, Lois?" he said inquiringly.

"Well, Gordon!" she answered with at least six exclamation points.

"They don't seem to think much of our barrel!"

"And I thought I was getting such an awful nice one!" she returned, wiping her red nose and eyes with an air of astonished humility. "I was trying to do the way their mother did, and thought I'd hit it, but I believe, my soul, she put in the best she had, and called it doing for the Lord, and not for the Lord knows who, as I did!"

That barrel was packed over again. There were things taken out and things put in. Mr. Thorndike smiled to see some of Stephen's "turkey-bibs" among the latter, and more than one pair of "hen-stitches."

"Those blessed scoured pennies!" said Miss Lois when she came to them. "Catch me ever offerin' the Lord anything but the best I've got again, as long as I live!"

"Shall we put the bottle on top?" smiled the father, picking it up tenderly. "Or give it back to her?"

Miss Lois considered.

"I think she is about old enough," she answered slowly. "And she has done it herself. I think—I'd—let—her!"

When Miss Mabel Ellis called next morning there was, not five, but twenty-five dollars waiting for her in bright new bank bills, for Mr. Thorndike had found out the little mistake and rectified it. It was a sad blow to Miss Lois when she found that foreign missions did not know what to do with barrels, but a bright idea made that all right.

"Why not sell it?" she suggested, and Miss Ellis caught at it with enthusiasm, especially when she heard the comical little story of the "bottle" and the scoured pennies.

"Of course I'll take that off," said Miss Lois. "We only left it on to show you."

"Oh, I beg!" said the girl, with dancing eyes. "You will see that Baby's offering will bring more money than all the rest of the barrel put together!"

And it did.

LEAVES FROM OUR BRANCHES.

At the Litchfield County meeting of auxiliaries to the *New Haven Branch*, a new feature was introduced in holding, in the middle of the afternoon session, a Prayer Service—"Thy Kingdom come." The congregation sang one verse of "Come, my soul, thy suit prepare," and united in the Lord's prayer, standing. Then the leader called for short definite prayers along a certain line and prefaced them with appropriate Scripture verses. Then more verses of command or promise and more short prayers followed alternately. Subjects for prayer had previously been assigned to individuals, and these were ready when the several subjects were brought forward,—but no one was publicly asked to pray and every opportunity was given for voluntary participation. The exercise lasted ten or fifteen minutes and perhaps a dozen persons took part. The result was a spiritual uplift,—and a revelation to many as to the possibilities of the pews.

New Hampshire Branch held a very successful annual meeting at Lebanon, October 23d. Great encouragement was given by the fact that reports from auxiliaries showed an important increase in a knowledge of missionaries and their fields of labor, and that the contributions showed a gain over the previous year, although legacies were less. One unique gift was "a thank offering for a good wife." Can not some other husband be moved to show his appreciation in a similar way?

OUR BOOK TABLE.

The Life of John Livingston Nevius, by his wife, Helen S. Coan Nevius. Fleming H. Revell Co., New York, Chicago, Toronto. Pps. 473. \$2.00.

It is fortunate that Mr. Nevius can have for his biographer the wife who shared his varying experiences during forty years of missionary labor. Their field was the eastern portion of the Shantung province during the larger part of these years, and throughout that region the work developed wonderfully under the efficient control of Mr. Nevius. In many places he was a pioneer, notably in Hang-chow which has become a mission center of vast importance.

In a letter written before Mr. Nevius was appointed by the Presbyterian Board to his life work, he says: "I do feel that among such men as we have in the foreign field I shall fall far short of ever being distinguished. I believe I have been driven to the determination to be a missionary by a solemn and increasingly oppressive sense of duty, taught me by God's word, and the call of providence and the church and God's spirit." These words reveal sincere humility, and thoughtful consecration on the part of the young man as he stands at the threshold of life. Such a spirit, when joined with a superior intellect, thorough training, and a vigorous body, promises more distinction than the man himself could dream. There seemed in his nature such an harmonious blending of many noble and attractive characteristics as to lift him up perforce among the select circle of pre-eminent missionaries. Besides the untiring labors common to such a worker, Mr. Nevius wrote several books bearing upon the various problems which confront missionaries in China.

This biography presents, by a wise selection from letters, and more largely by a bright, graceful grouping of facts, all the prominent features in a full, rich life. The pages well repay the reader. Pleasing cuts add to the attractiveness of the volume.

SIDE LIGHTS FROM PERIODICALS.

The readers of our secular periodicals will observe some adverse criticism in these days against foreign missions. Travelers portray what they notice in their touring, and this is quite apt to be the best of a people and land. This may work into a delightful article and yet give an entirely erroneous impression of false religions and of the need of missionary labor. Even residents of some months, looking from a non-Christian standpoint, offer ideas, strange, to say the least, in the light of the thoroughly reliable information the Christian church is daily gathering as the cross of Christ triumphantly advances. Upon this point the *Christian Advocate* says: "Most of these things Christian travelers know to be false. . . . Let honest critics continue to point out errors and suggest new and better methods. It is only the ignorant or the dishonest that we would expose."

Littell's Living Age, November 23: "Wanderings in Persian Kurdistan." Useful in throwing light upon the kindred Kurds in Turkey.

The Century, November: "The Armenian Question." As clear a discussion upon this question as we have seen.

Students' Journal, November: "The Missionaries of China."

Methodist Review, November and December: "Missions as seen at the Parliament of Religions."

The Catholic World, December: "Armenia, Past and Present."

Chatauquan, December: "Iceland and its People."

Review of Reviews, December: Progress of the World, concerning Eastern matters.

The Literary Digest and *Public Opinion*, give summaries of prominent articles upon the Eastern Question, with comments.

Atlantic Monthly, December: "Notes from a Traveling Diary." A delightful bit from the Sunrise Kingdom even though the writer makes us suspicious of a larger sympathy with Buddhism than we are wont to possess as Christians.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR FEBRUARY.

KYOTO, JAPAN: Its Temples; the Doshisha; the Mission Workers.

1. For description of Kyoto see *Encyclopædia Britannica*, *LIFE AND LIGHT*, July, 1876, and October, 1881.

2. Temples of Kyoto, *LIFE AND LIGHT*, October, 1877; "Sights and Sounds in a Pagan Temple," Book II., p. 378, of "The Mikado's Empire"; also article in this number of *LIFE AND LIGHT*.

3. The Doshisha. See leaflet, "Mission Training School, 1875-90" (price 3 cents); "A Chapter of Mission History in Modern Japan" (price 40 cents), also *Missionary Herald*s, November and May, 1889, July and October, 1890. For sketch of Joseph Hardy Neesima, founder of the Doshisha, see Lesson Leaflet, April, 1895; Training School for Nurses in connection with Doshisha, see Leaflet (price 3 cents), *LIFE AND LIGHT*, September, 1886. April and October, 1888, December, 1894, October, 1895. (Back numbers of *LIFE AND LIGHT* 5 cents each.) Interesting items may be gathered from the following books in the W. B. M. circulating library: "The Mikado's Empire," by Rev. Wm. Elliot Griffis, D.D.; "Life and Letters of Neesima," by A. S. Hardy; "Sketch of Neesima," by Rev. J. D. Davis, D.D.

4. Mission Workers. See Lesson Leaflet for January, 1896.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Somerset Co. Conference, 3; Bethel, First Ch., Aux., 10; Yarmouth, Aux., prev. contri. const. L. M. Mrs. Sarah Loring, 10.25; Portland, Y. L. M. B., 50; Scarboro, Willing Helpers, M. B., 5; Bremen, S. S., 2; Waldo-boro, S. S., 7, Aux., 10; Newcastle, S. S., 8.25; New Gloucester, Aux., Mrs.

Celia Valentine Berry, in memory of her mother, Mrs. R. W. Valentine, to const. L. M's Mrs. Althea Chapman Curtis, Miss Elizabeth Chapman Curtis, Mrs. Mary Davis, Shirley, Mrs. Georgianna Wells Monk, 100; Belfast, First Cong. Ch., S. C. E., 20; Bangor, Gifts from Friends, 307.37,

532 87

Total, 532 87

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Barrington, Aux., 16.90; Centre Harbor, Aux., 2.15; Dunbarton, Hillside Laborers, 10; Exeter, Aux., 16.10; Farmington, Aux., prev. contri. const. L. M. Mrs. Dorothy Glidden, 16; Hampstead, Aux., 14.25; Hampton, S. C. E., 10, Buds of Promise, 5; Hanover, A Friend, 20; Hollis, King's Daughters, 5; Keene, Second Ch., Little Light Bearers, 5.08; Lebanon, West, Aux., 11; Lyme, Aux., const. L. M. Mrs. Phebe Grant, 25; Nelson, Aux., 5.16; Rochester, Aux., 35.20, Young Woman's Soc'y, 15; Seabrook and Hampton Falls, Seaside Circle, 7; Somersworth, Aux., 18; Warner, Aux. 3, Cheerful Workers, 3; Piermont, Mrs. Sarah D. Converse, 5

247 84
Total, 247 84

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barnet, Aux., 7.50; Barton, Mrs. M. A. Owen, Thank Off., 5; Burlington, Aux., 35; Dorset, Aux. (of wh. 25 const. L. M. Miss E. Louise Sykes), 31.50; Fairfax, Mrs. A. B. Beeman, 2; Peru, Aux., 6.76; Pittsford, Aux., 2; St. Albans, Aux., 25; St. Johnsbury, North Ch. (of wh. Thank Off., 36.20), 64.20, South Ch. (of wh. Thank Off., 51.55), 68.55; Swanton, Mrs. A. M. Allen, const. L. M. Ellen Agnes Ranslow, 25; Lunenburg, Aux., 9,

281 51
Total, 281 51

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Lowell, Union Aux., 147.25; Reading, Aux., Thank Off., 25; Lexington, Junior, Aux., 8.50; Wakefield, Aux., 53; Andover, Y. L. S. C. Workers, 30; Malden, Aux., 5.60; Winchester, Cong. Ch., 15 cts.,

269 50

Berkshire Branch.—Mrs. C. E. West, Treas. Peru, Top Twig, 6; Pittsfield, First Ch., Aux., I. S. S., 15, South Ch., Aux., 25.35; Williamstown, Aux., 250, I. H. N., 50, Two Friends in Berkshire, 225,

602 38
20

Concord Junction.—Union Ch.,

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, Centre Ch., Crowell S. C. E., 40, Aux., 20, Harriet Newell M. B., 5, North Ch., Pentucket M. B., 40; Amesbury, Aux., 60,

165 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Washington St. Ch., Aux., 5; Danvers, Maple St. Ch., Primary Dept., S. S., 25; Gloucester, Aux. (of wh. 50 const. L. M's Mrs. Nathaniel Babson, Mrs. R. P. Hibbard), 63; Ipswich, South Ch., 25.50; Lynn, First Ch., M. B., 5, North Ch., Golden Rule M. C., 5; North Beverly, M. C., 7.09; Salem, South Ch., Aux., 374, Tabernacle Ch., Aux., 161.30, Y. L. Aux., 30, Crombie St. Ch., J. S. C. E., 10,

710 89

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Northfield, Aux.,

26 28

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Granby, Aux., 21; Greenwich, Aux., 11; Hatfield, Aux., 20.28; Hadley, Aux., 33.12; Northampton, First Ch., Aux., 150, Edwards Ch., Aux., 11.90; Southampton, Sunshine Band, 1,

248 30

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 2.77, Schneider Band, 7.65; Holliston, Jun. Aux., 14; Hopkinton, Aux., 46; Marlboro, Aux., 60, Young Ladies' Club, 25; Southboro, Aux., 20.35; Southville, Aux., 4; Sudbury, Helping Hands, 6, Cradle Roll, 2.25; Wellesley, Aux., 2, The Misses Eastman, of Dana Hall, 10, Mrs. H. F. Durant, 10,

210 02

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, Aux., 12.50; Duxbury, Aux., 5.27, A Friend, 10; Holbrook, Aux., 3; Plymouth, Aux., 20.48, Ch. of the Pilgrimage, S. C. E., 8.25; Plympton, Aux., 12; Wollaston, Aux., 22,

93 50

North Middlesex Branch.—Mrs. Elizabeth Hunt Treas. Townsend, Aux., 55, S. C. E., 10; Littleton, Aux., 5.49,

70 49

Revere.—Aux., to const. L. M. Mrs. Jennie A. Bixby,

25 00

Sherborn.—From one interested in Missions from her youth,

5 00

Springfield Branch.—Miss H. S. Buckingham, Treas. Agawam, Aux., 40.25; Blandford, Aux., 62.20; Brimfield, Aux., 31; Chicopee, First Ch., Aux., 13.60; Chicopee Falls, Aux., 54.45, Third Ch., Aux., 12.75; Granville, Aux., 15; Holyoke, Second Ch., 380, I'll Try Band, 10; Longmeadow, Aux., 16.50; Ludlow Centre, Aux., 12.50; Mitten-eague, Aux., 5, Cradle Roll, 10; Monson, Aux., 62; Palmer, First Ch., Thorndike, 10.50, Second Ch., Aux., 22.27; Springfield, First Ch., Aux., 5, Hope Ch., Aux., 98.92, Primary S. S., 20, Memorial, Aux., 9, North Ch., Aux., 95.40, King's Helpers, 5, S. C. E., 5, Olivet, Aux., 69.87, Olive Branch, 23, Golden Links, 50, Park, Aux., 22.18, South, Jun. Aux., 75.39, Opportunity Seekers, 7.90; West Springfield, First Aux., 34, Park St. Aux., 60; Westfield, First Aux., 343.65, Light Bearers, 40, S. C. E., 21.80, Second Aux., 33.30,

1,827 43

Suffolk Branch.—Miss Myra B. Chilli, Treas. Boston, Berkeley Temple Aux., 12.01, Mt. Vernon Ch., Aux., 23; Young Ladies' Soc'y, 50, Park St., Aux., Mrs. Deacon Studley, 5, Shawmut Ch., S. C. E., 15.45, Union Ch., Aux., 51.22, Young Ladies' Soc'y, to const. Honorary Member Rev. Nehemiah Boynton, D.D., 25; Brighton, Cong. Ch., Jun. S. C. E., 5; Cambridgeport, Prospect St. Ch., Bearers of Glad Tidings, 20; Chelsea, First Ch., Aux., 100, Third Ch., Aux., 17; Dedham, Aux., 35.50; Dorchester, Pilgrim Ch., Aux., 2.84, Second Ch., Thank Off., 53.83; East Somerville, A Member of Franklin St. Ch., 2; Everett, Ladies' Miss'y and Aid Soc'y, 5; Hyde Park, First Cong. Ch., Jun. Aux., 20.04; Newton Highlands, Cradle Roll, 21.25; Newtonville, Morning Star M. B., 25, Cradle Roll, 26.20, Central Cong. Ch., Cradle Roll, 2.60; Roxbury, Immanuel

Ch., Aux., 117.10, Y. L. Aux., 25, Walnut Ave. Ch., Aux., 25; Somerville, Franklin St. Ch., Aux., 53 68; Waltham, Aux., Thank Off., 5.65, Church, 7.73; West Newton, Aux., 25,	777 10
Wilmington.—A Friend,	3 00
Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Worcester, Mrs., W. T. Sleeper, 1.40; Athol, Aux., 8; Fitchburg, Rollstone Ch., Aux., 5.50; Whitinsville, Extra-Cent-a-Day Band, 18.02,	32 92
Total,	5,067 01

RHODE ISLAND.

Rhode Island Branch.—Miss Anna F. White, Treas. Newport, United Cong. Ch., Jun. S. C. E.,	38 00
Total,	38 00

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. New London, Second Ch., Aux. (of wh. 20 from a Friend), 99.70, Preston Long Soc'y Aux., 6.50; Norwich, Broadway Ch., Aux., Miss M. F. Norton, 100, Miss Ella Norton, 50; Central Village, Aux., 10; Mystic, Aux., 37,	303 20
Goshen.—Mrs. Moses Lyman.	10 00
Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 100; Granby, Aux., 17.83; Hartford, First Ch., Aux., by Mrs. Cornelia De Forest, 10; New Britain, First Ch., Aux., 80.35; Plainville, Aux., (of wh. 25, by Mrs. L. P. Buell, a Thank Off., and to const. L. M. Mrs. I. E. Herman), 88; South Coventry, Jun. S. C. E., 5; Simsbury, Aux., 16; Tolland, Aux., 7; Unionville, Aux. (of wh. 3.75 is Cradle Roll), 16,	340 18
New Haven.—A Friend,	40
New Haven Branch.—Miss Julia Twin- ing, Treas. Canaan, Aux., 8, Y. L., 15; Colebrook, Aux., 15.71; Cromwell, Aux., 102.78; Danbury, First Ch., Aux., 185.85; Darien, M. C., 12.62; Deep River, Aux., 13.50; Guilford, First Ch., Four Friends, 5, Third Ch., Aux., 18; Meriden, Center Ch., Aux., 60.02; Milford, First Ch., Aux., 7.50; Middletown, South Ch., Aux., to const. L. M.'s Mrs. Clara S. Ward, Mrs. Isaac Spear, Mrs. George Deming, Mrs. Robert Hubbard, Mrs. Fred W. Green, 125, First Ch., M. H., 10; Morris, Aux., 29; New Haven, Grand Ave. Ch., Aux., 71, United Ch., S. C. E., 25; New Milford, Aux., 113; Northford, Aux., 36.75; Prospect, Aux., 13; Stamford, Y. L., 10, Jun. S. C. E., 5; Stratford, Aux., 12; Trumbull, S. C. E., 5; Waterbury, Second Ch., S. C. E., 25; Westchester, S. C. E., 2; West Haven, Aux. (of wh. 50 to const. L. M.'s Mrs. Joseph Andrews, Miss Helena Hall) 60,	985 73
Total,	1,639 51

LEGACY.

New Haven Branch.—Legacy of C. L. Willcox,	36 72
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NEW YORK.

East Bloomfield.—A Friend,	2 00
New York Branch.—Mrs. Guilford Dudley, Treas. Woodhaven, Aux., 10; Seneca Falls, Cong. S. S., 6; Siloam, Aux., 21.40; Madison, Aux., 31; Brooklyn, Tompkins Ave., Aux. (of wh. 25 by Mrs. John S. Ogilvie const. self L. M.), 150, Lewis Ave. Home Circle, 100, Puritan Ch., Aux., 75, to const. L. M.'s Phebe A. S. Childs, Harriet Williams, Christina Meinzer; Mt. Vernon, Aux., 24.50; Aquebogue, Aux., 14.25, S. S., 4.15; Binghamton, Aux., 10; Berkshire, Aux., 23.20, A Friend, 75; Lockport, First Ch., Aux., 20; Baiting Hollow, Mrs. W. E. Newton, 5; less expenses, 16.83,	557 67
Saratoga.—A Friend,	40
Total,	560 07

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Wash- ington, Miss. Circle, 100; Md., Balti- more, Aux., 62, S. C. E., 5, J. S. C. E., 7.50; N. J., Montclair, Y. L., 100; Orange Valley Aux., 47, Y. L., 60.92; Bound Brook, Aux., 9; Newark, First Ch., S. C. E., 25; Belleville Ave. Ch., M. B., 7; Paterson, Aux. (of wh. 25 const. L. M. Miss Emma Flavell), 37.57, Silver Offering, 25th Anniversary (of wh. 25 const. L. M. Miss Susan Hayes Ward), 262.43; Westfield, S. S., 33.19.	
Va.—Falls Ch., to const. L. M. Mrs. Ma- ria Forbes, 25. Less expenses, 13.17,	768 44
Total,	768 44

FLORIDA.

Aron Park.—David Boynton,	6 60
Total,	6 60

OHIO.

Junction.—Mrs. Millholland,	2 00
Total,	2 00

MICHIGAN.

Kendall.—Mission Band,	80
Total,	80

CANADA.

Canada.—Cong. W. B. M.,	20 30
Total,	20 30

Contributions,	9,164 95
Variety Account,	202 58
Legacy,	36 72

Total, \$9,404 25

Miss H. W. MAY,
Ass't Treas.



ANNUAL REPORT OF THE FOREIGN SECRETARY.

WHAT report for the year that is closing bring we to-day to the W. B. M. P. of her absent daughters? Even this, that most loyally and faithfully, as God has given them strength, has each one stood at her post, doing service for the Master, amid encouragements and discouragements, with results that are fully known only to the great Lord of the harvest.

MICRONESIA.

In far-away Micronesia Miss Wilson's heart grows fonder of her simple-hearted islanders, and her love for the work grows stronger. For a portion of the year her own health has not been very vigorous. There was rejoicing among the missionaries when the reinforcements that went out in the *Star* arrived—Dr. and Mrs. Rife, Miss Crosby, and Dr. and Mrs. Price. Miss Wilson was privileged to make the tour of the islands in the *Star*, in company with Miss Hoppin and Dr. Channon. The school is much larger than usual, numbering forty-seven instead of the twenty of last year. She and her co-laborers have reason to rejoice that all but three in the girls' school on Kusaie have professed their faith in Christ. In a recent letter, dated June 24, 1895, she quotes from Mrs. Garland to the effect that Dr. and Mrs. Price had already won the hearts of the natives of Ruk.

They say Dr. Price is very much like Mr. Logan, and a higher compliment could not be paid him. Miss Wilson says: "We enjoy having Dr. and Mrs. Rife in our mission very much." Letters from former pupils stationed at Butaritari report a sad state of affairs in these islands. There is only one island out of six where they are not dancing. She adds: "It is a comfort to know that many Christians in California are pledged to pray for Micronesia. Prayer is to our souls what food is to our bodies. Take prayer out of this life, and what a blank it would be! This is a blessed work. God alone knows how happy I am in it, and how hard it will be if I am ever called to give it up."

JAPAN.

Of our missionaries to Japan, Miss Gunnison has been in California the last year for a much-needed rest, and many of us have seen her face and heard her voice, and learned much from her of her loved Japan, and of the work she has given her life to there. She is greatly improved in health, but is not quite sure the time has fully come for her to return. Miss Harwood went to Matsuyama in October, 1894, to take Miss Gunnison's place, and has labored there since. There are about fifty pupils in the school, eight or nine of whom are professing Christians. Miss Harwood writes that the war did not diminish their numbers, but showed most in the falling off of financial support from Japanese sources. Miss Judson is about to return to America for a needed rest, and this will leave Miss Harwood alone in the work.

Miss Denton is as busy as ever in her work at Kyoto, full of enthusiasm, and love, and plans for her beloved girls. The school numbers seventy-four, an increase of two over last year. They are rejoicing in the acquisition of a much-needed building, to be used as a library, laboratory, and recitation room combined. During the year eight girls have been baptized, so that at present all the girls in the school except twelve are Christians. She says: "Perhaps the most interesting thing in the school is the practical Christian work the girls are doing. Twenty are working in our own and other Sabbath schools of the city, and the consecration and faith of the Christian girls is a source of continued inspiration. Do pray for the school and for the girls."

AFRICA.

The dusky children of Umzumduzi mourn because their beloved "mother," as they call Mrs. Dorward, has been obliged to leave them. In February, 1894, she returned to the station, with the very reluctant consent of her physician, hoping to be able to continue the good work. She remained at her post for more than a year, but was at last obliged to give up and return to America, leaving Mr. Dorward at the Mission. She reached New York in June. Of that year of labor she wrote in February last: "This has been the happiest and most successful year of our missionary experience. We can hardly realize that this is the same station, so peaceful has it become. This will make it all the harder to go away, although the pleasant memory of it will cling to us all our lives, and the desire to return, if God wills it so, increased a hundredfold." May the good Lord grant her a speedy restoration to health, to her work, and to her lonely husband!

CHINA.

Of the North China Mission, Mrs. Arthur H. Smith, who is with us to-day, but whose heart, 'twixt hope and fear, is speeding toward the Orient and her old field of labor, in company with her husband, can perhaps give you more and fresher news than your correspondent can offer. May God preserve Mr. Smith and all his servants there from the fury of the mob and the frenzy of the madman.

INDIA.

From the millions of India the cry comes up to "lengthen the cords and strengthen the stakes." The field that opens before the workers there is bounded only by financial limits. Miss Barker took her first examination in Tamil in January, and in February began her work with Miss Swift among the Bible women of Madura. She writes most encouragingly of the training institute there, and of the work among the women.

Miss Mary Perkins is at the compound in Arrupukottai with Mr. and Mrs. Perkins. She has the financial oversight of the two schools there—the boys' school in one corner of the compound, and the girls' school in another. The appropriations are all too small for the work, but their hearts so ache for the boys and girls of India that they take into their school many more than the means warrant, trusting the Lord to provide for them. She has twelve Bible women under her charge, with appropriations for only two.

Mr. and Mrs. Perkins have had sickness in their family, and one of their little ones is not, for God took him. They have our sympathies and our prayers. Perhaps the most marked incident in our connection with this mission is the promise we made to send them \$400 to help pay for the building which Mr. Perkins, after years of earnest desire and endeavor, has at last been able to secure in the very heart of the high-caste portion of the city. Mrs. Perkins writes that by its means they have been able to secure a hold on some of the higher caste girls, which they could not do before. There are seventy Hindu boys on the lower floor, and sixty high-caste girls up stairs. Mr. Perkins writes: "I want to thank the W. B. M. P. for so generously assuming the fourteen hundred rupees for my new building. I consider the obtaining of this building one of the most direct answers to prayer I ever had, and should like to have Psalms cxvi. 1, 2 cut deep in a stone tablet, and placed in a conspicuous place in the building."

TURKEY.

Our schools at Brousa continue to be burning and shining lights, and to scatter wide their influence for good. Shortly after they opened in September they were suddenly and summarily closed by the authorities, on account

of a quarantine, which was annoying and exasperating, as it was apparently unnecessary. This, with several other causes—such as the establishment of high-grade schools by the government, to which Christian youths are admitted, has tended to diminish the number of pupils in the boarding schools in Brousa West, which is under the charge of Miss Cull and Miss Griswold. There are twenty-four in this school, only ten of whom are boarders.

In the day school in Brousa East, under Mrs. Baldwin's care, there are fifty pupils. In addition to her numerous school and home duties, Mrs. Baldwin has found time to make two or three trips to outstations with Mr. Baldwin. She says, "To go out and return safely in these troublous times is something to be thankful for, for there are burdens and cares about which we had better not write."

SPAIN.

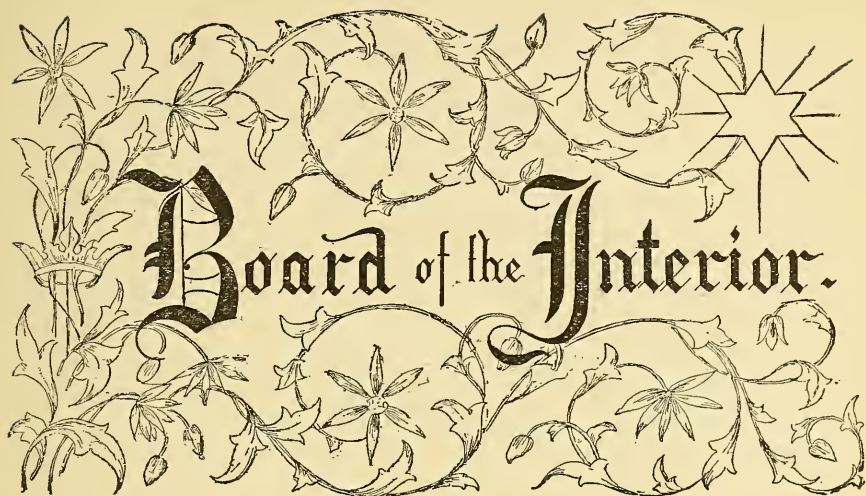
With school cares increased by increased numbers, with the force of helpers diminished by absence in this country, with health not fully restored and sometimes precarious, and with a son just entered Harvard College, which means frequent letters from home, we are sure that our dear Mrs. Gulick has had head, and heart, and hands full.

There are fifteen in the Institute course, and a large preparatory department. They are considering the question of medical work for women, and hope to have two pupils ready to matriculate in the Medical School of Madrid this year.

The kindergarten department has in its small room twenty pupils who come daily, rain or shine, and are both interesting and interested. There is a flourishing Christian Endeavor Society, and also a temperance society. The girls have been loyal to their pledges, even though surrounded by special temptation during vacation. A Scottish gentleman said to one who refused wine, "There is no talent where there is no wine." "How talented a drunkard must be!" she quickly answered. As to the future of the school, there is a vein of sadness in the following quotation from Mrs. Gulick's annual report for 1893-94: "We need adequate buildings for the enlargement of this school. Hope deferred maketh the heart sick. Once more, then, we appeal to those whose love and sympathy have been freely given in the past for special effort on behalf of the girls of Spain. May God grant that we shall soon see the desire of our hearts fulfilled for the good of Spain and the glory of his name."

To this prayer we all respond a hearty "Amen."

SUSAN MERRILL FARNAM.



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SCARS.

She sought her dead on battlefield,
Her king of many wars,
And finding him she cried, "'Tis he!
I know him by his scars."

O record of a soldier's fate
Whose light outshines the stars,
When she who loved him best can say,
"I know him by his scars!"

'Tis thus the Christian knows the King,
Whose glory nothing mars;
Gazing at hands, and feet, and side,
We know Him by his scars.

O happy we if, serving Him,
Till death the door unbars,
We merit then from lips divine,
"I know thee by thy scars."

JAPAN.

A VISIT TO MAEBASHI.

BY MRS. JAMES GIBSON JOHNSON.

ONE week from the time the Coptic landed our party on the shores of Japan, we left Tokio to go to Maebashi. One week has not taken away the novelty of the jinrikisha rides nor the comicality of them to one of the party, at least. To see a procession of dignified men and women of mature years sitting up in these baby carriages with grave faces, and to get the rear view of the naked legs and feet trotting on where the horses' legs should be, is a diverting sight. It seems strange to see two legs instead of four, and those two ending in human feet. You half imagine that some mythological creature may be speeding you on your way. Our compartment in the train was a very nice one, opening at the side like the English railway coaches, with seats covered with linen across the sides at one end and a small table in the middle holding a teakettle, teapot, and cups with the tea, hot water being procurable at stations.

Our journey lasted from 9 A. M. to 12.30 P. M., and we enjoyed looking out on the cultivated fields and plains, and after a time on the veiled mountain ranges on either side.

Mr. Harada was with us, and could explain and expatiate as we went on. We passed a number of trains, and concluded that the Japanese public were fond of traveling, for the cars were full, crowded often, with the exception of the first-class coaches, and we were a spectacle of great interest, judging by eager faces and pointing fingers. Mr. Noyes met us at the station, and our jinrikisha procession moved again, with our host on a bicycle showing the way. This is a silkworm country, and the houses are many of them working places for the reeling of silk and care of cocoons. The women who do this work are said to be, because of it, of higher intelligence and of more importance than their countrywomen generally; they are breadwinners, and the labor requires skill. Maebashi is beautiful for situation, surrounded by its mountain ranges, and on the banks of its pretty river Tonegawa. A volcano, Asama, too, is visible, with its smoking summit.

The travelers were divided between the hospitable homes of Mr. Noyes and Miss Parmelee. These pleasant homes, on either side of the road, are surrounded by lawns, and trees, and flowers.

After dinner the newcomers were taken at once to a house for gatherings of different kinds, this time to be the meeting place of Christians of this region. Shoes were taken off at the door, and we went upstairs to be

seated on the floor on flat cushions. The room was full of men and women and a few children. About one hundred and fifty, probably, were present. How quietly they sit on their feet! and how their visitors turn and twist to relieve aching limbs and strained positions! From some unseen retreat two chairs appeared, and two of our party rather shamefacedly yielded to the temptation. But then, meantime they had fought a good fight, for hymns had been sung, a prayer offered, and an address of welcome given, all in an unknown tongue. Each member of the deputation was then called upon for a speech, which was interpreted by Mr. Harada. Then the two ladies of the party rose and were presented. Tea now appeared and sweetmeats, presided over by a woman with blackened teeth. We were also introduced to many individuals, and some of the girls were very attractive and winning, and a few spoke English, which was helpful to conversation. One of them, if in our dress, would have looked like an American girl, and a very pretty one. She brought others forward and entertained us with much sweetness. There was also a kindergarten teacher, a recent graduate of the Doshisha girls' school, also the teacher of the school here, who is a daughter of the principal of the Presbyterian girls' school in Tokio. Mrs. Tajima is also president of the W. C. T. U. for Japan.

This brings to mind an incident told by Miss Parmelee, who is greatly interested in temperance work. As she and her teacher, Miss Tamada, were walking in the town a few days ago, they saw a notice posted up inviting every one to come to a saki entertainment, in the same place where our reception was. These two ladies went to the chairman and asked whether they could distribute temperance literature to the people who were coming together to drink saki. The chairman willingly assented, and said he would be glad to have them speak at the meeting. They did not do this, but went to the gathering and distributed five hundred tracts on temperance to the two hundred in the building and the people outside.

But to go back to our reception. There were present native pastors, Christian workers, and church members; some from miles away. Several of these men had personal interviews later in the day and all through the next day with the members of the Deputation. Indeed, all the next day was an indoor day, for it rained hard and kept us in; a day most interesting for learning what the work of the missionary is, and can be. Nine of us met together round the hospitable tables, first of one hostess then of the other. The second morning broke up our pleasant intercourse. At six o'clock A. M. four of the party started for Sendai, and at ten thirty the remaining three left for Nikko. Before going to the station we visited the school, which is a building across the lawn from Miss Parmelee's house. It

is the only girls' school in the province except the native common schools, and they teach small girls only. There is, as we all know, a strong revulsion in Japan now against educating girls, and we looked upon these twenty girls with deep interest. They seemed from about twelve to sixteen years of age. Mrs. Cook talked to them through the interpreter, Miss Tamada. From the school we went to an orphan asylum, begun and carried on by a Christian Japanese and his wife. There are fourteen orphans in the three rooms, one of which is a very small kitchen. We did not go in, for the sides of the house were open—the sliding screens having been removed. Some of the children had gone to school, but three or four little ones peeped at us around corners. With much self-denial and economy this little home is carried on. Down through a narrow street we followed our guide, who stopped in front of one of the tiny village homes, where two women sat before little whirling bobbins kept in motion by a water wheel some distance away, which supplies the power for this work in many homes. Each woman held in her lap a pan of cocoons covered with water. She guided four or five tiny strands together, and this thread of fine strands was rapidly wound off the cocoon and round the bobbin—the woman guiding it carefully. This industry is going on now in very many of these homes, where at another season the silk worms are cared for from the egg and the butterfly to the cocoon.

But the time had come for us to say good-by to our kind hostess, who gave us a box of luncheon, and saw us seated in our jinrikishas, and off for the station. A ride of six hours brought us to Nikko—beautiful Nikko, with its wonderful trees, its mountains, and waterfalls, and temples.

HOUSEKEEPING IN TURKEY.

BY MRS. HELEN DEWEY THOM.

IT may be interesting to the favored housewives in “the land of the free,” with their well-appointed kitchens, their trained servants, and their modern conveniences, to know a few of the details of missionary housekeeping in the land of the Turk, with their ill-appointed kitchens, untrained servants, and all the modern inconveniences.

Just step inside our kitchen, dear sister housekeeper from America, and take a chair opposite to me and ask me questions. I will call you Mrs. “Query,” and you shall call me Mrs. “Reply.” Don’t be afraid of being too personal, but ask anything and everything that you would like to know ;

and don't try to arrange your questions systematically or logically, but be as haphazard and as spontaneous as you please, and ask the first thing that comes into your head.

Mrs. Q.—I have been wondering where your water supply comes from ; I don't see a faucet or pump in this kitchen.

Mrs. R.—That large stone jar next the sink takes the place of faucet or pump. It holds thirty gallons, and is filled every day or two from the rain-water cistern out in the yard. We give a poor Koordish woman ten cents a week for keeping that jar filled.

Mrs. Q.—How many servants do you keep?

Mrs. R.—We keep about one and a half if measured by American standards, but we have several if you count each individual that does work for us a servant. There is a great deal more work to be done in our kitchen than you who live in the land of grocery stores, steam flouring mills, and electric lights can appreciate. For instance, our sugar comes in "heads,"—the old-fashioned cones,—and it has to be pounded in a mortar with a pestle and sifted before it is ready for use. All our spices are bought whole and pulverized in the house. When your flour gives out you order another barrel from the grocery-man who calls every morning at your kitchen door, and there your trouble and responsibility about it ends. But we have to begin at the very beginning and buy the wheat, which must first be thoroughly washed, and then picked over carefully to separate the tares and the small stones. Then a Koord brings his donkey, with a pair of saddlebags holding about a bushel each, to the kitchen door, and the wheat is put into the bags and goes to mill. The mill consists of two stones, one turned upon the other by a poor blind horse, who is not fit for any other work, and so is doomed to walk round and round day after day to turn the mill. The wheat is fed by hand into a hole in the center of the upper stone, and comes out at the edge, bran and all. When it is returned to us it must all be sifted through three or four sieves, each finer than the other, to separate the flour from the bran, and then our barrel of flour is ready. Our salt has to be boiled down, purified, and dried before it is fit for use. Instead of going out and buying a pail of lard or cottolene we have to send out and buy sheeps' tails, which weigh sometimes twenty pounds, and are pure fat. These have to be cut into small pieces and the fat tried out.

Mrs. Q.—Don't you have any butter?

Mrs. R.—No. The natives make a kind of butter out of artificially soured milk, which they put into a goatskin, with the hair turned inside, and shake back and forth until the butter "comes." A goodly number of goat's hairs "come" with the butter, and the missionaries do not find it appetizing.

Mrs. Q.—What kind of meat do you have?

Mrs. R.—Mutton is the “chief of our diet.” It is very good, and we soon get used to the monotony. The best “cuts” cost only about four cents a pound, and occasionally chickens are brought to our door at five cents apiece. There are plenty of eggs to be had at the rate of sixteen for a piaster (four and a half cents) when they are cheap, and ten for a piaster when they are dear. On Thanksgiving Day we sometimes have a turkey; but as they are expensive, costing sometimes as high as seventy-five cents apiece, we do not indulge in them often.

Mrs. Q.—And are your vegetables about the same as we have in America?

Mrs. R.—Rice is our staple vegetable. We use it just as you do potatoes, which are scarce with us, and only obtainable during the winter months. We have no sweet corn, peas, or celery, but onions, squash, tomatoes, cabbage, and eggplant are plenty. Fruit is also a great addition to our table, and grapes, fresh figs, plums, cherries, pomegranates, and melons are abundant and very cheap, although we miss the smaller fruits, such as strawberries, raspberries, and currants.

Mrs. Q.—Do you have good coffee and tea?

Mrs. R.—This being the land of coffee we have it very good, but the tea is brought from Russia, and is quite poor.

Mrs. Q.—How is your bread?

Mrs. R.—Very good. It is never white, but more like your graham bread. It is raised, not with yeast, but with a bit of dough saved from the previous baking.

Mrs. Q.—I see your cook is a man. Why is that?

Mrs. R.—There are several reasons why it is more convenient to have a man cook than a woman. One is that the cook must do all the marketing. Women in Turkey stay at home and let the men do the trading. Two of the missionary ladies tried one day to go through the markets, but were so surrounded and pestered by a mob of small boys that they never repeated the experiment. Then the cook must be in readiness to pass coffee to callers; and when, as is often the case, the callers are Moslems, it would not do for the cook to be a woman. Perhaps the strongest reason is that the cooks do not live in the missionary houses, but go back and forth morning and evening from their own houses. It is often late in the evening when they go home, and it would not be safe for a woman to be out alone after dark.

Mrs. Q.—I see my donkey is at the door, to take me to the coast on my way back to America; but before I go will you kindly tell me how to cook one or two of the native dishes, so that I may regale some of my friends when I get back to Chicago with a Turkish luncheon.

Mrs. R.—With pleasure. For your first course you might have “kub-bob.” Take lamb chops, any number desired. Cut the tender meat from the bone, and make ready an iron skewer about eighteen inches long. Put into this skewer a piece of lamb, then a thin piece of bacon, then another of lamb and another of bacon, and so on until all the lamb prepared is used, and cook it over a very hot bed of coals. Remove from skewer and season. Another favorite dish is “yepruk,” made of uncooked rice mixed with uncooked mutton cut into small bits, and the whole highly seasoned. Place a teaspoonful of this mixture in the center of a grape leaf or cabbage leaf, and fold it over to inclose the rice and meat. Make thirty or more of these, and place them in a kettle of boiling water into which has been put a little citric acid. Put a heavy plate over them to keep them from unfolding, and cook until tender.

Mrs. Q.—Thank you. That will do for this time. I have many more questions I might ask if I had time, but I will only ask one. Don’t you get tired of mutton and rice?

Mrs. R.—Oh, no! There are so many poor creatures about who are always hungry, that we can only be thankful that mutton and rice are always to be had in the missionary homes.

CHINA.

CAST THY BREAD UPON THE WATERS, AND THOU SHALT FIND IT AFTER MANY DAYS.

ONE day a note came from one of the Methodist lady physicians, saying that they had a girl in their hospital who had once been a pupil in our school, and asking if I would not come and talk with her, as she seemed near to death. The call was quickly answered, and I found a girl who had only been here one term, and who, so far as I knew, had manifested no special interest in Christianity. How she came into that hospital instead of our own I did not learn, but there she was, sick with a painful and apparently incurable disease in the knee.

When I began talking to her of Jesus her face brightened, and she said, “I believed a little before I came here;” and then she told how the hospital Bible woman had helped her, but she did not feel quite sure that her sins were forgiven. After we had prayed together the doubt was cleared away, and she seemed very happy. Gradually she learned from me the doctor’s opinion of her case, and quietly said, “It is better so.” She knew if she recovered she must always be a cripple, but no shade of fear clouded the

joy in her heart. On Saturday I passed the house where her family lived, and they called me in and inquired about her. She is a little wife; *i. e.*, a girl taken into the family to be brought up as a wife for one of the sons. A younger sister is still in school, and we believe she truly loves Jesus. The father, too, sometimes attends church, but cannot make up his mind to give up all for Christ. Strange as it may seem, the family requested that the girl might be baptized. She herself was delighted, saying it was what she had wanted; so on Sunday afternoon a little company of us went to the hospital for that purpose. Her answers to the pastor's questions were bright and clear, and her whole face was lighted up with joy.

It was a scene long to be remembered, as we gathered about her bed and partook with her of the emblems of the Saviour's dying love. And then we left her happy and rejoicing, and picked our way homeward through the narrow, dirty streets full of heathenism, so glad that the Good Shepherd had found and saved another of his lost sheep.

FOOCHOW.

GLEANINGS FROM A HOME LETTER FROM MISS CAROLINE E. CHITTENDEN, OF FOOCHOW.

PLEASE pray especially for the Chinese Christians that they may daily be anointed with fresh oil, that they may come constantly to God for fresh soul life. There is such an unutterable, inconceivable weight crushing them down all the time. It reminds me of nothing so much as the pressure of the atmosphere. At other times I think of a besieged garrison as like these poor people. Yet if the King be but welcomed within the soul fortress and given command, how impregnable it is? The vital thing is that they may indeed know God, and Jesus Christ whom he hath sent, and the Holy Spirit, the Comforter, as a living, mighty Presence in their inmost hearts ruling their lives. Do ask this for them with especial definiteness just now, for the clouds of persecution against the Chinese Christian seem hanging very low and black. Poor old China! The prayers of the "heathen barbarians" she hates, joined with those of her own children who have accepted their despised Saviour, are what are saving her now.

By using the Romanized form of the colloquial, the missionaries have been able to put the whole Bible and about a hundred other books within the reach of the most ignorant Christian. When the Chinese dialects are written in Roman letters they are much less difficult for the Chinese themselves to read and write than their own characters, which none but the

literati can hope to use intelligently. There is much prejudice against using the Roman letters, it being regarded as a foreign innovation, but many of us believe that in it is yet to be found a great strength for the church, because it brings the gospel within daily reach of the poorest man or woman who longs to know more of the Saviour.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1896.

January.—Schools for Girls in Turkey.

February.—Do Missions Pay? A Contrast Along Material Lines.

March.—Do Missions Pay? In Moral and Spiritual Results.

SCHOOLS FOR GIRLS IN TURKEY.

MRS. W. A. LLOYD.

THE ARMENIAN PEOPLE. Their Church. Condition of Women. What Missions have done for both. Recent Outrages by the Turks.

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KINDERGARTENS.

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TWO LESSONS.

BY ISABELLA R. WILLIAMS.

"GIRLS, would you like to study Chinese? Here is cousin Alice just from China; she will teach us."

"Count me out," said Dolly. "I never could learn those hieroglyphics, try as I might."

"You may be school visitor. Come, Alice dear."

"Are you in earnest, Lily? Then let me teach you a few characters from this San Dz Djing."


"Why do you call the letters characters?"





"They may be spoken of as either words or letters, for they are both. 'Character' is perhaps used because it is indefinite."

"Shall we turn our backs to you and shout the lesson?"

"Not to-day. This character 人, ren or jen (j as zh), means man or men. Pronounce it between run and wren, and use the initial r or j as you choose. Lily and Sara, please draw it on the board. Ada, will you draw it and make a line across so, 大. Now it is Dä, great. Draw another and draw two lines; 天 dä is changed to 天, tien, sky or heaven. All draw them until you know form, sound, and meaning. The tones we will learn to-morrow."

"Next, all draw 〇, □, kou, mouth, and 日, 日, rih, sun, or day. The ancient or picture forms of these are similar, you notice."

"It is interesting to see a circle used for two such different ideas. In , the line across is the horizon. Repeat kou, mouth, rih, sun, or day.

"Belle, please write , hsin, heart. This is another picture. Make another  and draw a line athwart it , so; this is , bi, ought. According to this picture the heart is the seat of conscience."

"Next time we will take a few easy words where these which you have learned are used as letters at one side, among them the three pronouns. Find the numerals for yourselves on the edge of your books."

Enter Alice's mother.

"Good morning, my dears."

"Good morning, Mrs. Newcomb."

"Good morning, Auntie. Alice has taught us a few words of Chinese, and it is fun."

"Let me give you a harder lesson. Suppose we were Chinese, and your Aunt Madelin were here: Lily, Belle, Sara, Alice, and I would each use a different name when speaking to her; and there would still be names to spare. 'San Ni-äng,' 'San Sher,' 'Gugu,' 'Djiu Mu,' 'I-I' (pronounced E-E); five words to be translated by aunt in English. Arthur would help you out with the fourth title, and I would sometimes call her 'Mei mei,' (Younger sister). Ordinarily, I should say 'Ni I-I,' (You aunt) [a polite term, although the English does not seem so]. Speaking of her, I say either 'Woa Mei mei' (My younger sister), or 'Alice ta I-I' (Alice's aunt)."

"Does Miss Kate Wilson use the same names?" said Dolly.

"She uses 'Djie-djie,' when speaking to her. To Lily, she would say, 'Ni San Ni-äng;' to Belle, 'Ni San Sher;' to Sara, 'Ni Gugu;' to Arthur, 'Ni Djiu Mu,'—as we all would."

"That makes seven names for Mrs. Martin! I have always wished she was my auntie, but now I'm glad she's no relation. You have mixed me all up," said Dolly, putting on her hat.

"It makes no difference whether you are related or not; it will be necessary to use these names if you speak of my sister to Lily, or Belle, or Sara, or to their brothers and sisters. To people not related, you speak of her as 'Leonard's mother.' That, at least, is easy."

"I should die if I had to live in China," was Dolly's last remark.

"Alice has never thought it hard to speak as the schoolgirls do. Chinese is brief and to the point. Compare 'wei' to its translation, 'honorable'—one syllable against four."

"Would you like another lesson to-morrow?"

"O, yes; if you will be so kind, Auntie."

I said, "Let me walk in the fields."

He said, "No; walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din."

And he wept as he sent me back.

"There is more," he said; "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose to-night

If I am to miss you, or they."

—Selected.

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MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 10 TO 21, 1895.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Alton, 6.35; Ashkum, 2.80; Anburn Park, 18; Aurora, First Ch., 84.30, New England Ch., 4; Batavia, 40; Blue Island, 10; Bowen, 6; Buda, 15; Canton, 9.50; Champaign, 5; Chicago, Mrs. Julia N. Jackson, 25, Mrs. L. L. W., 22.50, Bethany Ch., 15, Covenant Ch., 10, Duncan Ave. Ch., 3, First Ch., 106.75, Forestville Ch., 19.25, Kenwood Ev. Ch., 49.39, Leavitt St. Ch., 18.94, Lincoln Park Ch., 19, Millard Ave. Ch., 15, New England Ch., 128.50, Plymouth Ch., 59.05, Tabernacle Ch., 10, Union Park Ch., 306.21, Miss Belle Spence, const. Miss Jessie May Willson L. M., 25, A Friend, 25, South Ch., 63.15, Mrs. W. E. Hale, 100, A Friend, 5, Mrs. L. R. Tillon, 50, Trinity Ch., 2.17; Crystal Lake, 11.85; Danvers, 20.40; De Kalb, 19; Dundee, 18.75; Englewood, North Ch., 42; Evanston, First Ch., 417.45; Galesburg, Central Ch., 75; Geneseo, 22.60; Geneva, 10.50; Glencoe, 35.25; Granville, 6.45; Griggsville, 47; Hinsdale, 42.60; Jacksonville, 17; Kewanee, 7; La Grange, 67.10; La Harpe, 9; Lyonsville, 14.55; Marseilles, 66; Moline, 9; Morton, 5; Naperville, 12.25; Oak Park, 141; Oneida, 10.35; Park Ridge, 10.60; Payson, 6.30; Paxton, 16; Peoria, Plymouth Ch., 6.56, Union Cong. Ch., 5; Pittsfield, 16; Princeton, 13;

Providence, 1; Ravenswood, 72; Ridgeland, 94.30; Rockford, First Ch., 58.40; Rogers Park, 6; Roscoe, 9; Rosemond, 10; Roseville, 6.75; Sandwich, 22.50; Shabbona, 11.50; Sheffield, 20; Summer Hill, 4.52; Sycamore, 26.72; Turner, 5.13; Wheaton, First Ch., 11.25; Wataga, 5; Waverly, 18.05; Woodburn, 5, 2,870 34
JUNIOR: Alton, 75 cts.; Chicago, California Ave. Ch., 4, First Ch., 46.85, Kenwood Ev. Ch., 11.63, New England Ch., 30, Plymouth Ch., 24.50, South Ch., 18.26, Union Park Ch., 45.82; Galesburg, Philergians, 35; Geneva, Y. P. Soc., 3.25; Glencoe, 15, Opportunity Club, 11.56; Lake Forest, A Worker, 2; Lake View, Ch. of the Redeemer, 13; Oak Park, 50; Ottawa, 54.68; Pittsfield, 10; Rockford, First Ch., 28.34; Seward, 6; Waverly, 18.93, 429 57
C. E.: Ashkum, 5; Batavia, 7; Chicago, Tabernacle Ch., 3, Washington Park Ch., 5.79; De Long, 18.53; Englewood, Green St. Ch., 6.25; Marshall, 5; Moline, 10; Sheffield, 15; Wilmette, 25, 100 57
JUVENILE: Chicago, Green St. Ch., 61 cts., Millard Ave. Ch., Coral Workers, 5.25, South Ch., King's Messengers, 4.07, Union Park Ch., 1, Warren Ave. Ch., 25; Evanston, First Ch., Light Bearers, 20.70; Greenville, 1.50; Longwood, Two Brothers, 1; Pittsfield, 6; Poplar Grove, 5; Ravenswood, Morning Star Band, 12;

Stillman Valley, 3.57; Summerdale, 2; Waverly, 2.61; Wayne, Birthday Reception to Mrs. S. C. Davis, 22.50,	112 81	
SUNDAY SCHOOLS: Chicago, New England Ch., Mrs. Julia E. Montgomery's Primary Class, 15; South Ch., Infant Class, 5; Tabernacle Ch., Mr. Pergerd's Class, 59 cts.; Ridgeland, S. S. M. B., 18, of wh. 1.28 from Birthday Box of Primary Department; Paxton, 4,	42 59	
JUNIOR C. E.: Auburn Park, 4; Chicago, Doremus Mission, 5; Plymouth Ch., 11.07; Lake View, 5; Pittsfield, 6,	31 07	
THANK OFFERINGS: Alton, Y. L., 2.93; Blue Island, 11; Bowen, Mrs. Edwin Hobbs, 2.50, A Friend, 2.25; Chicago, First Ch., 159.17, Forestville Ch., 29.40, Kenwood Ev. Ch., 55.80, Leavitt St. Ch., 40, Millard Ave. Ch., 24.50, New England Ch., 2, Plymouth Ch., 74.50, Mrs. Converse, 15, Mrs. Prushing, 1, South Ch., 83.50, King's Messengers, 11.11, Alfred Beattie, Th. Off. Barrel, 41 cts. (killed by cable car in So. Ch. last spring), Union Park Ch., 197.79, Y. L., 24.12; Clifton, 7; Crystal Lake, 11.20; Danvers, 21; Dover, 16.50; Englewood, Pilgrim Ch., Y. L., 10; Evanston, First Ch., 121.55; Geneva, 13, C. E., 4.85; Geneseo, 83.65; Glencoe, 181.25; Granville, 20.80; Greenville, 25.72; Hinsdale, 5; Illini, 6.55; Ivanhoe, 2.50; Kewanee, 13; La Grange, 85.20; Lake View, Ch. the Redeemer M. S., 14; Naperville, 26; Normal, 13.50; Oneida, 14.75; Ottawa, 16.18, First Ch., Y. L., 16.18; Payson, 56; Peoria, Plymouth Ch., 16.91; Princeton, 37; Ridgeland, 14.81; Rockford, First Ch., 48.80; Roodhouse, 7.55; Roscoe, 7.65; St. Charles, 15; Sandwich, 41.76; Sheffield, 10; Summer Hill, 3.48; Sycamore, 28.70, of wh. Elizabeth, Henry, and Emily Wood each 1; Thawville, 4.50; Turner, 6.37; Udiua, 4.76; Waverly, 23.10, Y. L., 10.15; Wheaton, First Ch., 39.38; Yorkville, 12.90,	1,855 18	
FOR THE DEBT: Cambridge, C. E., Extra, 1; Chicago, First Ch., 85, Y. L., 11.65, Leavitt St. Ch., 2, Millard Ave. Ch., 11.10, Y. L., 30, New England Ch., 28, Plymouth Ch., 1, Porter Memorial Ch., 1, South Ch., Special, 25, Tabernacle Ch., 5, Union Park Ch., Miss Wingate, 20, Mrs. E. J. Harkness, 5, Mrs. G. B. Wilcox, 5, Mrs. Geo. Gilbert, 5, Mrs. Ralph Greenlee, 20, Mrs. Wm. Johnston, 10, Extra from five ladies, 5, Miss Lucy Smith, 1, Y. L., 1, Extra, Warren Ave., Y. L., 16; Durand, Miss L. Randall, 1; Evanston, First Ch., 102; Granville, 8.50; Greenville, 1; Highland, 7; Hinsdale, 2; La Grange, Extra, 26; Longwood, Mrs. C. O. Howe, Extra, 1; Marseilles, 12.35; Mendon, Mrs. E. P. C., 3; Oak Park, 7, Y. L., 25, C. E., 13; Ottawa, First Ch., 50 cts., Y. L., 5; Payson, 1.50; Rockford, First Ch., 52; Thawville, 6; Waukegan, 15.25; Waverly, Miss L. R. Tupper, 3.75, Extra, 2; Wilmette, 50 cts., C. E., 7.50; Woodburn, 2.20,	593 80	
Total,	6,035 93	
INDIANA.		
BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Anderson, 3; Coal Bluff, 1; Cardonia, 1.58; Elkhart, 26; Fremont,		
6.25; Indianapolis, Plymouth Ch., 15, Mayflower Ch., 18.60; Liber, 5.50; Lake Gage, 2.32; Michigan City, 9.50; Terre Haute, First Ch., 59.15, Second Ch., 50 cts., Thank Offering, A Friend, 50,	198 40	
JUNIOR: Macksville, 80		
C. E.: Hobart, 5; Indianapolis, People's Ch., 2.75; Michigan City, 1.50,	9 25	
JUVENILE: Hosmer, Soldiers for Jesus, 8 00		
JUNIOR C. E.: Terre Haute, First Ch., 10 00		
SUNDAY SCHOOLS: Amboy, 25 cts.; Hobart, 2; Indianapolis, Plymouth Ch., 3; Terre Haute, First Ch., 4.70; Porter, 1.66,	11 61	
Total,	238 66	
IOWA.		
BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 3.50; Almorat, 3; Anamosa, 7.55; Atlantic, 38.67; Avoca, Mrs. J. Single, 2; Burlington, 8; Chester Center, 1.55; Clear Lake, 5; Corning, 6.52; Corydon, Mrs. M. D. Rew, 10; Council Bluffs, 11 55; Creston, 8.98; Decorah, 8.25; Denmark, 10.60; Des Moines, Pilgrim Ch., 35, Plymouth Ch., 45.59; Dubuque, First Ch., 12.50; Dunlap, 2.66; Earlville, 5; Eldora, 61.30; Elkader, 60 cts.; Emmetsburg, 4; Fairfield, 7; Fort Dodge, 10.25; Garner, 13; Grinnell, 47.73; Hampton, 5; Harlan, 15.15; Humboldt, 5; Independence, 10; Iowa Falls, 4.50; Jackson, 7; Kelley, 10; Keokuk, 2.11; Keosauqua, 3.50; Lyons, 11.38; Magnolia, 3.50; Manchester, 1, A Friend, 25; Manson, 7; Marion, 13.95; Marshalltown, 17.50; Mason City, 3.24; McGregor, 13; Mondamin, 17; Montour, 1; Newell, 4; Old Man's Creek, 5; Onawa, 5.50; Osage, 66.10; Ottumwa, First Ch., 38.63; Preston, 4; Quasqueton, 4.05, A Friend, 10; Rockford, 7.15; Rockwell, 5; Tabor, 15; Toledo, 3.50; Traer, 59.73; Victor, 1.50; Waucoma, 1; Waverly, 8.65; Wayne, 9.60; Webster City, 21; Winthrop, 10.85,	825 89	
JUNIOR: Des Moines, Plymouth Rocks, 22.24; Eldora, 55; Grinnell, 5; Marion, 5; Muscatine, 9,	96 24	
C. E.: Council Bluffs, 5; Creston, 5; Des Moines, Pilgrim Ch., 4.30; Dunlap, 5; Gatesville, 2; Grinnell, 2; Manchester, 1; Ottumwa, First Ch., 11.37; Rockford, 4; Tabor, 15.87,	55 54	
JUVENILE: Cedar Falls, 5; Chester Center, 1; Davenport, 1.21; Grinnell, Busy Bees, S. Br., 11.37, W. Br., 4.05; Keokuk, 3.54; Osage, 6; Peterson, 5; Traer, 3.82; Wayne, 3,	43 99	
JUNIOR C. E.: Anita, 7.15; Central City, 11.50; Des Moines, Pilgrim Ch., 3; Eldora, 4,	25 65	
SUNDAY SCHOOLS: Anamosa, 2; Bellevue, 2; Burlington, 6.01; Chapin, 5; Des Moines, Pilgrim Ch., 5, Plymouth Ch., 20.41; Grinnell, 4.16; Le Mars, 12; Magnolia, 6; Newburg, 1; Preston, 5; Salem, 5; Stuart, 7.37; Toledo, 14.26; Traer, 1; Waucoma, 1.50,	97 71	
FOR THE DEBT: Atlantic, 3; Cedar Rapids, 1; Charles City, 12.75; Corning, Mrs. Beman, 1; Council Bluffs, 2; Davenport, 75 cts.; Dubuque, First Ch., 8; Marion, 5; Modale, Mrs. Hester, 1; Oskaloosa, 10.10; Quasqueton, 3.50; Traer, Mrs. Porterfield, 10; Webster, 5,	63 10	

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Anderson, 3; Coal Bluff, 1; Cardonia, 1.58; Elkhart, 26; Fremont,

THANK OFFERINGS: Alden, 20.32; Atlantic, 21; Burlington, 25.10; Cherokee, Mrs. Wellman, 5; Corning, 8; Council Bluffs, 21.90, Mrs. M., 3; Creston, 11.52; Davenport, Edwards Ch., 1; Decorah, 65.06; Des Moines, Plymouth Ch., 30 cts.; Dubuque, First Ch., 46.20; Keokuk, 15.70; Le Mars, 14; Lyons, 20.27; Madison Co., First Ch., 1; Magnolia, Mrs. Hillis, 5; Manchester, 62.50; Marion, 9.25, Clara Knowlton, 1; Mason City, 8.96; Mitchellville, 8; Muscatine, 4.45; Newell, 17; Onawa, 15.90; Oskaloosa, 37.61; Rockford, 28.85; Sioux City, First Ch., 9.50; Tabor, 60; Traer, 22; Wayne, 12.12; Webster City, 35.75; Muscatine, Juniors, 5; Council Bluffs, C. E., 1.75; Davenport, Sunbeams, 93 cts., 624 94
SPECIAL: Burlington, Miss Houston, for Mrs. Wm. E. Hitchcock, Jaffna, 40, Mrs. Little, for Bible Reader Ammoni, 15, 55 00
Total, 1,887 06

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Burlington, 2; Carson, 3.05; Centralia, 2; Dover, 3; Emporia, 7.50; Eureka, 41.15; Kansas City, 44; Leavenworth, 50; Manhattan, 71.75; McPherson, 4; Neosho Falls, 2; Ottawa, 13.42; Plevna, 2.80; Sabetha, 2.85; Seneca, 27.80; Topeka Central Ch., 7.14, First Ch., 17.81; Wanbausee, 8.50; Wellington, 20.65; White Cloud, 6, 337 42
JUVENILE: Maple Hill, 5; St. Mary's, 10, Atechison, King's Little Daughters, 5.30, C. E.: Fact, 3; Kansas City, 12.09; Manhattan, 14; Twelve Mile, 3; Wellington, 5, 20 30
JUNIOR C. E.: Arkansas City, 50 cts.; Wellington, 6, 37 09
SUNDAY SCHOOLS: Sabetha, Pri. Dept., 8; Topeka, First Ch., Pri. Dept., 2.73, 6 50
EXTRA GIFTS: Centralia, Mrs. B. King, 15; Irving, Mrs. A. V. Dickie, 1; Manhattan, Mrs. M. D. Haines, 14, Mrs. J. G. Foster, 14, A Friend, 3.25, 10 73
47 25
459 29
Less expenses, 6 00
Total, 453 29

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Bangor, 3.50; Covert, 5; Church, 1.50; Detroit, Woodward Ave. Ch., 48.60, Brewster Ch., 13, First Ch., 38.10; Flint, 5; Owosso, 25.02; Pontiac, 7.10; Romeo, 2.50; Richmond, 10; Saginaw, 40.68; Sandstone, 8.57; St. Claire, 30; South Haven, 15; Three Oaks, 8.95; Union City, 39.97; Vermontville, 4.71; Watervliet, 1.33; Wyandotte, 10, Grand Traverse Ass'n, 3, "The Lord's Funds," 125, 446 53
JUNIOR: Detroit, Woodward Ave. Ch., 37.73, First Ch., 38.50; Grand Rapids, Park Ch., 25; Saginaw, 10; Whittaker, Y. P. S., 70 cts.; Ypsilanti, 20.44; Union City, 10, 142 37
C. E.: Ann Arbor, 6; Bancroft, 5; Grand Junction, 1; Memphis, 57 cts.; Owosso, 5; Saranac, 1; Stanton, 10; St. Clair, 10; Watervliet, 2.08, 39 65

JUVENILE C. E.: Flint, 4; Saginaw, 11.75; Wyandotte, 1, 16 75
THANK OFFERINGS: Detroit, Brewster Ch., 22; Edmore, 1; Flint, 12.53; Manistee, 70; Memphis, 3; Olivet, 27.80; Owosso, 29.19; Sandstone, 13.62; South Haven, 10; Somerset, 12.08; Three Oaks, 10.75; Union City, 21.60; Watervliet, 17.07; Wyandotte, 12, 262 64
SUNDAY SCHOOLS: Traverse City, Miss Celia Oviatt's Class, 6 25
FOR THE DEBT: Alpine & Walker, 6; Highland, 14.84; Handcock, 25, Mattawan, A Friend, 15; Memphis, Mrs. Russell, 1; Owosso, 1; Wyandotte, 3, 65 84
THE HARRIET LOVELL MEM. FUND: Grand Rapids, Park Ch., Y. L., 25, Park Ch., 500; Flint, Mrs. M. S., 1, 526 00
THE HARRIET LOVELL MEM. LIBRARY FUND: Flint, A Friend, 25 00
Total, 1,531 03

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Brainerd, 6; Cannon Falls, 2; Fairmont, 12.41; Marshall, 8.87; Minneapolis, Bethany Ch., 1.55, First Ch., 14.82, Lowry Hill Ch., 5.05, Silver Lake Ch., 15, Vine Ch., 5; Ortonville, 3; St. Paul, Plymouth Ch., 7.10, South Park Ch., 3; Sank Centre, 17.70; Winona, Mrs. C. N. McLaughlin, Birthday Off., 5, 106 50
JUNIOR: Northfield, 16 00
C. E.: Cannon Falls, 5 00
JUVENILE: Minneapolis, Bethany Ch., Heliotope M. B., 1 50
JUNIOR C. E.: St. Paul, South Park Ch., 8 00
SUNDAY SCHOOLS: Freeborn, 75 cts.; Minneapolis, Silver Lake Ch., 2, 2 75
THANK OFFERINGS: Marshall, Mrs. H. A. Wilkinson, 2; Minneapolis, Bethany Ch., 95 cts.; New Richland, 7.28; Sauk Centre, 31 const. L. M. Mrs. J. H. Simonon, 41 23
FOR THE DEBT: Minneapolis, Como Ave. Ch., C. E., 10, Open Door Ch., 5.15, Union Ch., 2.77; Montevideo, 5; Northfield, Thank Off., 51.20; St. Paul, Park Ch., 8.80, St. Anthony's Park Ch., 1; Sauk Centre, Aux., T. O., 9.30, C. E., 3, 96 22
Total, 277 20

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Carthage, 18; Kidder, 9.25; Kansas City, First Ch., 25.50, Clyde Ch., 7.54, Olivet Ch., 5; Meadville, 3.79; Neosha, 4; Springfield, First Ch., 25.85, Central Ch., 17.50, St. Joseph, Tabernacle Ch., 6; St. Louis, First Ch., 12, Hope Ch., 5; Old Orchard, 17.07, 157 50
JUNIOR: Kansas City, First Ch., E. R. Circle, 14.20; St. Louis, Hyde Park Ch., 5, Pilgrim Ch., 18, 37 20
C. E.: Kansas City, Olivet Ch., 2.50; St. Louis, Pilgrim Ch., 10, Aubert Place Ch., 27.98, 40 48
JUNIOR C. E.: Kansas City, Olivet Ch., 5; St. Louis, Pilgrim Ch., 30, Hyde Park Ch., 4.62, 39 62
THANK OFFERINGS: Kansas City, Clyde Ch., 13.17; Lamar, 6.17; St. Joseph, Tabernacle Ch., 10; Meadville, 6.25; Neosha,

14.70; St. Louis, First Ch., 5, Y. L., 12.55,
Hyde Park Ch., Y. L., 6.58, Central Ch.,
6.76; Old Orchard, 26.58,
FOR THE DEBT: Kidder, 3.50; Kansas
City, Clyde Ch., 19.85, First Ch., 50, Olivet
Ch., 1; St. Louis, First Ch., 2,

Total, 458 91

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of James-
town, Treas. Buxton, 5; Haukinson,
Mrs. G. S. Bascom, 1; Harwood, 6; Ma-
pleton, Mrs. Hugh Munro, 50 cts.,
C. E.: Oberon, 5 60
JUVENILE: Buxton, Pearl Gatherers, 3 82

Total, 21 32

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria,
Treas. Andover, 3.25; Ashtabula, First
Ch., 16; Atwater, 50 cts.; Belpre, 30;
Bristolville, 10; Clarksville, 35 cts.;
Cleveland, Archwood Ave. Ch., 1.75;
Cuyahoga Falls, 2.30; Elyria, 15.45;
Hampden, 9; Lindenville, 1; Lyme,
20.58; Madison, 4; Marietta, Miss D.,
10; Richfield, 28; Mansfield, First Ch.,
10, Ridgeville Corners, 15,

177 18

JUNIOR: Conneaut, Covenant Circle, 80
JUVENILE: Chatham, 12; Painesville, En-
terprise Circle, 3; Wakeman, 2.30,

17 30

C. E.: Cleveland, Euclid Ave. Ch., 40; Co-
lumbus, Plymouth Ch., 25; Conneaut,
20; Harmar, 3.95; Lorain, 6; Marietta,
5,

99 95

JUNIOR C. E.: Berea, 1; Cleveland, Euclid
Ave. Ch., 10, Lakewood Ch., 4, Pilgrim
Ch., 10,

25 00

THANK OFFERINGS: Bristolville, 1.25;
Cleveland, Park Ch., 1.56; Conneaut,
Covenant Circle, 76 cts.; Fairport, Mrs.
and Miss Morris, 5; Hampden, 50 cts.;
Lyme, 3.50; Painesville, Y. L., 6.81;
Springfield, Lagonda Ave. Ch., 2;
Wauseon, 17.50,

38 88

FOR THE DEBT: Cincinnati, Vine St. Ch.,
Mrs. Sibley, 25; Sandusky, 10,
Pittston, Penn.: Miss Galbraith,
Ceredo, W. Va.,
Collected by Miss J. T. Martin,

5 00
3 47
15 15

Total, 417 73

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Den-
ver, Treas. Denver, Plymouth Ch., 62.70;
So. Broadway, 16.29; Flagler, 2.20; Har-
mon, 1.30; Pueblo, Pilgrim Ch., 1.75;
Walsenburg, 2,

86 24

C. E.: Denver, Plymouth Ch., 25; Pueblo,
Pilgrim Ch., 2.70,

27 70

JUVENILE: Denver, Second Ch., Mission
Band, 1, Plymouth Ch., Jun. C. E., 63 cts.,

1 63

Total, 115 57

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux
Falls, Treas. Firesteel, 2.90; Lake
Preston, 5; Vermillion, 2,
JUNIOR C. E.: Columbia, 9 90
THANK OFFERINGS: Athol, 7.25; Firesteel,
4.50; Vermillion, 6.75; Wakonda, 9,
FOR THE DEBT: Firesteel, 1 60

Total, 42 00

WISCONSIN.

BRANCH.—Mrs. R. Colburn, of Whitewater,
Treas. Clintonville, 10; Beloit, First
Ch., 30.57; Durand, 3; Evansville, 14;
Ft. Atkinson, 8.80; Green Bay, First
Pres. Ch., 25; Liberty Corners, 15; Lake
Geneva, 5; Milwaukee, Grand Ave. Ch.,
2.45, Pilgrim Ch., 17, Hanover St. Ch.,
21.31, Oshkosh, Plymouth Ch., 4.50;
River Falls, 45.50; Springvale, 11;
Sparta, 2.20; Sheboygan, 4.50; Wiscon-
sin, Ladies in Convention, 25.70, A
Friend, 6; Waupun, 40,
C. E.: Brandon, 2.35; Eau Claire, 4,
JUNIOR: Platteville, 8.50; Milwaukee,
Grand Ave. Ch., 8,
JUVENILE: Milwaukee, Grand Ave. Ch.,
16.31; Platteville, Pearl Gatherers, 5;
River Falls, C. E., 2.26,
EXTRA GIFTS: Beloit, First Ch., 19.50;
Ripon, as a Memorial for Mrs. Richard-
son, 40.55,
FOR THE DEBT: Kenosha,

290 53

6 35

16 50

23 57

60 05

15 00

412 00

Less expenses, 18 24

Total, 393 76

LIFE MEMBERS: Beloit, First Ch., Mrs.
A. C. Wright, El Paso, Texas; Aux.,
Mrs. Gertrude Pratt.

ARIZONA.

Tempe.—Aux., Soc. Thank Offering, 22 00

CALIFORNIA.

Valley Vista.—Miss Mary Poole, 10 00

CONNECTICUT.

New Haven.—A Friend, for the Debt, 1 00

TEXAS.

Ft. Worth.—Mrs. C. L. Post, 2 00

WASHINGTON.

Fidalgo City.—Mrs. H. S. Taylor, 1 50

MISCELLANEOUS.

Sale of Keys, Badges, 22 50

Receipts for Oct. 10 to 21, 1895, 11,930 86

Previously acknowledged, 66,521 10

Total for year ending Oct. 21, 1895, \$78,451 96

RECEIPTS FROM OCTOBER 21 TO NOVEMBER 10, 1895.

ILLINOIS.

Amboy, A Friend of Missions, const. Mrs.
T. H. Lyman L. M., 25, A Friend, 5; Big
Woods, 10; Bunker Hill, 15; Chicago,
Douglas Park Ch., 5, Friends, 1, Uni-
versity Ch., 30; Danvers, Mrs. H. Park-

hurst, 1; Elmwood, 2.14; Evanston,
First Ch., 10; Glencoe, 5; Loda, 10, Mrs. N.
Shocun, 1; Lyndon, 1; Mendon, 10; Polo,
Independent Presbyterian, 3.85; Somo-
nauk, 9.50; Sterling, const. Mrs. D. C.
Rice L. M., 25; Western Springs, 8.50;
Yorkville, Mrs. S. J. Wheeler, 1,

178 99

JUNIOR: Jacksonville, 10; Rockford, College, 10; Somonauk, 2,	22 00
C. E.: Elmwood, 3; Oneida, 3.03,	6 03
JUVENILE: Elmhurst, Forget-me-not Circle,	5 00
JUNIOR C. E.: Toulon,	5 00
THANK OFFERINGS: Chenoa, 5; Chesterfield, 11.35; Chicago, Millard Ave. Ch., 2; Lake View, Ch. of the Redeemer, M. B., 8,	26 35
FOR THE DEBT: Chicago, Union Park, Y. L., 15.90; Evanston, First Ch., 18.50; Lyndon, 2,	36 40
Total,	279 77

CORRECTION.—In November L. & L., Howard, Mrs. Thompson, should be Harvard.

INDIANA.

BRANCH.—East Chicago, 2.50; Indianapolis, Mayflower, 5.20; Kokomo, Aux., 16; Mooresville, Mrs. Fannie Richey, for support of Bible Reader, 19; Orland, 4; Ross, Juvenile Band, 2.46,	49 16
Total,	49 16

IOWA.

BRANCH.—Burlington, 3.50; Grinnell, A Friend, 13.15; Marshalltown, 3.25; Newton, 3.13, Th. Off., 28.87; Percival, 7.90,	59 80
JUNIOR: Grinnell, Iowa College, Y. M. C. A., 42.65, Y. W. C. A., 42.65,	85 30
JUNIOR C. E.: Decorah, 2.50; Mason City, 7,	9 50
SUNDAY SCHOOLS: Algona, 3.78; Dunlap, 4; Maquoketa, 1.06,	8 84
Total,	163 44

KANSAS.

BRANCH.—Atchison, 5; Partridge, 9.25; Topeka, First Ch., 8,	22 25
C. E.: Alton, 1.60; Emporia, 1.75; Maize, 1; Seneca, 5; Topeka, First Ch., 10,	19 35
SUNDAY SCHOOLS: Partridge,	3 81
Total,	45 41

MICHIGAN.

BRANCH.—Alpena, 10; Almont, 5; Chelsea, 5.40; Columbus, 5.65; Dorr, 5; Eaton Rapids, 12; Grand Rapids, Park Ch., 94, Second Ch., 3; Kalamazoo, to const. L. M's Mrs. H. Winner and Mrs. Addie Ranney, 50; Lansing, Plymouth Ch., 5.65, Miss Susie Stebbins, 10; Ludington, 18.02; Muskegon, 17; Manistee, 2; Olivet, 18.24; Portland, 2.50; Rochester, 5; Reed City, 11.44; South Lake Linden, 6; Ypsilanti, 5,	285 90
JUNIOR: Alpine & Walker, Y. P., 10; Detroit, Woodward Ave. Ch., 13.41; Hancock, 6.24; Pontiac, 10,	39 65
JUVENILE: Pontiac,	3 00
SUNDAY SCHOOLS: Ypsilanti,	1 30
C. E.: Flint, 3.58; North Adams, 3.50; Ypsilanti, 2.60,	9 68
JUVENILE C. E.: Ludington, 3; Muskegon, 5; North Adams, 1,	9 00
THANK OFFERINGS: Allegan, 5.43, Alpine & Walker, Y. P., 2.65; Ann Arbor, Add'l, 2; Chelsea, 5; Hancock, Y. L., 3.76;	

Lansing, Plymouth Ch., 12.50; Ludington, 7.08; Pontiac, Y. L., 8.25; Union City, 3; Wayne, 3.25; Whittaker, A Friend, from Sale of Table Pieces at Board Meeting in Cleveland, 7.50; Ypsilanti, 15,	75 42
Total,	423 95

MINNESOTA.

BRANCH.—Barnesville, 1.46; Brurtrum, 60 cts.; Fergus Falls, 2.50; Glenwood, 2.75; Gray Eagle, 46 cts.; Hawley, 2.50; Little Falls, 3; Madison, 2.70; Maplewood, 60 cts.; Minneapolis, Park Ave. Ch., Aux., 28.27; Morris, 3; New Ulm, 5; Northfield, 38.35; Paynesville, 2.60; Pelican Rapids, 1.15; Pillsbury, 1.53; St. Cloud, 85 cts.; Sleepy Eye, 3; Swanville, 47 cts.; Verndale, 32 cts.; Villard, 80 cts.; Wadena, 6.43,	108 34
C. E.: Etna, 5; Mankato, 5; Randall, 1.08,	11 08
JUNIOR C. E.: Lake City, 50 cts.; Little Falls, 5.61; Princeton, 3.75; St. Cloud, 1.50,	11 36
SUNDAY SCHOOLS: Hudson, 44 cts.; New York Mills, 1.50; St. Paul, Plymouth Ch., 3.12,	5 06
Less expenses,	135 84
Total,	210 04

OHIO.

BRANCH.—Brecksville, 22.59; Brownhelm, 50 cts.; Chatham, per A. C. L., 1.17; Cincinnati, Columbia Ch., 20; Cleveland, Lake View Ch., 10, Mrs. W. A. Hillis, 5; Ironton, 5, K. M. S., 1,	65 26
C. E.: Cleveland, E. Madison Ave. Ch., 10; Painesville, 2,	12 00
JUNIOR C. E.: Medina, 1; Windham, 3,	4 00
SUNDAY SCHOOLS: Cleveland, Trinity Ch., 3.51; Oberlin, Second Ch., 36,	39 51
THANK OFFERINGS: Brownhelm, 4; Cleveland, Lake View Ch., 4.61,	8 61
Collection at 27th Annual Meeting of W. B. M. I. at Euclid Ave. Ch., Cleveland, October 30th,	68 36
Steamburg, Penn.,	20 66
Less expenses,	218 40
Total,	202 12

CALIFORNIA.

Los Angeles.—Olivet Ch., C. E.,	1 95
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CHINA.

Peking.—Mrs. Ament, for the Emily Ament Memorial School,	20 50
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MISCELLANEOUS.

Sale of leaflets, 10.36; mite boxes, 3.47; envelopes, 1.11; book, 25 cts.; Covenant Cards, 60 cts.,	15 79
Total,	1,312 13

Mrs. ALFRED B. WILLCOX,

Ass't Treas.



VOL. XXVI.

FEBRUARY, 1896.

No. 2.

Expect Great Things from God. Attempt Great Things for God.

WE shall all read with pleasure Miss Child's account of her reception at Bombay. Since her arrival there early in November she has not been idle, for we hear of her going to Poona, of her visit to the School of Pundita Ramabai, of a trip to Wai where she was the guest of Mrs. Sibley and Miss Gordon, of a day at Mahableshwar, of visiting the Bruces at Satara and the Winsors at Sirur, of a longer stay at Ahmednagar, and a return to Bombay. From there a tour had been planned through northern India, returning in time for the annual meeting of the Madura Mission the middle of January.

In these days when the powers of darkness seem regnant in Turkey, it is good to recall the glorious prophecy of Dr. Storrs in his address last fall in Brooklyn:—

MEN think that Turkey is to put an end to the propagation of the gospel in that great empire. The Turkish Empire has always seemed to me, as I look on it on the map or in its history, like a vast, magnificent Oriental rug, stamped with splendid and stately figures, emblazoned on every side with heroic combat, and with threads of gold and silver interwoven with the wool. Magnificent it is in its extent, in the variety of its resources, in the wonderful history which has been wrought upon it. It is a robe of Oriental magnificence that has been dipped and soaked in blood. But it is to bear, as certainly as God liveth, as certainly as the cross was raised on Calvary, as certainly as the human soul remains sensitive to divine inspiration, it is to bear by and by, and not far hence, the monogram of Christ on all its glittering expanse.

Miss Morrill, writing of the dispensary at Pao-ting-fu, says :—

THE woman's waiting room is just crowded these days, and I have some pleasant times with the women. The other day an old woman, after listening quite earnestly, said : "I am seventy-one years old. Does all my incense burning count for nothing?" I said, "Yes; these are men's ways, but the Lord wants you to learn his way." She watched me keenly, and again burst out with, "Who told you to come here and tell us these things?" I answered her and then said, "Has not Buddha told you to find some other woman and bring her to his temple?" "He is only an image," she answered quickly; "a mud thing! How could he? Your God must be alive!"

In writing from Inanda, under date of September 24th, Miss Price says :—

WE have a full school, though not as full as last year. This is partly because several kraal schools have been started in places from which we have had scholars, and partly because it was not thought wise to have the rooms crowded as they have been. Though our girls are happy and contented here, they love their homes, and we are glad that they do. This is true even of those who come from heathen homes; and although those who run away on account of cruel treatment may be afraid to return the first vacation, they will surely not stay more than the two terms before going home.

ARE you turning to our Prayer Calendar day by day? Of course you have one; if not, do not fail to secure one promptly. The price is small, only thirty cents by mail, but the benefit is large.

The address of the Samoan Queen, delivered on the dedication of a new church, has for its burden a spirit of praise to God and brotherly love to man :—

MY last word to you is to keep and obey Christ's commandment which he gave to his disciples and to us each and all, "Love one another." How can a people be blessed if God's word is not obeyed? May God bless and help you all to obey him, and then will true blessedness come to these islands.

THE past century has been the period of seed-sowing; the next century, the twentieth, will be the time of the great harvest.—*Methodist Review of Missions*.

A CHURCH in the State of Washington recently sent \$2.50 in answer to the appeals of the American Board. The letter inclosing the offering said : "We are sorry it is so small, but we are small—only an organization waiting the Lord's will to let us grow. We have no services of any kind, no church edifice, nothing but four women members, three of whom are of one

family; but we try to send donations to the benevolent societies. We send our heartfelt prayers, and know by experience that the Lord will guide and guard his own." Surely this church makes up in quality for any lack in quantity.

JAPAN.

A WEEK AT KOBE.

BY MRS. JOSEPH COOK.

WITH Mr. Albrecht as our guide and interpreter, the deputation party left Kyoto the morning after the great procession and popular demonstration in connection with the eleven hundredth anniversary of the founding of this ancient Imperial City. The crowds who had come to witness the procession were returning to their homes, and it was with difficulty that the guard at the railway gate was persuaded to let us pass, as he assured us that the train was already overcrowded. But this statement did not frighten Americans, and especially Bostonians who live in the suburbs; so we pushed on and distributed our party of eight in first and second class carriages, wherever we could find a place, without regard to the fact that we all had second-class tickets!

It was hard to leave Kyoto, where we had spent ten delightful days, but the anticipation of returning here later cheered us. At the Kobe station Dr. Holbrook of the College, Miss Cozad of the Bible Training School, Mr. Atkinson, and Mr. Hill met us and claimed their various guests. I was taken by Dr. Holbrook to the College, where Miss Searle and Miss Griswold, with Dr. Holbrook, form the foreign family. Many times you have heard of the beauty of the site of the College buildings. You have seen the pictures of the new Science Hall, and Music Hall, and the Home, and the Dormitories, and portions of the grounds, and a hint of the mountains, but until you enter the park-like enclosure and begin the easy ascent, until you note the noble trees that are counted such a treasure in Japan that they are never sold with a piece of ground but each brings its individual value, until you live day by day with these exquisite roses which blossom four times a year and whose leaves are never marred by profaning touch of the destroying worm or grub, until you look from your upper veranda, which forms a pleasant extension of your private apartment, over the tops of the green trees, over the roofs of the town to the shining waters of the bay, can you form an adequate conception of the noble setting of your beloved Kobe College.

As you already know, the attendance is less at present than in some previous years, but this is largely owing to the popular reaction against woman's education. The new minister of education is in favor of more attention being

given to the education of the girls of the empire, and in a recent speech he appealed to the patriotic pride of his hearers by saying that Japan cannot be said to have forty million inhabitants if the education of one half is so neglected that they fail to attain to a complete womanhood.

The ladies of the Presbyterian School in Tokyo told me that while they regretted their diminished numbers, yet they comforted themselves with the thought that they could come into more direct personal touch with the individual pupils than when the numbers were larger. And yet, as far as class instruction goes, the demand on the teacher is as great with six pupils as with twelve, and all will rejoice when this advanced nation realizes that it never can attain permanent power while its women are kept in a state of prolonged childhood.

Kobe College is pre-eminently a Christian school, and when one hears the question discussed in other schools under Japanese control as to whether or not the Bible shall be read or prayer offered, we have reason to rejoice that this question cannot be raised in Kobe College.

Although the Japanese can hardly be regarded as a musical people, yet I have heard no sweeter singing in any American college for girls than I heard at the Doshisha Girls' School at Kyoto every morning at college prayers. Many of the tunes have been familiar to me from childhood, and are associated with family worship in my own home. There is one purely Japanese tune of which I am very fond. It is a weird minor, plaintive and sweet as the reverberation of a Buddhist bell at twilight. I often ask the girls to sing this to me, although they are more fond of giving me their national air. I attended their Christian Endeavor meeting, Sunday afternoon, when the question was discussed, "What is it to be a Christian?" and I was impressed, as one always is in this country, with the freedom, combined with modesty, with which the Japanese girls and women give expression to their thoughts either in remark or prayer.

This morning I have been into Miss Searle's class in English Literature. They were studying Shakespeare's "Macbeth." The recitation was entirely in English, and the class used Rolfe's edition of the play. It was most interesting to hear in soft-toned, lisping, broken English, the Japanese school-girls' comments on this tremendous tragedy. The coarse English wit of the half-drunken porter, when the knocking comes just after the murder of the king, was utterly incomprehensible to the Japanese mind. The contrast of the obsequiousness of Oriental servants with the rollicking freedom of this gate keeper was naturally too hard a nut for them to crack!

One sunny morning, with Yamawaki San as my interpreter, I went to speak to the ten women who form the present class at the Bible Training

School. More than forty women have been graduated from this school and are now doing faithful and effective service in connection with pastors and evangelists in interior stations all over the kingdom. Only those women who are between twenty-three and forty years of age are usually admitted, but in certain exceptional cases the age stipulation is not insisted upon. The rooms of this school are large and well lighted, and the women sit on benches in the chapel, but in the class rooms they follow the usual Japanese fashion of sitting on cushions on the floor. If a room is sunny and well ventilated, this is all you can ask in Japan, as it is practically destitute of furniture.

The women to whom I spoke this morning seemed to me all under thirty-five years of age. Their faces were intelligent and serious, and their manner devout. They must have thorough consecration and a high Christian ideal of the value of service for the Master, to induce them to enter upon a work which will make them unpopular in the estimation of their own people.

It was a contrast to go from these serious women engaged in the study of God's Word under the wise leadership of Miss Barrows, Miss Dudley, and Miss Cozad, to the rollicking little boys and girls in Miss Howe's Glory Kindergarten. As Miss Howe herself sails next week for America, we were most fortunate in reaching Kobe before her departure, making our first visit to this famous school under the guidance of its devoted head. Miss Howe is an enthusiast in her department and her school has a high reputation throughout the empire. Her more than twenty graduates are eagerly sought to fill positions in government schools, and their success bears constant witness to the splendid training they have received. The school is always full to its utmost capacity and is patronized by the best Japanese families of Kobe, although Miss Howe makes no secret of the fact that it is a Christian kindergarten. The large play room given by Mr. Samuel Johnson, of Boston, is not only used by the children for their gymnastics, but it is a popular place for weddings and social gatherings. Here the Japanese Christians received the deputation and bade them welcome on the evening of their arrival in this city. The adjoining sunny room, looking out on a pretty garden, was the gift of Miss Amelia De F. Lockwood, of Boston; and I wish she might see those happy little children of the Sunrise Kingdom using their deft fingers in the kindergarten work. No nurse or older friend is allowed to stay in the building, and for about two weeks the newcomer is inclined to bewail his bereft condition, but he soon becomes interested in the work, and play, and cheerful routine of the school; and nowhere on the planet could one see more contented, happy child faces than here. Absolute cleanliness is insisted upon, and their cardboard work, pinned on the walls, is as fleckless as though it had never come in contact with tiny fingers.

One cannot look upon such a group of children without wondering what changes they will live to see in this progressive empire. God grant that Christian churches may outnumber Buddhist temples before these children reach old age!

KOBE, Oct. 31, 1895.

INDIA.

LETTER FROM MISS CHILD.

BOMBAY, Nov. 8, 1895.

TO THE READERS OF LIFE AND LIGHT:

Dear Friends,—As I sit down to write to you on mission ground, I feel like one in a dream. At times it seems as if I should surely awake to find myself at my desk in the Board Rooms, trying to understand, from letters and lists, conditions and needs that are now actually before my eyes. Little by little, however, I am becoming accustomed to the thought that the vision of privilege which I have had for years is a reality, and the interest and delight of it all is beyond expression.

To adequately describe all I have seen and heard in these first few days would fill a volume, and as I know by long experience the inexorable limits of a number of *LIFE AND LIGHT*, I will attempt to touch on only two points,—the welcome received as your representative, and this school under the care of Mr. and Mrs. Hume.

WELCOME.

Scarcely had our steamer dropped its anchor in Bombay Harbor before Mr. Abbott, Mr. Hume, and John and Robert were on board to give us a hearty welcome and take us in charge. No one who has not been ten thousand miles away from home can fully appreciate the sight of friendly faces in a far country. We were soon seated in a carriage and driving through the mass of people that throng these Bombay streets. According to the last census, seventy-six languages are spoken in the city, and as each one represents a company of people, or caste, with special dress, or (largely) undress, or color, or cap, or turban, you will not expect me to describe them.

In about half an hour we turned in at a gate in the wall that surrounds the mission compound. The first thing that met my eyes was a dear little girl in a pink calico dress, the first of more than a hundred schoolgirls and boys drawn up in two long lines to meet us. Such a beautiful sight as it was!—the girls in pink calicos, with the graceful drapery of thin white *lugadis* over them, the boys in clean white cotton suits, all with very bright faces, sparkling black eyes, and rich brown skins, with beaming smiles, and all furiously clapping their hands. The dear old stars and stripes over the

porch, and Mrs. Hume on the veranda, gave us a more quiet but no less hearty greeting, and the school gathered about us for a song. The refrain was "Welcome to India!" "Welcome to Bombay!" "Welcome to Miss Child!" Then one of the boys called out, "Three cheers for America!" "Three cheers for Boston!" "Three cheers for Bombay!" all of which were given with a will. A boy and a girl invited us to meet them in the evening, and they all filed away toward the schoolhouse.

In the evening we all gathered in the schoolroom, and there were welcome exercises for about an hour—speeches from a Jain girl named Bhagirthi, representing the Lend-a-Hand Band (older girls), a boy for the Junior Endeavorers (younger boys and girls), and for the Wellwishers (older boys). Interspersed were songs in Marathi, written for the occasion by Mr. Tilak, a recent Brahmin convert and teacher in the school. After the response which I tried to make, two of the smallest girls brought long wreaths of flowers and tinsel, which they put around our necks. On each one were three small round mirrors, which mean, "May we have a thousand reflections of your face." We were each given bouquets, were sprinkled with rose water and a little perfumed paste put on the back of our left hands; and then followed introductions



Bhagirthi, the Jain girl, begged by Mrs. Hume of her Hindu father rather than have her sold at six years old to a man of forty as his second wife.

and hand-shaking. Mr. Hume says that at "occasions" in India there must always be "words, music, gifts, and flowers." The Lend-a-Hand Band gave us a very pretty jacket that they had embroidered in parts, the Junior Endeavorers a nice little enameled jar, and the Wellwishers some pins, silver and moonstone. So brief a description can give no idea of the scene,—the plain but well-lighted schoolroom, very prettily decorated with ferns and flowers, and filled with living, human flowers: gentle, lovely girls, with their sweet, shy manners, and manly boys with much gentleness also, with their

upturned faces, their beautiful eyes, that seemed to look us through and through, some bright and sparkling, some intensely pathetic, all eager and earnest. Their white clothes gave a most effective setting for their faces. Mrs. Hume says the girls are very fond of wearing white; they think it is a symbol of purity, a sign that they are "trying to do right." A dying girl once said, "Oh, Madam Sahib! I shall soon be in heaven, and I can always wear white then, can't I, because I shall always do right."

Such a welcome was a great surprise to me and I was much touched by it; the tears were very near the surface all the afternoon and evening. But this was not all. Practically the same thing was repeated Monday morning by the school as a whole,—some of the teachers and day scholars were not present Saturday evening,—on Tuesday evening by the Bombay church, and on Wednesday afternoon at the Woman's Meeting. Twenty-six letters of greeting and invitation have also come to me from missionaries of the Marathi and Madura Missions. Was not this a right royal welcome? I pass it on to you for whom it was meant—the loyal, earnest workers in our Woman's Board.

THE SCHOOL.

The history of this school is well known to many of you, and I must confine myself to what I have seen and heard since I came. Its technical name is the American Mission High School, and so far as known, is the only high school in India where co-education exists. By taking so many of the pupils while very young, Mr. and Mrs. Hume have succeeded in creating a public sentiment in the school which, with unceasing vigilance on their part, has done away with supposed evils in mixed schools.

The arrangement is this: The mission compound, comprising just an acre of land, is surrounded by a high wall. It is a very charming spot, with its plantain, palm, cork and mango trees—its bright-colored crotons, arum lilies, antigonum lepti with its profusion of rose-colored blossoms, wealth of ferns and other tropical shrubs and trees that grow so luxuriantly and easily in this sunny land. In the midst of it Mrs. Hume showed us a tiny spray of American phlox which she has succeeded in growing. Inside this compound are Mr. Hume's bungalow with its wide open doors and broad verandas; the schoolhouse with its various recitation rooms, used by both boys and girls; and the boys' boarding-place or dormitory. Bowker Hall, the girls' dormitory, is about ten minutes' walk distant outside the compound. At present Mr. and Miss Abbott, Miss Millard and Miss Moulton live in a part of this building under the same roof with the girls. The numbers have increased so much that the girls' portion has become crowded, and the mission has voted to ask that another house be provided for the missionary family—Mr. and Miss Abbott—and extra space be provided for the girls.

On Monday morning I went about with Mr. Hume on his usual inspection of the boys' rooms; everything was as neat as scrubbing and brushing could make it, but the building is very inadequate for its purpose. The places where the boys eat, sitting on the earth floor, reminded me of the storerooms in the cellar of the house where I live in Boston, except that the door opens out into the sun and air instead of a cellar. How they can use them when the rains oblige them to shut the door which gives them their only light I do not know. The schoolhouse also sadly needs more room. Classes spill over into Mr. Hume's house, and even then there are two classes reciting at once in their recitation rooms.

With all its needs and disadvantages, however, the school is a splendid success, and when the nearly two hundred boys and girls are in the compound, as they are from ten to half-past four each day, it presents a very busy, animated scene. The course of study ranges from the Infant through the High School classes (a, b, c) to those in which pupils are fitted for matriculation in the University. Almost all the pupils are children of Christian parents, and come from different parts of the mission as well as Bombay, and in time go out as trained teachers and Christian workers either in their own homes or elsewhere. I have been able to touch most meagerly on the outside work of the school. The real fruit is the training of almost two hundred immortal souls for Christian manhood and womanhood. The whole establishment constitutes one happy Christian family. Love reigns supreme, and the young lives bud and blossom and come to their fruitage as naturally and beautifully as if they were not surrounded with heathenism. You do not need to be introduced to Mr. and Mrs. Hume; I need only say that I am more and more impressed by the over-mastering love they have for these pupils and their native people, and the abounding enthusiasm for the work which makes them the power they are. Just a word as to

HINDU SCHOOLS.

These are day schools composed entirely of children from heathen families. I have had two most interesting mornings visiting two of them and the homes from which they come, with Mrs. Hume and the Bible women, Balubai and Kash'bai. We found the children in a little room up a narrow flight of stairs, sitting on the floor against the walls with their slates on the floor in front of them. Such dear little things as they are, all sizes, and in all sorts of costumes; here a small boy, resplendent in pink and white silk trousers, yellow satin jacket, and a cap with high white feather, and there a bit of humanity entirely in nature's costume, a little living bronze statue who has dropped in for a few moments to see what is going on;

there little atoms of girls loaded with jewelry, whose black beads show that they are already married; and here is one with great haunting black eyes with the red paint on her forehead, which may show that she is doomed to life in an idol temple. Every one of these children unlocks a door into some heathen homes, and the opportunities for work there are limitless. Oh, the pity of it! Shall I say, oh, the sin of it! that so many doors stand open all in vain for lack of means to enter them. If I could only transport one of these schools—the one in Parell for instance—to America, with its more than fifty fascinating little pupils, I am sure they would unlock many purses and keep them open wide. If they should follow you around, dear friends, as they did us while we visited just a few of their homes, pleading, “Oh, you must come to my house!” “What! Not coming to my house?” And if you should stop to think what “coming” or “never coming to my house” might mean to them, what would you do?

It is a trial not to go more into the details of this work, and that done by Mr. and Miss Abbott, and Miss Millard and Miss Moulton, but these must be given at another time.

ABBIE B. CHILD.

TURKEY.

EXTRACTS FROM LETTERS.

WHILE it is impossible to give as recent news from poor outraged Armenia as can be found in the daily press, and while it is inexpedient to publish all of the letters from our missionaries in Turkey, we know that some extracts from them will be of the deepest interest.

Under date of November 13th Miss Daniels writes from Harpoot:—

I cannot write; my heart is too sad. You can understand our situation from 2 Cor. i. 8-11. We have the clothing we have on and one change, but nothing else. The Wheelers and Mr. Ellis have not even that. The Lord is caring for us in a beautiful and tender way. We are happy, and in His hands. I have hardly dared to think of you these days, but I love you all, oh, so dearly! The Lord has led us in a wonderful way, and he does give peace, and strength, and grace; all the promises are true, and I expect to live to do better work; but whatever the end, I bear witness that all things work together for good to those who love God. This morning at family prayers we read the 71st Psalm.

Miss Wheeler, under the same date, writes from the same place:—

We have Phil. iv. 19. It is our bank note. Our sanitary conditions might lead to cholera were not the angels of the Lord encircling round about us, and their presence makes good air right along. God is being glorified,

and will be in the future. Our invalids are wonderfully brave as they are carried about in the arms of their bearers, and God keeps the round and deadly "pills" from injuring them. Mamma is brave, and goes around trying to make people keep order and keep clean. Papa sends as his message, which may be his dying one: "Don't give up the ship. For Christ's sake keep the work up in Harpoot by prayers more earnest and by generous contributions." Pray that relief money may come speedily. God cares for us all as for the ravens, but I do wish I had a couple of pillows for papa and mamma. I can stand the native bricks. We are in the Men's College, with about 300 who have taken refuge with us, and like the apostles we have all things in common; but my heart bleeds for the terror-stricken people whose trust is not so strong as ours, and for the way in which many have gone home. Every city and village shares our sorrow, and it seems as if the judgment day had come. The whole region seems to have disappeared.

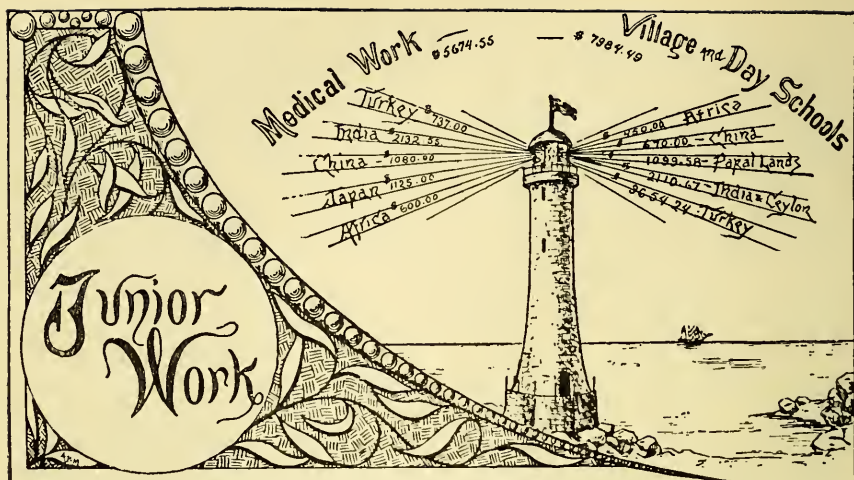
Miss Seymour and Miss Bush were at Arabkir, a large and wealthy city fifty-four miles from Harpoot, early in November, and their journey to the latter place was one of hair-breadth escapes and full of the Lord's deliverances. Two days after they left Arabkir the city was plundered and burned, and three days after arriving at Harpoot eight of the mission buildings there were burned.

Miss Bush, writing under date of November 14th, says:—

One after another we saw the villages on our beautiful plains disappear before our eyes. The fathers and mothers of the girls were in them, and oh, the agony of the sight! Saturday and Sunday we spent most of the day in the dormitory pleading with God, reading comforting texts, and softly singing hymns. There was one service at the chapel early Sunday morning, and the solemnity of approaching death was all about us; and truly if ever souls have walked in the valley of the shadow of death, it is we during these days.

The night of the fire she says:—

We slept with clothes, boots, and hats on, and,—yes, we actually slept, we were so utterly weary. We spoke with bated breath, we ate the driest of bread and salt cheese. We slept and woke, pleading in our hearts with God for mercy. Some of our dear flock had been separated from us in the flight, but group by group, one by one, they came back; and can I tell you what those meetings were? Our dear girls had saved nothing but the clothes they wore and each her own blessed Bible. . . . Alas for the poor villagers, wandering out in the cold and rain! Our hearts ache for the poor tempted ones who are sorely tempted to deny the Christian faith. We almost envy those who have gained the martyr's crown. Many, many times did we long for death, we were so weary, so oppressed.



— To give light to them that sit in darkness Luke 1:77 —

TABULAR STATEMENT.

MEDICAL WORK.

AFRICA.

West Central Africa, Dr. Rose A. Bower	\$475 00
Zulu Mission, Repairs on Sanitarium	125 00

TURKEY.

Dr. Grace N. Kimball, Van	363 00
Miss E. M. Trowbridge, Aintab	374 00

INDIA.

Dr. Julia Bissell, Ahmednagar	643 00
Dr. Gurubai Karmarkar	231 00
Work of Dr. Gurubai Karmarkar, Bassein	120 00
Dr. Harriet E. Parker	500 00
Work of Dr. Harriet E. Parker, Madura	638 55

CHINA.

Dr. K. C. Woodhull	500 00
Hospital, Foochow	360 00
Dispensary, Tung-cho	220 00

JAPAN.

Miss H. E. Fraser	625 00
Training School for Nurses, Kyoto	500 00

Total \$5,674 55

VILLAGE SCHOOLS.

AFRICA.

Zulu Mission	\$450 00
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TURKEY.

European Turkey	352 00
Western Turkey	2,252 80
Central Turkey	303 98
Eastern Turkey	.	.	.	.	.	.	.	.	.	745 46

INDIA AND CEYLON.

Marathi Mission	.	.	.	.	.	.	.	.	.	1,058 43
Madura Mission	.	.	.	.	.	.	.	.	.	836 24
Ceylon	.	.	.	.	.	.	.	.	.	216 00

CHINA.

Foochow Mission	.	.	.	.	.	.	.	.	.	600 00
North China Mission	70 00

PAFAL LANDS.

Mexico	509 58
Austria	80 00
Spain	510 00

Total	\$7,984 49
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OUR MISSIONARY BOOK CLUB.

BY MISS LOUISE OVIATT.

"MY DEAR," said the lady directress of our mission circle to me one day last winter, "I want to increase the interest of our young people in missions and missionary work. Can't you give me some idea that will be helpful—something new, you know? We've had missionary teas, yellow, pink, and blue, a band concert, a Christmas tree, and a fair, and they came to them, they even worked pretty well for them, so that we raised quite a little money; but they won't come to the regular meetings of the society, however much I may urge it. Why, I couldn't get enough out to our last meeting to make it pay to read the letters that I had borrowed from the Bureau of Exchange. There were the two little Dicksons; you know them, don't you? They are dear little girls, and sat sewing patchwork as diligently as you please until I took pity on them, and gave them a game of fancy pictures with which to amuse themselves; but as the eldest is only eight they would not care much to hear about the Girls' College at Constantinople and the school at Smyrna, though the letters are very interesting to older people; and there was no one

else except little Miss Sampson, our president, who, poor girl, looked as though she longed to be somewhere else, as I do not doubt that she did, although she made no complaint, but sewed on a calico apron for the apron sale the whole afternoon. Now what can I do?

"I had planned to have the little ones play games, such as 'My Ship has Come in,' calling the handkerchief representing the ship the Morning Star, and naming the children for the different islands to which the Morning Star goes. When asked 'What is she laden with?' they were to answer something that grows or lives on those islands, and if they made mistakes they were to pay forfeits.

"I had studied up on the subject a little, so as to be able to tell whether the thing named grew there or not, and I hoped to weave in a good deal of information about the missionaries and what they have done for the natives, so that the children would learn something while enjoying the game; but what could I do with only three girls present, two of them under nine, and the other fifteen?

"It is always the same. I have prepared several quite interesting programmes, but there are never enough present to carry out my plans unless we have a picnic, or something of that sort. Do help me devise some scheme for getting them out."

"Are the girls at all interested in individual missionaries and mission stations?" I asked.

"Well, no. I am afraid that they know very little about them," she replied. "You see, my predecessor in office didn't know much about them herself. She was very successful in raising money; but she thought that it was just as well to use it all for our own church, so they gave up sending to the Bible woman they had supported in India, and decreased all of their contributions to missions; and, of course, what little interest they had grew less. Then she left town, and for more than a year they could find no one to take her place; and as very few here take missionary magazines, and the missionary meetings of the church and Society of Christian Endeavor are few and far between, it would be rather surprising if there were any very lively interest among these girls and children who are too young to be connected with the ladies' auxiliary."

"Yes," I assented; "one must know something of a subject in order to be thoroughly interested in it. I wish that they could meet a few of the missionaries. There is nothing so stimulating as personal acquaintance with the workers in the field; but that is, of course, impossible except in the case of the few who come here to speak to us. If we could get them to read the missionary magazines and leaflets I think that they would soon feel a closer

connection with the workers, and a sense of personal responsibility for the carrying forward of the work ; but so few people are willing to subscribe for them ! Perhaps—well, let me think it over for a few days ; I may possibly find some way of interesting them sufficiently to make them attend your meetings, for although they are busy schoolgirls, they will find time to come if they really want to.”

And this is the way it came about that our Missionary Book Club was formed.

We lived in a small village, where the book and magazine clubs so common in the cities and larger towns were unknown, so that the people depended chiefly upon the public library for their books and magazines ; and this, though it was a good library, naturally did not deal extensively in missionary literature ; so we started the “ Helping Hand Book Club,” the “ Helping Hands ” being the name of our mission circle. A committee of three was appointed to have charge of the literature to be sent out, and our list of twenty members was divided into three separate lists, each member of the committee having charge of one of them. We then subscribed for LIFE AND LIGHT and some of the other missionary papers and magazines, and purchased a number of leaflets, which we bound in brown paper, and prepared for circulation. This preliminary work was done by the directress, as with three lists to be cared for by three different people it seemed best to have one person take charge of the whole, in order to secure uniformity of action.

Every Sunday each member of the committee is given either a magazine or a leaflet to start in her section of the town. On the front of each brown paper cover we write : “ Helping Hand Book Club. Keep this one week, then pass it to the next on the list.” On the back are the names of those to whom it is to be sent, with the date on which it should reach each one opposite her name.

As our society includes some quite young children among its members, we take the mission *Dayspring* for them, and this is not sent to the older members ; but the others are sent to older and younger alike, with the hope that where the children are too young to read them, the mothers may enjoy them ; and more than one young mother has spoken to me of the pleasure she has in reading the literature that finds its way into her home through our society.

The Club has now been in operation for a year, and last week I asked the directress if she considered it a success. She replied : “ Yes ; I think that I may say that it has been quite successful thus far. I presume that our papers receive little attention in some of the homes to which they go, but as far as I can judge these are in the minority ; while in others they are read very carefully,

and the girls often refer with considerable interest to some magazine article or letter, or to the leaflets. The ladies of the auxiliary have caught the idea too, and are beginning to ask for the literature that has been circulated in the Club and returned to the committee; so that our papers, after being returned, start out a second time, and are passed regularly to some of the ladies; the most interesting being finally sent by one of them to her daughter in another town. Before the Club was started the missionary committee of the Society of Christian Endeavor used to come to me for articles to be read at their missionary meetings; now they very seldom do so, but make their own selections, and generally from books circulating in the Club."

During the summer the girls belonging to the society gave two afternoons a week to the preparation of an entertainment to raise money for missions, and neither the extreme heat nor occasional showers kept them at home. "To be sure," she added ruefully, "there were only a few present at the last regular meeting of the society, but the notice was given upon a very stormy Sunday, and a number of them have told me since that they did not know of it or they should have come. Of course I cannot say to what extent their increased interest is due to the Book Club, but I am sure that it has effected something. The girls know much more than they did about the mission stations and the missionaries, as well as what other societies are trying to do; and they are now really anxious to work, whereas a year ago they were simply willing to. I wish that other societies would try our plan."

CHILDREN'S MEETINGS.

PROGRAMME FOR MARCH.

FOR plans for decorations and serving refreshments and for leaflets giving general information, see the topic in the January LIFE AND LIGHT.

Much that is novel and entertaining on Japanese life and customs may be found in Miss Alice M. Bacon's books, "A Japanese Interior," and "Japanese Women and Girls," to be obtained from the Woman's Board Library.

After the children have become familiar with the names of the missionaries in Kobe, and its position upon the map, try the suggestion of a "Dissected Story," made by Miss Belle M. Brain in her bright little volume, "Fuel for the Missionary Fire," price, fifty cents. The story there mentioned for this purpose may be had in leaflet form at one cent for ten copies, and one cent extra for postage, at the Rooms of the Woman's Board. It is

called "Jack and the Japs." The plan is to cut the story into paragraphs, paste them on cards, number them, and give them to the older children who can read well. The leader calls for each part by number, and the entire story is thus read.

Let some one sing the Japanese Lullaby found in the *Dayspring* for January, '96. On the topic for the lesson, the work in Kobe (be sure the children pronounce the name correctly, Ko-by), see the following articles in the *Mission Dayspring*: "Christian Girls in Japan, June, '82; "About Kobe," May, '92; "A Trip to Kobe," June, '92; "A Letter from Kobe" (illustrated), July, '93; "Children's Day in Kobe," July, '93. Also in *LIFE AND LIGHT*: "Pictures of Missionary Life—Kobe Girls' School," by Mrs. F. E. Clark, July, '93; "The Kindergarten in Kobe," by Dr. Pauline Root, October, '92. The price of the *Dayspring* is two cents a copy, or twenty cents a year; of *LIFE AND LIGHT*, five cents a copy, sixty cents a year.

Our Work at Home.

OBLIGATIONS TO THE PLEDGED WORK OF THE BOARD.

I. ON THE PART OF THE BOARD. II. RELATIVE VALUE OF
"SPECIALS." III. ON THE PART OF THE MISSIONS.

Papers read at delegates' meeting held in connection with the annual meeting of the Woman's Board, Nov. 5, 1895.

I. ON THE PART OF THE BOARD.

BY ALICE M. KYLE.

THERE are two sayings of the Master that we do well to set over against each other as we look at this mighty subject, really world-embracing in its thought: first, "The field is the world;" and, again, "The very hairs of your head are all numbered."

There are two possible ways of conducting a work like this unto which we of the Woman's Board have set our hand.

It might be that we should say, "We will give this year one hundred thousand dollars, more or less, to the Lord's work in other lands," and we might then bring in from our treasure our offerings, large and small, leaving the apportionment of our gifts entirely in the hands of trusted men and women. We, knowing that in waving fields far beyond our vision the harvest was

growing golden, should rest contented in the thought that the fruitage would be as rich and precious in the sight of the Lord of the vineyard as though we noted each ripening sheaf. So the plan might be. So in some particulars perhaps it might more easily be, but so it is not.

For there is in our poor finite thought a sense of shrinking from the vastness of the world's need. We know that the field is the world. We believe it, but we desire to have some special little corner of it under our peculiar care, to till, to water, and to watch over. And this is what is meant by the Pledged Work of the Woman's Board. From eighteen of the twenty missions of the American Board, certain portions of the work, known as Woman's Work, are each year adopted by the Executive Committee.

These in turn are selected by Branches and contributing societies, and for these pledges, increasing year by year, as the kingdom of our God grows upon earth, we as Christian women become responsible.

For the year 1895 this pledged work, including outfits, traveling expenses, and special grants, amounted to one hundred and ten thousand dollars (in round numbers). Of this sum about ninety thousand dollars was assumed in definite pledges by the Branches, leaving about twenty thousand dollars to be met from the General Fund, besides the expenses of the Home Department. Thus it is obvious at a glance that the General Fund is also the pledged work of the Board, and should be remembered generously when our auxiliaries are making their contributions. Now it is evident, is it not, that this relationship is not merely a commercial one?

It is true that we must deal long and carefully with figures, and that the most painstaking attention to detail is needful in adjusting the financial relation of the Board to the work as a whole, and that of each part to every other part. But as we strive to keep these pledges let us never forget that we deal not with material things merely, but with a living organism. Our pledged work this year means one hundred and thirty-one missionary women, including assistants; it means nearly two hundred Bible women; it means boarding schools and day schools with thousands of bright-faced Christian girls, upon whom, humanly speaking, depends the hope of the heathen world; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial agencies, with all the appliances for work which are involved in the establishing of Christian homes and Christian schools in all these mission fields. Our relation is, therefore, a personal relation, one of love and tenderness, of caretaking and watchfulness. Let us infuse vitality into these words, Pledged Work, until they are transfigured before us into flesh and blood, with hands reaching out to us for help, and guidance, and support.

And the second thought will follow naturally: If this is our relation, that of one member of a great family to all the rest, we shall be ready to concede that it must be a relation of faithfulness. Having assumed, as a Branch or as an auxiliary, some part of the care, we should not lightly let it drop. Our missionary, our school, our Bible woman, become henceforth a part of our household economy, so to speak. For this pledge we are to plan, to give, if need be to sacrifice. When a change comes necessarily in our pledged work, as changes must often come, since missionaries and native workers are mortal, we shall feel a sense of loss; but our gifts and our interest will not flag, "for though God buries the workmen his work goes on."

There may come a temptation to change our pledge voluntarily, in order that we may become interested in a new field, or because the money comes in slowly, and we hope some different work may appeal more strongly to the hearts and consciences of our ladies. Let us consider carefully before we relinquish our pledge that one change often involves others, and throws into confusion the work all along the line.

We may not comfort ourselves with the thought that some one else will pay our pledge if we do not. Ours is a sacred stewardship, and it is required in stewards that they be found faithful. In this thought is also included the one of loyalty. It is easy sometimes to put aside our own special little pledge, to let it wait or to support it with less ardor than heretofore, because we have listened with tearful eyes and thrilling pulses to the story of some other, and it may seem to us paramount need in some other corner of the Lord's vineyard. And we say to ourselves deprecatingly: "Well, it is all one work. I dare say the money will do just as much good somewhere else this year." But we need then to remember that in making appropriations for the coming year, the Executive Committee have depended upon the loyalty of those who have assumed the work, that very likely this other and attractive work has already its pledged supporters, and if our money is added to theirs we are acting upon the principle of a mother who, having two daughters, should say, "I will buy two cloaks for Elizabeth this fall, but Hannah must wear her old one or go without." So we will not listen to the voice of the charmer, charm she never so wisely, but bear in mind a very old saying, "First be just, then generous."

It needs not to be emphasized that, after we have provided for our pledges and the General Fund, there remains yet room for the exercise of further generosity. How often this is exemplified let the provision for personal exigencies, the overflowing Christmas boxes, the many additions to the comfort of our beloved workers, who in unfamiliar and perilous places are doing the world's work, bear witness.

The relationship involves on our part business accuracy and promptness. Branch treasurers remember with delight the auxiliaries whose pledges are forwarded a little before the fifty-ninth minute of the eleventh hour. When the financial year of the Board draws to a close, our Treasurer is twice blessed when the reports of branches are promptly received; and if each item of the pledged work is clearly recorded and the sums plainly credited to the specific pledges assumed, much time and strength are saved in poring over a certain volume known as the "Book of Pledged Work."

Again, this is a considerate relationship. It goes without saying that there must be manifold difficulties in adjusting and reporting a work like ours, with the principals on one side thousands of miles distant, and with letters our chief medium of communication. There is need of patience oftentimes; copyists and printers are not infallible, and the reports from year to year are more complex as the work enlarges.

There is need, too, of consideration in the matter of hearing from our workers. Our Bible women and native teachers, naturally, are not all fluent writers of English; our overtaxed missionaries do not always wield the pen of a ready writer, though it must make us pause oftentimes in wondering amazement as we note the marvels of their execution in this line alone. Therefore, however sweet and desirable it may seem to you to have a letter "from your very own Bible woman, written just for your own meeting," let us be considerate in our requests. If we write sometimes to our missionary and tell her we do not expect a reply, her gratitude, though unexpressed, will be none the less fervent. As is often said by our missionaries, with something of pathos in the utterance, "We have to choose sometimes between doing the work and writing home about it." Letters about the work are always to be had, so shall we not be content to hear less in detail and less specifically from these busy women?

As we enter now upon the obligation of a new year, shall we then bear our mutual burden with such promptness and accuracy in the business details, such faithfulness both in making our pledges and in redeeming them, such a spirit of love and of sweet reasonableness, that there shall come to us from many voices afar the benediction, "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings."

II. RELATIVE VALUE OF "SPECIALS."

BY MISS ELLEN CARRUTH.

Old questions and old perplexities sometimes show a wonderful power of life, and crop up again and again, demanding fresh consideration even when

we had fondly thought we had laid their ghosts forever ! This power of life may prove that they have within them a principle of life which ought not to be, and possibly could never be, destroyed. But without killing life we can sometimes train it, clip it, direct it, and finally bring it out into a fullness of growth which shall be only a blessing, and no longer a hindrance.

One of these questions is, "What can we do in the matter of 'special' gifts?" Especially in this short financial year, with its lessened receipts in legacies, the question presses with unusual force. We think of the grand sum total needed to carry on the regular pledged work even of the last year, without consideration of any new work,—\$97,500,—and of the sum we now have in hand to meet it, \$79,500,—and we cannot but regard rather wistfully the \$3,940 which has passed through our hands, but which cannot be used, toward this lacking \$18,000 of our pledged work.

We are glad, of course, of every dollar that goes to help our workers in mission fields; glad of the warm, personal interest which prompts these gifts; but the danger lies in the fact that it is not always a gift over and above the money which should be given for the pledged work of the Board. Often it is so, and then it argues just that principle of life which no one would wish to see crushed out. The warm impulse which says, "I have redeemed my pledges; I have fully given the money needed to sustain my share in our Board's regular work; now let me give this additional sum for 'good measure, pressed down, and running over,'" is an impulse which no one would willingly check. But when the obligation of a society is not first met, the gift in response to an extra call, or because of transient interest in the last interesting missionary's address, is so much taken from what is actually needed to maintain the work as a whole, and may even react upon the very one whom the donor wishes to help.

We have lately heard of three organized societies in one of our branches where all they gave this last year was a "special" gift, simply passed through the channel of our treasury, in no wise helping the work to which we stand pledged.

In many cases a kind note sent from the Rooms suggesting that a "special" gift be used for regular work, has been taken in good part, and the money has been so granted, showing that they only needed direction and training. The personal gifts are very attractive, and bring in the warm, friendly element which sometimes seems lacking in organized work. This element of friendliness ought not to be lost, but it should be the flower, and not the root, of our benevolence.

Our great responsibility is to meet the sums needed to carry on the work as reported to us from the various missions; work that they have most care-

fully sifted,—the absolutely necessary,—and which cannot be balanced by “special” gifts, however pleasant. Most of us here, perhaps all of us, fully realize this; but there are those in all our auxiliaries who need to know more of the primary importance of sustaining our general fund. No doubt all that is needed in most cases is the kindly word of advice or caution, and the substitution of familiar knowledge of the foundation principles of missionary work for the warm, but more or less irresponsible, impulse to give in channels of one’s own choosing.

III. ON THE PART OF THE MISSIONS.

BY MRS. S. B. CAPRON.

Whenever, in wisest judgment, an organization is considered essential to the promotion of the highest interests of the cause under consideration, it follows as a matter of course that support of all its methods is necessary to the harmonious working of the whole. This support is as essential on the part of those benefited as on the part of those who are assuming the responsibility of giving the needed assistance.

It is proposed, under this section of the topic under discussion, to consider the obligations resting upon those on foreign missionary ground to sustain the methods adopted. I believe that this obligation is recognized and cheerfully acceded to on the part of the missionaries. Printed blanks are sent to the various fields covering the forms of work given out in this country as “pledged work.” For example: one blank has reference to work by Bible women in the various stations in the different missions. The headings are, “Name of Bible Woman;” “Name of Village or Town;” “When at Work;” “The Salary;” “Name of Bible Woman no Longer Employed;” also, “Reason for Leaving the Work.” When this list has been forwarded to the Rooms, it is evident that any changes made on mission ground must lead to complications. A missionary receiving a letter from an enthusiastic friend in this country, requesting that a Bible woman be assigned to her, does not, of course, know whether each one of her Bible women whose names have already been sent forward has been assigned or not. She cannot run the risk of giving her over to her enthusiastic friend, since it may soon be discovered that the name had already been passed over to a society young in experience, and whose zeal it would be unwise to repress. If the amount to be given by our enthusiastic friend had been sent to the office of the organization, with the request that a certain mission, or even a station in a mission, be the recipient, the matter could be arranged in time. A society in a church had raised money for the salary of a Bible woman, and wished it sent to India. Application was made to the

Rooms to this effect, and the reply came, "We have no one just now on our list, but if you will wait we can give you your Bible woman in India." In less than three months the request was granted, and the connection made.

Similar blanks for day schools, boarding schools, and village schools are sent to mission fields, but the above illustration will suffice. It is well to avoid complications, and to lend a hand to harmonious working.

Another phase of obligation to pledged work on mission ground is linked to the cruel word "Retrenchment." When the yearly appropriations are received, it is found that perhaps five hundred dollars are taken from the estimates so carefully made. Where will this fall? It may be in a village lately seeking Christianity, to the great joy of the missionary. The catechist and his wife, making so good a beginning, must be taken away for want of money. It is easy to see that the missionary, with this community in his hand, finds it very hard to submit to seeing twelve Bible women in his station kept on. How much better, he reasons, to drop one of these and save to me my catechist! The pressure is brought to bear heavily on the lady in charge, and even application is made to the Woman's Board at home to divert such funds. To be true to the constituency and true to the auxiliary who laboriously raised the money for this Bible woman, this change cannot be made, and it is hard for our lady missionaries in the field to look on and see the reasonableness of the change and face the criticism. They need our sympathy. Another result of this co-operation is the saving time of correspondence on the part of the missionary—a point to be considered. When the assignment of Bible woman or school has been made, a letter to the missionary in charge of the work is then in place, and always acceptable, even if the inevitable demands upon time and strength do not always secure a prompt or full reply. I can testify that missionaries are always most glad to receive letters from those, whether individuals or societies, who are adding love, sympathy, and prayer to their money, and who are thus directed by those having the charge of the Home work into the best disposal of it.

It is now well established that support of individual pupils, with reports concerning them, involves too much labor on the part of the missionary, and too often leads to disappointment.

The plan of "scholarships" meets the requirements of those who can give the smaller sums to pledged work. Personally, I have a growing faith in laying our little moneys into the keeping of the Great Leader in our work, and letting the individual results await the great day of revelation. He knows how to keep our secrets between himself and us, and will some fair day introduce us to the "least of these," his and ours—our sisters in his great family.

In Memoriam.

REV. N. G. CLARK, D.D., LL.D.

LATE FOREIGN SECRETARY OF THE AMERICAN BOARD.

IN the death of Dr. N. G. Clark, which occurred at his home in West Roxbury on the third day of January, the Woman's Board has lost one of its earliest, wisest, and stanchest friends. His judicious counsel, his hearty sympathy, and his unflinching help have been given to us from the inception of the work until the last days of his life, and the Board owes him a large debt of gratitude and love.

A message sent by him some years ago, which he then thought was his last, is recalled with fresh interest to-day. The American Board had held its annual meeting at Des Moines, in 1886, and Dr. Clark, taken down with an alarming sickness, reached Chicago, but was unable to go farther, and it seemed probable that he might never go home. A friend who was starting for Boston called to ask if he could take any message for him to the Board Rooms. Putting his arm around the friend's neck, and drawing him down for a kiss that meant a possible good-by to many loved ones, Dr. Clark said: "If I never go home, tell them to push the matter of self-support on mission ground, to uphold the cause of higher education in the East, and to stand by the Woman's Boards."

Our loving Great Heart will be mourned the world over, but the welcome on the other side will be by a great multitude and from many nations. "*And I heard in my dream that all the bells in the city rang again for joy!*"

E. C. P.

OUR BOOK TABLE.

The Diary of a Japanese Convert. By Kanzo Uchimura. Fleming H. Revell Co., New York, Chicago. Pp. 212. Price, \$1.

To a lover of human beings there can be nothing more interesting than the history of a soul's regeneration. This interest is intensified when that soul is born out of the darkness of heathenism into the noonday light of Christian culture. To know the phases of such a soul-development, the early crude ideas, the springing thoughts; to trace the tender, molding influences of the Holy Spirit; to watch a pure, though struggling heart,

mount gradually the heights of its early ambition,—this insight is rarely given so simply, genuinely, and instructively as in the “Diary” before us.

Kanzo Uchimura was well born of the warrior class in Japan. To none of his ancestors does he trace the origin of the religious susceptibilities which he early acquired. The “Diary” dates from about the time when he, with mates, became a Christian while attending an Agricultural college in his native land. Thus onward, through student days and working days, we behold the earnest lad pushing his way to more light. Glimpses are given of the little circle of seven who hold religious meetings where “talks” intersperse with cakes, water, and tea. One must smile while yet he wonders that such untutored souls could so persistently climb onward. Later the young Uchimura comes to our own land, and his impressions of Christianity as beheld here, form an interesting chapter. The “Diary” is constantly supplemented by observations and discussions. A course in one of our New England colleges, and some theological training, further develop this bright mind, and establish its Christian faith. Then he returns to the land from which he has never become weaned, partially promising another book of later experiences. The interest of the first gives a relish for its sequel.

The Cross in the Land of the Trident. By Harlan P. Beach. Fleming H. Revell Co. Pp. 108. Price, 50 cents.

Mr. Beach was formerly a missionary of the American Board in China, is now in this country and occupies the position of Educational Secretary of the Student Volunteer Movement for Foreign Missions. This little book from his hand concerning another land than the scene of his own labors, is intended especially for missionary study classes. For such it must be invaluable, and to all interested in preparing programmes for meetings, a great assistance. The place of the book is to present a few general topics which vitally concern India. Each topic is considered in one chapter under divisions and sub-divisions. The subject matter is condensed so that the whole may be truly called an outline suggestive of further study. This study is facilitated still more by a page of “Suggested Readings” at the close of each chapter. We can heartily send forth this neat little volume from our library, confident that it will be of real service to the student in understanding India.

Nadya, A Tale of the Steppes. By Oliver M. Norris. Fleming H. Revell Co. Pp. 255. Price, \$1.25.

By the courtesy of the publishers we have received this interesting tale, which, though not bearing upon any organized missionary effort, will yet be of value to all interested in the religious movements of the world. The

romance gathers about the Stundists, who are a religious sect in Russia. This sect worships God simply, and seeks to promote the pure gospel of our Lord Jesus Christ.

SIDE LIGHTS FROM PERIODICALS.

North American Review, January. "Foreign Missions in the Light of Fact." By Rev. Judson Smith, D.D.

"The Crisis in the East," by Karl Blind.

Review of Reviews, January. "Abdul Hamid, Sultan of Turkey: A Character Sketch," by W. T. Stead (with maps and portraits).

In this issue a review is given of Mr. Stead's new book, which, like his others preceding, is a work of the imagination, the characters taken from the real life of to-day. "At Jerusalem Five Years Hence," is a fanciful account of what has happened to the Turkish Empire in the five years preceding 1901. The Sultan has been assassinated, the Powers have taken charge of Constantinople, and parts of the empire have been passed over to the Powers. Extracts here given are interesting in the light of to-day.

Public Opinion, January, has paragraphs upon the American Red Cross and Armenia, also other matters concerning the East.

Literary Digest, December 21st, gives interesting items of news from foreign lands.

Forthnightly Review, December. "Corea and the Siberian Railway," by M. F. A. F.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR MARCH.

Kobe, Japan. The City; the Girls' College; the Evangelistic Work.

1. For a paper on the city, see *Encyclopædia Britannica*, LIFE AND LIGHT, March, '83, Lesson Leaflet, November, '92; also Raymond's "Itinerary."

2. The Girls' College, "The Beginnings of Work," see LIFE AND LIGHT, November, '76, July, '78, February, and September, '83, July, '84, and February, '86; "First Impressions of a New Missionary," see *Mission Studies*, September, '91, "Report of Kobe College," LIFE AND LIGHT, April, '92, August, '93, October, '94; "A Visitor's Impression," July, '93; see also Leaflet, "Kobe College," W. B. M. I., 53 Dearborn Street, Room 603, Chicago, Ill., price, two cents.

3. The Evangelistic Work, "Bible Woman's School," LIFE AND LIGHT, April, '92; "A Japanese Bible Woman's Report," April, '92. Much in-

formation on this subject can be obtained from "A Chapter of Mission History in Modern Japan," price, forty cents, for sale by W. B. M. Raymond's "Itinerary of Japan," a prettily illustrated booklet, can be obtained of Miss Ada R. Hartshorn, 1 Congregational House, Boston, price, ten cents.

WOMAN'S BOARD OF MISSIONS.

Receipts from November 18 to December 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bar Mills, M. C., 7; Portland, Y. L. M. B., 50; Williston Ch., Aux. (of wh. 50 const. L. M.'s Mrs. A. G. Borden, Mrs. E. H. Fairbanks, and 16.91 Thank Off.), 68.16; Brewer, First Cong. Ch., Aux., 37; St. Lawrence St. Ch., Aux., 13.30; Greenville, Aux., 27; Hallowell, Aux., 13; Portland, State St. Ch., Aux., 69.82; Second Parish Ch., Aux., const. L. M. Mrs. Rollin T. Hack, 25; Camden, Aux., 27; Bath, Winter St. Ch., Aux., 115; Phippsburg, S. S., 2; Wiscasset, S. S., 2.30; Union, S. S., 6.10; Thomaston, S. S., 2.25; West Falmouth, Second Ch., 3; Bangor, Hammond St. Ch., Sale of pocket pieces of Miss Ella Rich, 3.50; Castine, Desert Palm Soc'y, 20,

491 43

Total,

491 43

NEW HAMPSHIRE.

Plymouth.—A Friend,

40

Total,

40

LEGACY.

New Hampshire Branch.—Legacy of Mrs. Sarah E. Hamilton, Concord, N. H.,

500 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bennington, North, 2.35; Burlington, College St. Ch., S. C. E., 10, Aux., Thank Off., 82; Newbury, S. C. E., 6.88; Newport, Aux., Thank Off., 12; Putney, S. C. E., 10; St. Johnsbury, North Ch. (add'l Thank Off., 11.93), 24.71; South Ch. (add'l Thank Off., 12.60), 18.10; Westminster, Mrs. C. W. Thompson, Thank Off., 5,

171 04

171 04

MASSACHUSETTS.

A Friend of Missions,
Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Andover, Union Aux., 4.40; Lowell, John St. Ch., Union Aux., 12.25; Lawrence, Lawrence St. Ch., Aux., 28; Andover, Sunbeam M. C., 6.09; Malden, Cong. Ch., Collection, 2; Medford, McCollom M. C., 53, A Friend, 100; Stoneham, Sunshine Circle, 3.40; Naplewood, Aux., 50,

259 14

Barnstable Co. Branch.—Miss Amelia Snow, Treas. Waquoit, Aux., Thank Off., 3.30; Sandwich, Aux., Thank Off., 19, S. C. E., 2,

24 30

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 20.28, Jun. S. C.

E., 10.20; Curtisville, Special Thank Off., 8; Dalton, Senior Aux., 149.06, Young Ladies, 50.80, Penny Gatherers M. C., 23.98; Great Barrington, Aux., 79; Housatonic (of wh. 15.04 Thank Off.), 28.39; Lee, Junior Aux., 120; North Adams, Young Ladies, 15; Pittsfield, First Ch., Aux., 32.75,

537 46

Easthampton.—First Cong. Ch., Ladies' Benevolent Soc'y,

10 00

Essex South Branch.—Miss S. W. Clark, Treas. Salem, South Ch., Y. L. M. S., 10; Saugus, Aux., 15; Swampscott, Aux., 10.50,

35 50

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. North Amherst, Aux., 10; Hadley (of wh. 29.31 Thank Off.), 30.40; Hatfield, Wide Awakes, 10; Northampton, Edwards Ch., Aux., Thank Off., 59.50; South Hadley, Aux., const. L. M. Mrs. Thomas White, 25; Southampton, Aux., 8; South Hadley Falls, Cong. Ch., 9.27; Northampton, A Friend, 12 cts.,

152 29

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Natick, Aux., 37.24; Southboro, Aux., 1; Southville, Aux., 1.60; Marlboro, Aux. (of wh. 25 const. L. M. Mrs. J. E. Curtis), 31; Saxonville, Edwards Cong. Ch., M. B., 5.75,

76 59

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Abington, Aux. (of wh. 16.20 Thank Off.), 16.70; Braintree, Aux. (of wh. 11 Thank Off.), 92.35; North Carver, Ladies of Cong. Ch., 8; Easton, Aux., Thank Off., 8.55; Hanson, Aux. 1; Holbrook, Torch Bearers, 17; Plymouth, Pilgrim Stepping Stones M. C., 57.60; South Weymouth, Aux., Union Ch., 5,

206 10

Old Colony Branch.—Miss F. J. Runnels, Treas. New Bedford, Mrs. Mary Gifford, 5; Fall River, S. S. Class, 2.35,

7 35

Reading.—C. E. B.,

3 00

Springfield Branch.—Miss H. J. Buckingham, Treas. Chicopee, Third Ch., Aux., 17.14; Brimfield, Aux., 1.02; Springfield, First Ch., Aux., 25,

43 16

Suffolk Branch.—Miss M. B. Child, Treas. Allston, Aux., Thank Off., 11.25; Auburndale, Aux., 27.50; Boston, Old South Ch., Y. L. Soc'y, 77.50, Shawmut Ch., Aux., 11; Brookline, Harvard Ch., 57; Cambridge, Shepard Memorial Ch., Aux., Gift Meeting (of wh. 50.10 from Extra-Cent-a-Day Band), 132.60; Cambridgeport, Pilgrim Ch., Y. L. M. S., 10, Prospect St. Ch., Aux., 70; Chelsea, First Ch., 164; Dedham, Aux., 2; Dorchester, Central Ch., Aux., 11, Second Ch., Y. L. M. S., 150; East Boston, Maverick Ch., S. C. E., through Madura Aux., 15; East

Somerville, Franklin St. Ch., Aux., 1;	
Hyde Park, Aux., 93.70, S. C. E., 10; Med-	
way, Village Ch., Mission Helpers, 16;	
Newton Centre, Aux., 44.15; Newton	
Highlands, Aux., 10; Norwood, Aux., 62;	
Roxbury, Eliot Ch., Aux., 10; Somer-	
ville, Broadway Cong. Ch., Earnest	
Workers, 10, Winter Hill Ch., Youthful	
Helpers, 15, Y. L. M. S., 16.25, Broadway	
Cong. Ch., Winter Hill, Y. L. M. S., 5,	
Franklin St. Ch., Aux., 16.90; Wren-	
tham, Aux., 10.50,	1,059 35
<i>Worcester Co. Branch.</i> —Mrs. E. A. Sum-	
ner, Treas. Blackstone, Aux., 6; Web-	
ster, Cong. Ch., S. C. E., 11.74; Winchen-	
dou, North Ch., Aux., prev. contri. const.	
L. M's Miss Ellen Blakely, Mrs. Jean-	
nette P. Stone, Mrs. R. D. Crane, Miss	
Abbie Vose, 40.92; Worcester, Salem St.	
Ch., Aux., 3, Plymouth Ch., Aux., prev.	
contri. const. L. M. Mrs. H. W. Nutting,	
7.71; Clinton, prev. contri. const. L. M.	
Mrs. F. P. Breed, West Brookfield,	
Cong. Ch., 8.35; Athol Centre, Evangelical	
Cong. Ch., S. C. E., 18.74,	96 46
Total,	2,515 70

LEGACY.

<i>Hampshire Co. Branch.</i> —Legacy of Miss	
Susan S. Edwards, of Northampton,	25 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White,	
Treas. Newport, Aux., 24.25; East	
Providence, United Helpers, 5; Provi-	
dence, Plymouth Ch., Aux., 20, Pilgrim	
Ch., Aux., 5.53,	54 78
Total,	54 78

CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. M. Bradford	
Scott, Treas. Bristol, Jun. S. C. E., 13;	
Canton Center, Aux., 20; Ellington,	
Aux. (of wh. 68.40 Thank Off., to const.	
L. M's Miss Alice E. Pease, Miss Rose	
Julia Talcott), 71; Farmington, Aux.,	
35; Hartford, First Ch., Aux. (of wh. 50	
by a Friend, for the Hartford Branch,	
and 25 by a Friend, to const. L. M. Mrs.	
Fanny H. Brown), 381.90, M. B., 11.84,	
Pearl St. Ch., Aux. (of wh. 25 by Mrs.	
Wm. P. Williams, to const. L. M. Miss	
Olive M. Allen), 229.50, S. S., 40; Rock-	
ville, Jun. End., 10; Unionville, Aux.	
(of wh. 23.50 Thank Off.), 26.90; Hart-	
ford, Mrs. Roland Mather, 100,	939 14
<i>New Haven Branch.</i> —Miss Julia Twin-	
ing, Treas. Bridgewater, Aux., 6;	
Brookfield Center, Aux., 5.75; Goshen,	
Aux., 40; New Haven, Center Ch., Aux.,	
68.83, English Hall S. S., 7.20, United	
Ch., Aux., 50, Yale College Ch., Aux., 5;	
Northfield, Aux., 36; North Woodbury,	
Aux., 3.86; Orange, Miss Crosby, 35 cts.;	
Portland, Aux., 10.15; Redding, S. S., 5;	
Roxbury, Two Friends, 5; Salisbury,	
Aux., 46; Sharon, S. C. E., 4.13; Thomas-	
ton, Aux., 8.18; Warren, Aux., 23.75;	
Washington, S. C. E., 13.75; Waterbury,	
Second Ch., Aux., 50; Westchester,	
Cradle Roll, 32 cts.; Westport, Aux., 8;	
Winchester, 7; Winsted, Aux., 25.50,	
Second Ch., S. C. E., 10.26; Woodbridge,	
S. C. E., 15,	455 03
Total,	1,394 17

NEW YORK.

<i>Morrisville.</i> —A Friend,	1 00
<i>New York City.</i> —Rev. Dr. and Mrs. James	
S. Dennis,	25 00
<i>New York State Branch.</i> —Mrs. Guilford	
Dudley, Treas.—Oswego, Aux., 26; Buf-	
falo, First Ch., Aux., 55.61; Bancroft,	
M. B., 15, Pilgrim Ch., Aux., 15, People's	
Ch., Aux., 30.50; Walton, K. D's Circle,	
5; Brooklyn, Central Ch., Aux., 200; Syra-	
cuse, Plymouth Aux., 53.15, Primary, 15;	
Coventryville, Aux., 11; Warsaw, S. S.,	
Inter. Dept., 26, Aux., 70; Bedford Park,	
S. S., 5; Fairport, Aux., 13; Homer,	
Aux., 28.55; Brooklyn, Lewis Ave., Aux.,	
50; Rochester, South, Aux., 10; Sher-	
burne, Aux., 40; West Winfield, Wide	
Awakes, 25; Syracuse, Geddes, Willing	
Workers, 10; Homer, S. C. E., 5, Mis-	
sionary Dept. Ch., 18.26; Norwich, Aux.,	
const. L. M. Mrs. Henry T. Dunham, 25;	
Brooklyn, Tompkins Ave. Aux., const.	
L. M's Mrs. George C. Stebbins, Mrs.	
Howard P. Wood, Mrs. Rebecca E.	
Stevenson, Miss Grace Davis, 100, J. S.	
C. E., 10, K. D's, 25, S. S., 250; Flushing,	
Aux., 25; Golden's Bridge, A Friend,	
1.40; Plattsburgh, Mrs. P. D. Moore,	
3.80. Less expenses, 15,	1,152 27
Total,	1,178 27

PENNSYLVANIA.

<i>Braddock.</i> —Cong. Ch., Ladies' Soc.,	5 70
<i>Germantown.</i> —Mrs. Roberts Le Boutil-	
lier,	100 00
<i>Meadville.</i> —Woman's Miss'y Soc'y,	10 00
	115 70

DISTRICT OF COLUMBIA.

<i>Washington.</i> —Mrs. T. P. Rice,	8 75
Total,	8 75

FLORIDA.

<i>De Land.</i> —Mrs. J. C. Houghton,	1 00
Total,	1 00

CANADA.

Woman's Board, Toronto, Broadview Ave.	
Ch., M. B., 2, Aux., 3.25, Zion Ch., Aux.,	
3, S. C. E., 2, Northern Ch., Aux., 10;	
Pine Grove, Aux., 2; St. Andrews, P. Q.,	
Miss'y Soc'y, 10; Montreal, Calvary Ch.,	
Aux., 5,	37 25
Total,	37 25

FOREIGN LANDS.

<i>China.</i> — <i>Tung-cho.</i> —Woman's Christian	
Association,	18 00
Total,	18 00
General Funds,	5,986 49
Variety Account,	131 64
Legacies,	525 00
Total,	\$6,643 13
MISS HARRIET W. MAY,	
Ass't Treas.	



ANNUAL REPORT OF HOME SECRETARY.

IN the feast prepared for to-day there will be little relish for the dry crust of the Home Secretary's Report, so we will give you just a few crumbs because it is in our menu.

The influence of the work done we cannot know; all rills and streamlets are needed to make up the whole river. The open opportunity for service needs to be brought to the churches; we are the channel through which this information may flow.

The record this year is much like the last—about the same number of auxiliaries and churches in some form recognizing the work, in all sixty-four. Letters have been written, notices sent, cards of suggestion dropped. We are glad to feel, by earnest letters now and then received, that we have been helpful. We have done what our hands found to do. We could wish we might have come into closer touch with these dear fellow-workers in the State, and we hope for the time when they will come to know that it is their hearts that are wanted—hearts so filled with the love of His kingdom coming that they cannot rest from thinking, praying, working for it; then will flow into the treasury the freewill offerings. We find much of subject for thought in this, and some pain, that there seems to be the feeling that it is money, and money only, that is wanted. It must needs be, if we are to carry on our work, fill our part, that the money must come; but the blessing cannot be the same in gifts that are measured by the silver or gold as in those measured by the heart; and the Woman's Board of Missions fails of its purpose if it does not enlarge and make more effective the working, spiritual power of this our own State.

We feel the same hindrance of which we spoke last year—bear with us as for a moment we refer to it—the utter lack of knowledge of mission work and a corresponding lack of desire to know, that many of the churches had, as shown in the letters received; some of them are very touching when they betray the lonely heart-longing for sympathetic comradeship in this service.

Now as we—our work ill or well done—close our year's service as your Home Secretaries, we do it with sad reluctance, feeling we have been blessed, and only blessed, by the opportunity and the wonderful privilege of being in touch with fellow-disciples in this loving striving. It has made our lives deeper in purpose and stronger in strife.

We pray with you all, "Thy kingdom come, our Father, on earth as it is in heaven," and may it come soon.

MAY FROST COLE, *Home Secretary*.

HOW SHALL WE INTEREST THE WOMEN OF OUR CHURCHES IN MISSIONS?

BY MRS. C. M. FARNAM.

THIS is a theme which has of late years frequently occupied the attention of those who stand on the ramparts and watch for the coming of Christ's kingdom. Much has been said and written on the subject, and still the problem remains unsolved. That much has been accomplished is undoubtedly true; that much more remains to be done is equally certain. If I were asked how to interest the women of twenty-five years hence, I should say, educate the girls of to-day; and doubtless in this lies one great hope of the evangelization of the world. For this end we most heartily indorse the missionary movement among the Christian Endeavor Societies, and pray for its success. But how shall we interest the women of our churches in this year of our Lord eighteen hundred and ninety-five? We do not come before you to-day professing to bring any sure specific for arousing our sisters from their lethargy. If we could do so the Gordian knot of missionary finance would be solved, and the woman of a quarter of a century hence would find the work accomplished.

That the cause of missions is primarily and pre-eminently the Master's calling, is acknowledged by all devout souls; that many need to be awakened and stirred to activity, is a vital issue; and how shall it be done?

Let us ask: How should we proceed in the ordinary everyday matters of our social life? If we had a scheme to foster, how should we plan it?

If we wished to interest certain parties, I think we should go to them and lay the matter before them and in this way endeavor to gain their attention. Having done this, we should put them on some committee and give them something to do, and this would be my first practical suggestion on how to interest women in missions. Is it not true that those who have most to do with missions are the most interested? The men and the women at the front

who give all their time, all their talents and all their attention to the work stand first. Next to them come the officers of our societies, our boards, our auxiliaries, who give much thought and effort, and often several days out of each month, to the forwarding of the great enterprise. And in exact proportion to the work one has to do for missions stands her interest in the matter. I know of one instance where an interest was aroused by the simple copying of a missionary journal for a friend. The lady had long been a church member, had given regularly when the little envelopes were put into her hand, and when these gave out her contributions gave out also. She believed in missions theoretically, but rarely attended a meeting, and knew little of what was being done. The copying of this journal proved an entering wedge, so to speak, to her renewed and permanent interest. I know another instance where one equally lethargic was aroused to inquire, "Where and how can I learn more about missions?" by being asked by her pastor to draw a map of the Micronesian Islands and to give their geography for a Micronesian missionary evening at their chapel. This, with the papers read at that meeting by other members on this field, aroused her interest, and so Micronesia opened the door through which all the other missions of her church, and finally all the missions of the world, found an entrance into her heart and life.

When once an interest is aroused, how shall it be nourished and increased? My second rule would be, "Give her something more to do." I have sometimes thought it would be well if every woman in our churches could serve for a term of years as an officer in some of our boards, where she would be obliged to be familiar with the field and the workers, and to keep step with the progress of the kingdom. This would be a kind of school to hold her attention and her heart to the work until she so learned to love it, and became so imbued with the spirit of the Master, that she could never forget it, and so her interest would never die.

Our third rule, Keep doing, would then follow naturally. There is something so divine in the very nature of missions that the subject never grows old. Rather the love of it increases as we study it, and when one has long labored and prayed and sacrificed for it, she could no more forget it than her right hand could forget its cunning. "A heart-sick world lies about the Christian, and its cry for help sounds from far and near." Let dull ears but be opened to hear that cry, and the spirit of Christ, if it really exists in the heart, will prompt the outward giving and serving. The ever-increasing demands of the work will be a guarantee of increasing interest and accumulating effort. And so with broadened visions and enlarged sympathies shall we continue to press forward in this grand enterprise, till the whole world is conquered for Christ.

Who is willing to hang back and have no part in this grand consummation? Listen, Christian sisters of 1895. The time is short for labor. Opportunities are pressing and pressing. The night cometh when no man can work. What we do must be done quickly. Blessed is he that soweth beside all waters.

TWENTY-SECOND ANNUAL REPORT OF TREASURER, AUGUST 31, 1895.

RECEIPTS.

Cash on hand,	\$33 44
Balance of Richards' Fund,	30 78
Alameda, Aux.,	46 90
Antioch, Aux.,	8 00
Berkeley, First Ch., 110, Aux., 122.30,	232 30
Campbell, Aux.,	20 00
Cloverdale, Aux., 28.75, Y. P. S. C. E., 37.90,	66 65
Fairmont, Mrs. S. B. Peck,	5 00
Fresno, Aux.,	8 75
Little Shasta, Cong. Ch.,	16 25
Lodi, Aux.,	12 50
Lincoln, Parsonage mite box,	14 29
Martinez, Aux.,	5 00
Oakland, First Ch., Aux., of wh. 25 to const. Mrs. L. T. Perkins L. M., 378.07,	
First Ch., Friends for debt A. B. C. F. M., 10, Pilgrim Ch., Aux., of wh. 75 to const. Mrs. William Rogers, Mrs. C. A. Master, and Mrs. C. W. Heald L. M's, 150, Plymouth Ave. Aux., 70, Fourth Ch., Willing Workers, to const. Mrs. Alice M. Naismith L. M., 25, Sunday school, 332, Sunday-school Class, 15,	1,040 07
Palermo, Ch.,	5 00
Pleasant Hill, Oregon, Mrs. E. T. Swift,	10 00
Pacific Grove, Mayflower Ch., 11.75, Aux., 20.50, Juniors, 2,	34 25
Petaluma, Aux.,	16 60
Rocklin, Cong. Ch.,	9 56
San Jose, Aux., 98.15, Juniors, 3.25,	101 40
Santa Cruz, Aux.,	37 00
San Francisco, First Ch., Cephas Soc., 45, Plymouth Ch., Aux., 132.60, Third Ch., Aux., 66.25, Bethany Ch., Earnest Workers, 50, Olivet Ch., Ladies' Missionary Aid Soc., 2.50,	296 35
Sacramento, First Ch., Aux., 75, For Special Objects, 20, Sunday-school Bible Class, 14,	109 00
Stockton, Aux., 50, Y. P. S. C. E., 10,	60 00
Santa Rosa, Cong. Y. P. S. C. E.,	5 00
Sonoma, Cong. Ch., 5, Y. P. S. C. E., 6,	11 00
Saratoga, Aux.,	48 00
Santa Ana, Cong. Y. P. S. C. E.,	7 50
Seminary Park, Mills College, Tolman Band,	25 00
Salt Lake City, Union,	13 00
Sunol,	9 17
San Lorenzo,	4 55
Tolt (Washington), Cong. Ch.,	2 28
Tipton, Aux.,	5 00
Tulare, Mrs. Harriet J. Harding,	5 00
Vacaville, Aux., 8, King's Daughters, 7,	15 00
Woodland, Aux.,	13 40
Young Ladies' Branch, 924.78, for Special Object, 5.15,	929 93
Southern Branch, of wh. 100 const. Mrs. M. M. Hewes, Miss Sarah M. Mead, Mrs. J. H. Williams, Miss Phebe Mayhew L. M's, 546.10, for Special Objects, 68.90,	615 00
Oregon Branch, of wh. 75 const. Mrs. F. Eggert, Mrs. C. H. Hunt, Mrs. W. D. Palmer L. M's,	288 59
Southern Branch, for Special Objects,	30 00
Washington Branch,	505 97
Friends,	1 50
Collections,	21 05
Dividend,	5 15
Mrs. Clark, for Leaflets,	30
Room Fund, by Special Donations,	87 00
Total,	4,479 40

DISBURSEMENTS.

Envelopes for Contribution,	\$21 00
Stationery, postage, telegrams, express-age,	27 80
Printing and Mailing Annual Reports,	47 45
Leaflets and Maps,	30 00
Programmes and Mite Barrels,	3 29
Expense of Column in <i>Pacific</i> ,	50 00
Expense of publishing <i>Missionary Banner</i> , 29 00	
Expense of Young Ladies' Branch,	16 90
Expense of Delegates, Visitors, and Speakers,	37 10
American Board, for Special Objects,	124 05
American Board, for the Debt,	10 00
American Board, per Rev. Walter Frear,	110 00
Rent of Headquarters,	75 00
Advertisement,	3 00
Balance Cash on Hand,	3,894 81
Total,	4,479 40

STATEMENT.

Appropriations for the current year,	5,710 90
Paid per Rev. Walter Frear,	110 00
Cash on hand, 3,894.81; less balance of Room Fund, 12,	3,882 81
Deficit,	1,718.09
Total,	5,710 90

SUPPLEMENTARY.

RECEIPTS.

Santa Cruz, Aux.,	1 20
San Francisco, Olivet Ch., Ladies' Mission and Aid Soc., 10, First Ch., Cephas Soc., of wh. 25, by Mrs. Helen S. French, const. Mrs. Jennie Campbell Mason L. M.,	122 30
Pacific Grove, Mayflower Aux.,	1 00
Soquel,	4 60
Grass Valley, Aux.,	40 00
Pescadero,	2 00
Sunol, Sunday school,	85
Rio Vista, Aux.,	19 25
Redwood,	11 55
Campbell, Thank Offering,	1 00
San Jose, Aux., Thank Offering,	1 85
Southern Branch,	60 00
Young Ladies' Branch,	97 05
Collection at Annual Meeting,	14 15
Total,	376 80
Deficit,	1,718 09
Less Supplementary Receipts,	376 80
Total,	1,341 29

STATEMENT.

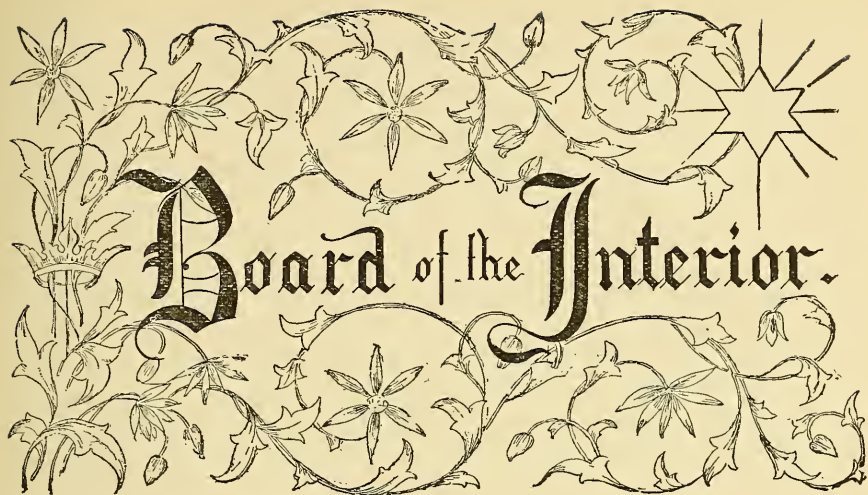
Appropriations for the year ending August 31, 1895,	5,710 90
Paid F. H. Wiggan, Ass't Treas. A. B. C. F. M., as previously reported,	110 00
Paid F. H. Wiggan,	4,259 61
Balance due,	1,341 29
Total,	\$5,710 90

BESSIE B. MERRIAM, Treas.

OAKLAND, Oct. 1895.

I have examined the accounts of the Treasurer of the W. B. M. P. for the year ending August 31, 1895, and find them correct. I also find vouchers for all expenditures.

WALTER FREAR, Auditor.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

AFRICA.

LETTER FROM MISS NANCY JONES.

Mt. SELINDA, GAZALAND, EAST AFRICA, September 24, 1895.

MY DEAR FRIEND: I have been thinking of you so much this week that I shall not let the post leave without a few lines for you.

You will doubtless be surprised to hear that Mr. and Mrs. Bunker have gone to Beira to live. They will begin a mission work among the people from the different tribes who go there to work. Mrs. Bunker and child will go to Natal until a house is built for them, and will probably remain there until after the rainy season. Mr. Bunker will travel in the country around Beira, and preach and teach as he has an opportunity. Mr. Bunker is a good Christian brother, and a wide-awake missionary, and if he keeps his health will no doubt do much good for the Master. We shall miss them both greatly, but we know they are about the Master's business, and He will keep them in all their ways.

My health continues good, and I enjoy my work with the children very much, but my throat has given me some trouble in the past few weeks, though it is better to-day.

The children have attended school quite regularly this year, and have been eager to learn. Some have made rapid progress.

I have been teaching six months this year. I wanted to continue through eight months, but fear I cannot as the weather is getting very warm. The children are tired, and the older ones must help to dig the gardens. I may close soon and begin the work of kraal visiting again, then I shall have opportunity to see more of the parents of the children. I have very little time for such work during term time, for I walk a mile to school every day, and go down for Sunday school, so Saturday is my only day at home, and as there are four children in the house, I find plenty to do on that day. I have no one with me to assist me now but Mary, my Inhambane girl. She is good and is a great comfort to me. She has helped me both in day and Sabbath school, but she has not been very well lately. I think the walk has been too much for her, so she stays at home now and looks after the meals. I enjoy having my dinner ready when I get home, instead of having to wait for it an hour or two, for often by that time I would not feel like eating. Selina has gone home for a visit, and to make preparations for her wedding. She may return here and work after her marriage, but I cannot tell what her friends will do.

CHINA.

LETTER FROM MISS MARY H. PORTER.

PANG CHUANG, CHINA, June 14, 1895.

I WANT to introduce you to-day to one of the beautiful, happy, Christian homes of China; the one which, quite beyond any other which I know, is a power for good in the little community in which it is. I visited it for the first time a few weeks ago, and will give you the story while it is freshly in mind. My heroine is a plain, large-featured Chinese woman, who would not attract your notice in a company, unless you were struck by her bright, stirring air, and you would probably, seeing her coarse but clean dress and entire absence of ornament, in her neatly but not elaborately dressed hair, set her down as a thrifty farmer's wife, who did her work well, but had no thought beyond it. A thrifty woman she is indeed, not farmer's wife, but farm manager, for her husband is our most reliable Chinese preacher, and has been at home so little for years, that all the care of the household and

the few acres of land have devolved upon her. When a young man, he took his bride from this region, and then left her with his invalid mother and his two sisters to become the mainstay of the circle. He had been educated at a mission school; had some skill in the use of native medicines, and had learned a little of foreign ones, so that among the villagers he was counted a physician, and might easily have made a larger income than the mission gives him in such practice. So far as I know he has never wavered from his early formed purpose to give his life to preaching the gospel; and in choosing a wife, which, contrary to the usual custom, he did largely for himself (he probably did not know her personally, but knew of her as the daughter of a Christian woman, herself diligent in improving her meager opportunities for instruction); he sought one who had had some instruction in Christian truth. This was more than twenty years ago. Seven children have come to the house, of whom five are living. Among my earliest recollections of intercourse with him was that of surprise and delight which I felt when he told me, on each return from a visit to his home, of the progress his wife and little daughter had made in reading. It was very evident that theirs was an exceptional home. As we became better acquainted, I ventured to speak more freely with him of his wife than one often does with a Chinese gentleman, and very soon he was seen to come with kindling eye and proud gladness to report what she had done in teaching and leading others during the months that he had been away. While I was in the United States, a long-cherished plan of theirs of building a chapel and schoolhouse in their village was carried out, and a few weeks ago I went to see it.

We had had no opportunity of sending word of our coming, but when a few miles away a medical assistant, who was with us, rode on before to announce that the pastor and his sister were near. Two of the little boys came out to meet us, to lead us by a circuitous road, that we might avoid a great mud hole near the village; warm-hearted, eager children who left us no doubt that some one was glad to see us. The tall, dignified helper greeted us as we drew near, and very soon the cart was within the gateway and a group of Christian women clustered around. Where was Mrs. ——? I had heard of her as large and hearty looking. So it was not strange that a sallow-faced woman with great dark circles round the eyes, with a puny baby in her arms, did not attract my attention. But my brother knew her and introduced us, and when I saw the quick tears start, and heard her say, "Oh, we have so wanted you to come, I can hardly believe that you are really here," I could not doubt that it was the dear, ardent woman whose very life has been put into labor for the little church in that region. She took us into a room just cleared out for our reception, and after a little told us

that she had been prostrated with malarial fever for several days, was but just able to get about, and her baby was still ill. "But," she said eagerly, "as soon as we heard that you were so near I felt quite well and now I shall grow strong." I was doubtful about it as I looked at her trembling hands and pale face, but she certainly seemed to, and during the six days of our stay was unwearied in her efforts to make the most of the time in gaining something for herself and aiding others. This industrious countrywoman has cared well for her household, done the business of the little farm, ground the grain, spun the cotton, made the clothing and found time to teach the Christian women, all brought to a knowledge of the truth through her instructions, to read. She keeps up the mid-week and Sunday services when her husband is not at home, and this year, since the chapel was built, has rejoiced to add to these labors many hours of earnest teaching of the heathen women who have come in great numbers to the clinics of the Chinese dispenser who has been there for weeks at a time.

During our stay she was unusually burdened, for in spite of our unwillingness to have her, she took many steps in waiting upon us, and two of the days workmen were there rebuilding a wall enclosing the chapel corral, which had fallen down during the great rain.

We got a little glimpse of how they had secured so good buildings for so small a sum, by watching the work done there. The head mason should have been paid one hundred and fifty cash, besides his food, for the day's labor, but he said, "Mr. — looked after me when I was ill; I will give this little in return!" The other men expected only their food, as putting up such adobe walls is a neighborly kindness in which they aid one another. But because there is no other pay the meals must be rather elaborate, so the heaviest labor came on our hostess. How glad we were that we had a donkey there, so that she and her daughter did not have to do the grinding of flour for cakes by the slow hand process, but that the little blind-folded beast could save their strength. I went out to watch them, and as Mrs. — swept the grain from the rim toward the center of the lower stone to keep it under the upper one, and gathered the flour into her basket for the daughter to sift, she told me much of such toil. How she and her eldest daughter often worked until midnight on Saturday that they might have Sunday free for Christian work. During those busy days the dear woman was not content to have me alone with the strangers who came for medicine, and while waiting their turn had opportunity for hearing something of the truth, but would leave her rising dough when she could slip away, and sit beside me, to put into the local dialect, or expressions more easily understood than mine by the countrywomen, the gospel story

I was trying to tell. Her patience and zeal were not more remarkable than her tact and humility; not to teach herself, but to aid me to teach through her lips was apparently her whole aim; and as I listened I wondered anew at the sweet refinement of feeling and delicacy of apprehension which a heart full of love to Christ and his work had given this toil-worn woman. She had never had the training of a mission school; never two months of instruction from missionaries in her life,—just a few weeks in her girlhood from Mrs. Stanley and Mrs. Smith, and a visit of a few months here two or three years ago. From her youth (she was married at eighteen) she had had, however, the strongest and most blessed of human aids, a Christian mother, and the prayers, confidence, and affection of a noble, high-minded man. To be what he wanted his wife to be, to guide their children so that he could approve them, has been her constant incentive, and she is rewarded by knowing that “the heart of her husband doth safely trust in her,” and that, in spite of such long and frequent separations they are one in life and purpose. It was beautiful to see them together, to hear them speak of or to one another. Not that they were demonstrative in any Western way, but it was so plain that each regarded the wishes and judgment of the other, and that all the plans for their gifts and their work were mutual.

Mr. — is scholarly, thoughtful, and reserved; his wife breezy, hearty, and outspoken; the elder daughters are modest and retiring, almost to painful bashfulness; but the little boys and baby girl are mischievous and merry enough to keep every one on the alert. The gentle, white-haired grandmother, stiff with rheumatism, is tenderly cared for by them all. If you knew the pitiful story of so many of the Chinese homes which surround us, you would not wonder that this one seems to us a very “Garden of the Lord.” If His love and grace can so lift toils into service, and daily drudgery into a glad offering of love and devotion, shall not his children hasten with his message of help to the many who never heard of that power to aid, but carry their burdens loveless and hopeless?

JAPAN.

LETTER FROM MISS JULIA E. DUDLEY.

ARIMA, Oct. 24, 1895.

I HAVE come thus far on my way to Sonda to attend the twentieth anniversary of the formation of the church. Sonda is only twenty miles from Kobe, but the road is mountainous, and now it is in a bad condition and a rain threatened, and so I hastily put up a very few articles and took the

noon train to Sumiyoshi, about eight miles from Kobe, and before I reached the place the rain was falling. I took a "kago," or chair, to cross the mountain and was very comfortable, covered over with oil paper. I brought "Dale on the Atonement," and as there was nothing else I could do, I read ninety pages, but when the men reached the top and started on a trot down hill, my book was speedily put up. I have had a comfortable supper in semi-foreign style, as this is a summer resort for foreigners.

I am now seven miles from Sonda, but there is a good road, and I can go easily to-morrow and be there in time for the meeting. As to my health, which you inquire for, I am glad to tell you I am quite well and strong again. I can hardly believe it myself when I remember how low I was a year ago. I have had the best chance to recuperate that one could have—the ten weeks-in Honolulu with dear Mrs. Gulick—and though I was not very strong when I first got back here in April, and the condition of the work here nearly undid for a little while what the rest had done for me, still I did succeed in doing the little I could and leaving the rest, and the weeks on the mountain did much for me.

You will know that cholera has prevailed here, and I think there never has been a more serious time since I have been in the country. We have all escaped and very few of the Christians have died, for which we are grateful. We left the mountain the tenth of September, later than usual, on account of the cholera.

There were daily meetings in Kobe under the lead of Mr. Buxton, an English Church missionary, a grandson of Sir Fowell Buxton, and Mr. Hudson Taylor, the leader of the China Inland Mission, commencing September ninth. I did not attend all the meetings, but enjoyed Mr. Taylor very much. Our mission workers were mostly getting back from their summer resting places and but few attended, but many from other Boards who were in Kobe attended, and some of our English-speaking Japanese were present, and every one felt the spiritual uplift.

You may not know that our ladies, Miss Gunnison and Miss Judson, who were together in Matsuyama, are both in the States now. Miss Gunnison went a year and a half ago, and Miss Harwood then went to be with Miss Judson. Now she is alone; I went back with her and spent a week, leaving home September nineteenth. I know the people there very well and had a warm welcome. I visited, after the week there, four or five other places. You know that all the work has suffered. I had not been in this part of Shikoka for more than three years. The pastor and all the evangelists, and the leading men in the churches where I visited, talked freely. I never was more cordially received or felt nearer the people.

It is evident that, with no exception, our workers there, as everywhere, have felt the strain on evangelical truth caused by the new theology, but they have not been swept away; they seem bewildered and to have lost spiritual power, and they realize it! One man who has been in the work ten years said, "It has seemed to me at times that I must give up work;" but he is coming back now into the light.

I spent six busy days in Matsuyama. In the mornings "at home" to callers, in the afternoon calling with the Bible women, and in the evening meetings or callers. A meeting for the Christian women at the ladies' home was well attended, sixty-eight being present, and at a similar meeting in Imabari seventy women were present. They have had no pastor for three years and that church is half asleep. They hope to have a pastor soon. There is a Bible woman there, and one in Matsuyama also, who are doing good work.

You will be glad to know that there seem to be signs of a return to evangelical truth. The men who have been abroad and studied, and have come back full of Unitarian views, or worse even, have disturbed, by their books and words, the faith of the more humble men. We feared for a time that the entire work was to be shaken. It has been, and as a result there are very few men in the theological school, and our own school for Bible women is very small this fall. Not only this, but numbers of pastors have given up direct work, and are going back into business. It is very difficult to find pastors and evangelists, and some who are at work have had heavy hearts; but among the lowly there are earnest, praying ones, and among the workers, too, there is a spirit of earnest prayer, and we expect to see different times.

Miss Howe leaves us next month for a year of rest. Dr. Taylor and the Stanfords left yesterday; the latter do not expect to return. It is the anti-foreign spirit which has prevailed, so that he felt that he was no longer needed. He has been in poor health for more than a year.

The deputation, as you know, are here; they have not yet come to Kyoto, but we hear of their work in the Tokyo, and Maebashi, and Sendai fields. The Christians in Maebashi met them and talked very freely; the missionaries were not present. The deputation say their criticisms were not as severe as they expected to hear. I am very glad the deputation are here, but I am sorry for them. Dr. Bradford is suffering from asthma and a cold, and Dr. Barton, too, is tired, we hear. There is little rest for them; the missionaries, of course, must talk, and the people everywhere want to see them, and we wish them to, only praying that they may have great wisdom to understand the situation. The Doshisha question will be the most difficult one they have to meet.

Our school opens the eighteenth. Miss Cozad is with us now ; she spent the summer in the Niigata field, and returned in September. We plan now to take turns in teaching. Miss Cozad may stay through the six months in the school, and Miss Barrows and I will alternate. I commence at once, and Miss Barrows will do touring work. I am very glad of this. Our women in the field need our help now ; we have letters from most of them often, and the correspondence is no light matter. I have written several letters in Japanese without the aid of an amanuensis, and these bring speedy replies.

We send out a yearly report and more formal letter in that, and we send a little paper, *Morning Light*, which Mr. Atkinson is publishing every month, and are keeping, in this way, in pretty close touch with them. It is hard for them now, when the spiritual life of the church is at low ebb, but we believe they are being used for good. I must not write more now.

STORY OF "THUNDER AFAR."

This interesting tale was written by Mrs. Bates from Africa to Miss Evans from China, soon after our Rockford meeting.

If only I had known at the W. B. M. I. meeting before I spoke that it was your boys in China who were helping one of my boys in Africa ! What an illustration it is of the oneness of the whole work ! Heathen converts in China not unmindful of the "so much to do at home," yet realizing the blessedness of the gospel story, extending a helping hand to a brother in far-away Africa ! Who shall say that the reflex influence of such foreign missionary effort shall not increase their usefulness in their own country many fold ?

Now I will tell you the story of Mjanyelwa, and I want you to tell your boys the story to show them how their money is used, and how much good it has done. More than twenty years ago, Mr. Tyler, for many years a missionary to the Zulus, went out some distance from his station to visit an old heathen man in his kraal. A kraal, you know, is a collection of Zulu huts. Mr. Tyler had been there many times, and had often talked with him about Jesus, and the old man knew very well that he ought to give up his sins and follow Jesus, but he would not. This old man had nine wives and many children. Well, one day when Mr. Tyler went there, he was attracted by a bright-faced little fellow who was running about among the other children and spoke to him. The father noticed that Mr. Tyler was pleased with the boy, and he said : "Here is a good boy, a boy who has never given me any trouble, a boy who is always obedient. My name,"

he continued, "is Dumaknde, that is, 'one who thunders afar.' Take this boy, and make of him all you would like to have made of me, and let me 'thunder afar' through him." So Mr. Tyler gladly arranged to have him attend the Station school, three and a half miles away. And for eight years he went every day to that school without being absent or tardy. After that he was sent to the boarding school at Adams to complete his education, and it was the money of that China Mission Band that supported him in this school.

When we first took charge of the school, Mjanyelwa was almost the only Christian among the boys. We felt sure that he was a true Christian, and that he was a power for good among the boys. He had a great fault, and that was carelessness. He would, for instance, make mistakes in his arithmetic, when he knew better than to do so, simply because he did not stop to think. Do your boys ever do that, Miss Evans? "You are too careless, Mjanyelwa," Mr. Bates said to him one day. "No," he replied, "I am not careless, for I do care." You see he did not understand what we meant by that word. He was, I think, one of the very few pure Zulu boys.

Dancing is one of the greatest evils among the Zulu people. Do the Chinese dance? I suppose there is hardly a Zulu boy or girl who does not attend and enjoy the heathenish dances. Mr. Bates was talking to his boys on the subject one day, and he said: "Now you know, boys, that dancing leads you into sin; that its influence is altogether bad. Is not that so, Mjanyelwa?" And the boy replied: "I do not know. I have not had them." Here, then, was a boy who had never attended a Zulu dance! A very good answer he made, as though it was the measles he had not had, or the scarlet fever, or the whooping cough. Contagious? Yes, the dance certainly is. It is one of the diseases of the Zulu people, and, as the measles so often do, it leaves some mark upon the one who has had this disease.

But the Zulu boys are careless about their health, and so Mjanyelwa took cold, and for a time he was very sick. Mjanyelwa was no shirk, and as soon as he felt somewhat better, he of his own accord returned to his work in the carpenter's shop. One day Mr. Bates and I were surprised to find him there and Mr. Bates said, for he seemed almost too weak to handle his tools, "You must not begin to work too soon, Mjanyelwa." But he declared that he was well, and kept on with his work. Soon after there came a very rainy day, and as he set out for school, Mr. Bates said, "I think you had better not go this wet day, Mjanyelwa;" but he assured him that he felt all right, and so he went. But he took cold again that day and

never recovered from it. For a long time we cared for him as carefully as we could, but he grew worse. Finally Mr. Bates took him to Durban, our nearest city, and placed him in a hospital. Now, Zulu boys have a superstitious dread of a hospital, and dislike exceedingly to go to one. But here again he showed a weakness in not trusting to Mr. Bates as to what was best for him. He sent for his heathen relatives and had them take him back to his old station to some Christian friends who lived there. But he had to ride on horseback for eighteen miles, and the poor boy was so weak he was obliged to stop at a heathen kraal. At last they managed to take him to the station where the missionary then in charge cared for him kindly. They advised him to return to a town where a doctor could attend him, for he must otherwise certainly die. This he did but it was too late. He died soon after reaching the town, and was buried by his friends, some Christian native having charge of the services. His brothers and sisters were still in heathenism. Shortly before his death he wrote to Mr. Bates, confessing that he did wrong in leaving the hospital. "If it comes to the point of death," he said, after telling how weak he was, "take my sister to Mrs. Edwards;" that is, put her in the school of which Mrs. Edwards is principal. His last sentence was unfinished. His writing looked fainter and fainter, and at last, in a trembling hand, he signed himself "Mjanyelwa." We were very sorry that we could not carry out his dying request, and put his sister in school; but she was in the hands of heathen friends who would not give her up.

We had a memorial service for him at our school, and one after another testified to his good influence upon them. A year afterwards his name was mentioned in our prayer meeting as one who had set them a good example of what a Christian should be.

So you see the money you sent to that boy to help him in his education has been a blessing not only to him, but his old father has indeed "thundered afar" through him to many others.

WHAT IS THE PLACE OF THIS WOMAN'S WORK FOR WOMAN AMONG THE FORCES WHICH GOD IS USING FOR THE SALVATION OF THE WORLD?

BY MRS. W. F. BRUNNER.

WHEN the request was received to speak upon this vital and important subject, one upon which I have frequently spoken, the admonition of Christ in the continuation of His sermon on the mount came to me: "Use not vain repetition as the heathen do, for they think they shall be heard for their

much speaking." I felt a little dismayed when I mentally turned the question over, hoping to get some new view, and still more dismayed after re-reading the forcible, convincing presentation of the same topic by our President, Mrs. Smith, in the February issue of *Mission Studies*.

But in the few minutes allotted to this subject I will not attempt to answer at all fully the question, "What is the Place of this Woman's Work for Woman among the Forces which God is using for the Salvation of the World?" but will try to hold up three pictures, using as an illustration an incident that came under my own notice; this incident to give the proper light and perspective for the pictures, hoping thus to add a little momentum to the force rather than to emphasize the place of the force.

One day a little boy called to his mother from the attic where he had been playing: "Mama, mama, come here quick. The worst thing in all the world has happened right here in our house." The mother, thinking of some disaster to valuables stored in the attic, ran quickly. As she looked up the stairway she saw her little boy at the top, his eyes filled with tears. In his hands he held a little dead sparrow, which, as Lincoln once said of the heathen, the Lord must love or he wouldn't have made so many. "Mama," the little boy sobbed, "isn't it dreadful? This little bird flew into our house and starved to death when there was plenty to eat just down stairs. Oh, if we had only known and taken it up a few crumbs that we could spare and never miss them." The tender-hearted little boy buried the little bird deep, so that (to use his own words) "body snatchers wouldn't get it," keeping a few feathers to remember the poor unfortunate bird who died so sad a death.

Now we have the light and perspective, let us hang the pictures. The first is a crowded one, a multitude of human beings brought into a mental horizon by our missionaries, by travelers, books, and by our numerous missionary organizations. It is a hungry multitude, starving for that Bread of which "If a man eat he shall never die." More than half are women, and their little ones, so-called mothers, wives, daughters,—the position of many little better than the brute. They were unwelcome at birth, married in childhood to strangers, untaught, unclothed (many of them), unblest. They never had enough of anything but toil, suffering; no happy past, no enjoyment in the present, no hope for the future. Still, sad as seems their case, they have in their possession priceless coin that is current in a heavenly country. The coin, though buried under centuries of abuse, neglect, and heathen heredity, is genuine, and bears the same stamp as that which glistened in the loving heart of their sister Ruth, the heathen Moabitess woman. Is there no one to tell them the value of the precious coin?

So cloistered are they in the zenana, or harem, or surrounded by such an impure atmosphere, it must be a woman's voice alone that can reveal to them the eternal wealth of their buried treasure. On their burdened shoulders hangs the fate of nations of peoples that can not rise until the mothers are elevated and christianized. Are there not somewhere Christian women who ought to run quickly, and thus seize this almost incredible opportunity to help change the face of nations by saving their mothers?

We turn to the next picture, also a multitude, Christian women, living in a country whose language can boast no more enduring words than mother, wife, daughter, sister. They have reached such a pinnacle of attainment and blessedness it seems almost a mistake that woman was ever created or lived till now. For all their sins there is Christ's pardoning grace; for every pillow, hard or rough, a Bethel; for every fear, every sorrow, a whispered "It is I, be not afraid"; and at last eternal rest in the everlasting presence of their Lord. They also have a wealth of human love, protection, shelter, honor, leisure, and money. Do they know of the starving multitude in the first picture? Do they recognize the demand? Will they meet it with their abounding supply? Has the voice of their Divine Leader, their Benefactor, ever sounded in their ears the command, "Give ye them to eat?" If they have heard the command surely they will not answer: "This heathen multitude is in a desert place. Send them away, that they may go into the country round about and into their own villages, and buy themselves bread." When the Lord beheld a similar multitude he was moved with compassion toward them, because they were as sheep not having a shepherd. He taught them many things, healed their sick and fed them. Ought not His disciples to follow his example? Can they disobey so great a command, give up so great an opportunity, regardless of the cost? Can it be true that two thirds of the Christian women in our churches occupy just this position?

The third picture is of Zion's, daughters who, with hearts pierced by this human cry from the multitude, have been obedient to the positive, the lasting, command of the Lord to disciple all nations. Here are the messengers abroad, the working, praying, women at home, and with them their Christian Oriental sisters, also dusky mothers from uncivilized lands and their little ones, who with the seal of God upon their foreheads are swelling the volume of the hymn, "I love thy kingdom, Lord." In their ministries to heathen sisters, Christian women have followed the Lord's method in feeding the multitude. In their various organizations they have formed themselves into companies of fifties and hundreds and have followed the plan in their work abroad in evangelistic methods, medical training, kindergarten, village school, and college. But what else do we see in this picture that

was not in the other two? The twelve baskets remaining after ministry to the multitude; what are in those baskets heaped up and running over?

First.—Delights of obedience. I wish sometime in our meetings we might have a paper on "Delights of this Woman's Work for Woman" and never let a shadow from duty or responsibility fall across its pages. It *is* a delightful service.

Second.—Increased experience of the value of prayer, the availingness of naught else; appeal to God, not appeal to men.

Third.—Increased knowledge of the Bible.

Fourth.—Joy of partnership with God in redeeming the world to himself.

Fifth.—Communion of saints. Would the workers miss from their lives the friendships, the communion with each other found in this service?

Sixth.—Joy of giving time, service, money, and some have had the joy of speeding some of the lambs of their own flock to lost sheep not of this fold.

Seventh.—Increased patriotism, love of one's country, as compared with heathen lands.

Eighth.—Increased general intelligence through study of other governments, religions, peoples.

Ninth.—Increased health.

Tenth.—Honor of changing the face of nations through the Christian elevation of their mothers.

Eleventh.—Increased heavenly treasure. Dear friends, do you not see that it is the holy privilege and responsibility of the smaller company in the last picture to help form a composite whole out of these,—a united Christian womanhood with the imprint of the Spirit upon the face and the kingdom of the Lord within the heart? Shall we turn aside from a work so important? God grant that this heathen, suffering multitude may not come into our vision to starve, when there is plenty to eat in our Father's house.

OLD NASAUWAI, a native teacher in the New Hebrides, lay dying, and as he felt his strength ebbing away he asked his wife to read to him. She opened her Bible, and read in the native language from the 14th of John, "Let not your heart be troubled." He thanked her, and after awhile said, "Have you another portion for me?" She searched, and read, "There remaineth therefore a rest for the people of God." Growing yet weaker, he asked for another pillow for a dying man, and from the Psalms she read, "Precious in the sight of the Lord is the death of his saints." The old wife had a colored skin and frizzly hair, and her whole library consisted of a hymn book, a catechism, the "Pilgrim's Progress," and the Bible, but did she not know how to choose soft pillows for dying heads?—*Missionary Review*.

Home Department.

STUDIES IN MISSIONS.

DO MISSIONS PAY? "A CONTRAST."

BY MRS. W. F. BRUNNER.

NOTE the early beginnings of the American Board, bearing in mind that at first it represented all the Protestant foreign missions on this continent.

By way of contrast, point out results after 86 years of history.

For February's lesson, consider material results, which, though considerable, are after all only incidental, and not the chief end or glory of foreign missions.

Helps. Beginnings of American Board. See "Memorial Volume" of A. B. C. F. M.

MATERIAL RESULTS.

Commerce, exploration, science, geography, geology, meteorology, philology, archæology, ethnography, general literature, music, and, in brief, education in almost every branch of knowledge. See "Ely Volume," or "Missions and Science," by Thomas Laurie, D.D., containing the contributions of foreign missions to science and human well-being. "Foreign Missions after a Century," by Dennis. Annual Reports of A. B. C. F. M., 1888 and 1889, containing papers on China, India, Africa and Japan.

Results in Advancement of Heathen Women. See "Contrasts," LIFE AND LIGHT, December, 1892, page 553.

"*What Gain for Women in India in 25 Years?*" LIFE AND LIGHT, September, 1894.

"*The Present Status of Women in Japan,*" LIFE AND LIGHT, October, 1893, page 467.

"*Education of Women in Japan,*" LIFE AND LIGHT, October, 1892.

"*Woman in Turkey Sixty Years Ago,*" LIFE AND LIGHT, November, 1894.

"*The Education of Woman in Turkey,*" LIFE AND LIGHT, May, 1893.

OTHER VALUABLE AIDS, IN A GENERAL WAY.

"*The World's Debt to Missionaries,*" Leaflet, published by Woman's Board of Interior, 59 Dearborn Street, Chicago, price 2 cents.

"Have Foreign Missions a Right to be?" LIFE AND LIGHT, March, 1894, page 133.

"Material Advantages for Missionary Effort," LIFE AND LIGHT, April, 1892, page 173.

"Have Christian Missions Failed in India?" *Missionary Review*, September, 1894, page 663.

"Time as a Factor in Christian Missions," *Missionary Review*, August and September, 1894.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOVEMBER 10 TO DECEMBER 10, 1895.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Austin, Friends, 5; Chicago, Grace Ch., 20, New England Ch., 10.50, Union Park Ch., A Friend, 25; Forestville, Ch., 16; Elgin, 10; Kewanee, 10; La Grange, W. M. U., 10; Lee Center, Mrs. E. D. Wright, 1, Mrs. A. Mynard, 1; Neponset, 2; Rockford, Second Ch., 3.25 (of wh. 1.75 is Additional Th. Off.); Springfield, Ass. collection at Meeting held at Highland, 4.05; Stark, 8.15; Waverly, 5.75; Wyand, 4,	
JUNIOR: Canton, "The first girls," 13.10; Chicago, First Ch., 50; Jacksonville, 5,	135 70
C. E.; Chicago, First Ch., 13.25, Warren Ave. Ch., 100,	68 10
JUVENILE: Chicago, Lake View, Ch. the Redeemer, 2; McLean, 3.75; Oak Park, 11.59; Woodburn, 7.90,	113 25
JUNIOR C. E.: Geneva,	25 24
SUNDAY SCHOOLS: Chebanse, 1.20; Rockford, Second Ch., 15,	15 00
	16 20
Total,	373 49

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Angola, 7; Indianapolis, Mayflower Ch., 2; Macksville, 4,	
Total,	13 00

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 7.35; Bear Grove, 1.15; Berwick, 7.40; Cedar Rapids, 5.50; Cherokee, 20; Clear Lake, 5; Des Moines, North Park Ch., 2.50; Gilman, 3.25; Golden, Mrs. F. B. Dickey, 1; Green Mountain, 5; Grinnell, 17.25; Iowa City, 18.25; New York, Mrs. H. C. Miller, 1; Orient, Mrs. H. O. Lawrence, 10 cts.; Rock Rapids, Mrs. J. K. Thompson, 2; Waterloo, Miss Lucy O. Leavitt, 50,	
	146 75

JUNIOR: Des Moines, Plymouth Rock Soc., 10; Grinnell, Y. W. F. M. S., 1,	11 00
C. E.: Belmond, 5; Dubuque, Summit Ch., 11; Le Mars, 6.33,	22 33
JUVENILE: Cedar Rapids, Willing Workers, 2; Peterson, 11,	13 00
SUNDAY SCHOOL: Red Oak,	15 00
THANK OFFERING: Bear Grove, Acknowledged in first statement January	3 15
LIFE AND LIGHT but omitted from total,	1 00
Total,	212 23

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. A Friend, 3.25; Fairview, 7.36; Kirwin, 8.80; Smith Center, 4; Western Park, 5,	
C. E.: Cora, 1; Seneca, 5; Topeka, First Ch., 5,	28 41
JUNIOR C. E.: Smith Center,	11 00
	1 25
Total,	40 66

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allegan, 6.13; Breckenridge, 6; Clare, 3.25; Detroit, Woodward Ave. Ch., 15.17; Grass Lake, 1.50; Greenville, 6.50; St. Ignace, 10; Three Oaks, 8.56,	
JUNIOR: Grand Rapids, South Ch., 10; Greenville, 5,	57 11
C. E.: Detroit, First Ch., 7.50; Hndson, 2,	15 00
THANK OFFERINGS: Calumet, 28.05; Grass Lake, 11.91,	9 50
	39 96
Total,	121 57

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Ada, 2.50; Alexandria, 5.51; Benson, 2.52; Campbell, 2.50; Crookston, 3.31; Detroit City,	
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1.68; Excelsior, 6.77; Fergus Falls, First Ch., 5; Fertile, 3.40; Fosston, 1.20; Graceville, 90 cts.; Grand Meadow, Mrs. H. B. Sheldon, 10; Mazeppa, 3.50; Mentor, 1.40; Minneapolis, Vine Ch., Friend, 40; Morris, 1.43; Northfield, 31.60; Ortonville, 1.67; St. Paul, Park Ch., Mrs. W. S. Alexander, 40; Sauk Center, 4.11; Tintah, 60 cts.; West Union, 95 cts.; Worthington, 16.65; Zumbro Falls, 1.50,	188 70
C. E.; Northfield, 13.01; Round Prairie, 70 cts.; Winona, First Ch., 100,	113 71
JUVENILE: Lake Park,	51
JUNIOR C. E.: Benson, 2; Minneapolis, Vine Ch., 5,	7 00
SUNDAY SCHOOLS: Round Prairie,	1 25
THANK OFFERINGS: Freeborn, 5.60; Minneapolis, Lowry Hill Ch., 14.50,	20 10
	331 27
Less expenses,	45 96
Total,	285 31

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aurora, 9.45; Hannibal, 2.75; Joplin, 2; St. Louis, First Ch., 15, Aubert Pl. Ch., 3.47, Compton Hill Ch., 6.05, Immanuel Ch., 1.50, Union Ch., 1; Webster Groves, Ch., 17.28,	58 50
C. E.: Amity,	6 25
JUNIOR C. E.: St. Louis, Compton Hill Ch., 5, Hyde Park Ch., 2,	7 00
THANK OFFERINGS: Carthage, A Friend, 100; Lamar, 4.95; Pierce City, 4; St. Louis, Pilgrim Ch., 104.20,	213 15
Total,	284 90

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cleveland, Mt. Zion Ch., 3.60; Elyria, 14.50; Mansfield, First Ch., 65; Oberlin, 50; Wellington, 10.44,	143 54
C. E.: Hudson, 5; Painesville, 2; West Andover, 5,	12 00
THANK OFFERING: Cleveland, Hough Ave. Ch.,	7 81
SPECIAL: Oberlin, Second Ch., S. S., for pupil, care of Mrs. C. A. Clark, Miyazaki, Japan,	25 00
Total,	188 35

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Mrs. M. C. Gile, through Colorado Springs, First Ch., 50; Longmont, 8; Pueblo, Pilgrim Ch., 4.50; Friday afternoon meeting in Denver (for Armenian Sufferers), 4.45,	66 95
SUNDAY SCHOOL: Longmont,	12 00
Total,	78 95

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Henry, 1.50; Pioneer Ch., 1; Yankton, A Friend, 50; Webster, 3,	55 50
JUNIOR: Sioux Falls, King's Daughters,	18 00
C. E.: Webster,	5 00
THANK OFFERING: Sioux Falls, Mrs. E. J. D.,	1 00
Total,	79 50

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. British Hollow, 6; Menasha, 1; Oshkosh, 10; Stoughton, 1.40; Sharon, 2.26; Waupun, 5,	25 66
C. E.: Eau Claire, 15; Racine, 8; Sharon, 13; Two Rivers, 4; Wyoming, 1.92,	41 92
JUVENILE: Rosendale, Pearl Gatherers,	8 00
JUNIOR C. E.: Menasha, 50 cts.; Two Rivers, 15,	15 50
FOR THE DEBT: De Pere, 1; Menasha, 4,	5 00
SPECIAL: Lake Mills, by Mrs. A. V. Mills, 1; Ladoga, A Friend, 27.25; Milwaukee, Mrs. Lydia Williams, 75 cts.,	29 00
	125 08
Less expenses,	12 50
Total,	112 58

GEORGIA.

Atlanta.—Miss L. M. Lawson,	9 00
Total,	9 00

LOUISIANA.

Louisiana.—Friends, per Miss Webb,	1 50
Total,	1 50

NEW YORK.

Clifton Springs.—Miss Catherine Cree,	3 00
Total,	3 00

MISCELLANEOUS.

Sale of leaflets, 12.81; envelopes, 7.52; mite boxes, 7.56; article donated, 1; gold ring, 5,	33 89
Receipts for month,	1,837 93
Previously acknowledged,	1,312 13
Total since Oct. 21, 1895,	\$3,150 06
Mrs. ALFRED B. WILLCOX,	
Ass't Treas.	



VOL. XXVI.

MARCH, 1896.

No. 3.

Expect Great Things from God. Attempt Great Things for God.

WE are impelled to call attention to our treasury. The first three months of the present financial year closed January 18th. Contributions received in this time amount to \$24,326.71. Multiply this by four, and we shall have a sum inadequate for the work which we have in hand. Let each do her best, and get some other one to do her best, and the demand will be met.

IT is with great regret that we announce the resignation of the Assistant Treasurer of the Woman's Board of Missions, Miss Harriet W. May, who for more than ten years has filled this office with faithfulness, ability, and enthusiasm. Her cheery presence will be greatly missed in the Board rooms and in our public meetings, but when impaired health made a change of climate necessary, it seemed one of our Father's good providences which opened the way for a pleasant journey and sojourn abroad. She sailed from New York, January 15th, and after a few weeks in Algiers will probably spend some months in Southern Italy and Switzerland.

DURING the larger part of December and the early days of January, Miss Child and her sister, with Mrs. E. S. Hume as a guide, visited some of the cities of Northern India, famous in song and history. In this tour they hoped to see the mission work of some other Boards, but were somewhat disappointed, as most of the schools were closed for the Christmas vacation. But they were able to talk the work over with the missionaries as they met them. Miss Child says: "It is very refreshing to see what a large work other Boards are doing; to know that the Christianization of India does not

depend on our Board alone, or even largely upon it. . . . The missionaries of other Boards have been very kind and cordial to us." In this way they went to Allahabad, Calcutta, up among the Himalayas at Darjuling, to Benares—"the strangest, most wonderful, most dreadful city of all;" to Lucknow and Cawnpore, full of memories and memorials of the Sepoy rebellion,—“melancholy enough, but pure, and sweet, and healthful after Benares;" to Agra, with its beautiful Taj Mahal; and to Delhi, where they had two delightful days. By the middle of January, Miss Child expected to be in Madura. An account of her visit to Benares will be found on another page.

THE return of the Deputation sent to Japan by the American Board has been awaited with intense interest, and their full report, which can be found in the *Independent* of January 30th, and in pamphlet form at the Rooms of the Board, contains most valuable information concerning the condition of all our missionary work in Japan, and the plan upon which it is hoped to carry it on in future. It will be observed that woman's work is most promising and hopeful. Do not fail to read this report.

WE have anticipated interesting letters from Mrs. Joseph Cook, from various countries, in a round-the-world missionary tour; but after visiting many stations in Japan her plans have been sadly interrupted, for Mr. Cook had scarcely joined her there, when his continued serious illness made an immediate return to the home-land a necessary decision.

MISS HELEN J. MELVILLE, of Chisamba, West Africa, has had the great pleasure of welcoming her sister, Miss Margaret Melville, as her associate. She says: "I went to Bailundu to meet my sister; we spent a week with the friends there, and had a very enjoyable time. Maggie and I are now comfortably settled. All her goods are up from the coast, and we are ever so happy together. She is helping Mrs. Currie in the senior schools. We hope to have our new schoolhouse finished about New Year's."

LETTERS continue to come from our missionaries in the various stations in Asia Minor,—tales of cruelty and suffering almost too horrible to be believed here at the end of the nineteenth century. Our friends at Smyrna, Cesarea, Marsovan, Aintab, Marash, Mardin, Harpoot, Bitlis, and Van need our constant sympathy and prayers in addition to all the tangible aid which can be supplied.

WE hear of a village congregation in Manjuluk, one of the outstations of Sivas, where in harvest time, for lack of a harvest to gather on account of the drought, the farmers loaded their empty carts with the thistles of the

fields, to be used as food for their cattle. A few Protestant farmers among them clothed in rags, by giving full tithes of everything they gathered, paid seven Turkish liras (\$30.50) to continue the salary of their preacher another year.

INDIA.

BRITISH RULE IN INDIA.

BY REV. EDWARD S. HUME.

THE English have been in India two hundred and thirty-three years. They came as merchants; they have remained as rulers. To-day their influence and authority are questioned nowhere, from the snowy Himalayas in the north to Cape Comorin in the south. Never before has this great peninsula been governed by one paramount power, or enjoyed such continuous and universal peace. The ease with which Great Britain administers the affairs of this country may be gathered from the fact that they receive but scant attention in the Imperial Parliament. One session in each Parliament is generally the maximum amount of time allotted to India, and this single session is thinly attended, and is usually voted "a bore." Were there any immediate danger of England's losing its hold on this important dependency, things would soon be changed. She would rise as one man to save "The fairest jewel in Queen Victoria's crown."

Americans generally believe, and not without some reason, that Great Britain has simply absorbed India from selfish motives, and without any right or justice, and that its administration is not entirely adapted to the wants of these Orientals. It must be admitted, however, that the British rule has brought great blessing to this country. There is no land on the face of the earth governed by a finer company of administrators. The highest officials, especially, have been, with few exceptions, men of marked ability and character.

Among the chief advantages which British rule has brought to India, four may be specified here:—

First.—It has given this country a strong and stable government. The great mass of the people are satisfied and contented because there is peace, and their lives and property are safe. If there is any injustice anywhere the government is both able and willing to right it, and to redress all wrongdoing.

Second.—The interests of the people are considered and cared for. Lord Elphinstone, the greatest man who has served as Governor of the Bombay Presidency, and one who took a deep interest in advancing education and

every other interest of the natives, was once very busy in his tent, when some one coming in asked him what he was doing. He replied, "Preparing India to drive away the English." A notable example has recently been given which proves the high purpose of England to manage Indian affairs in the interests of that dependent country, even if she herself has to suffer thereby. In the face of persistent and weighty demands that the Govern-

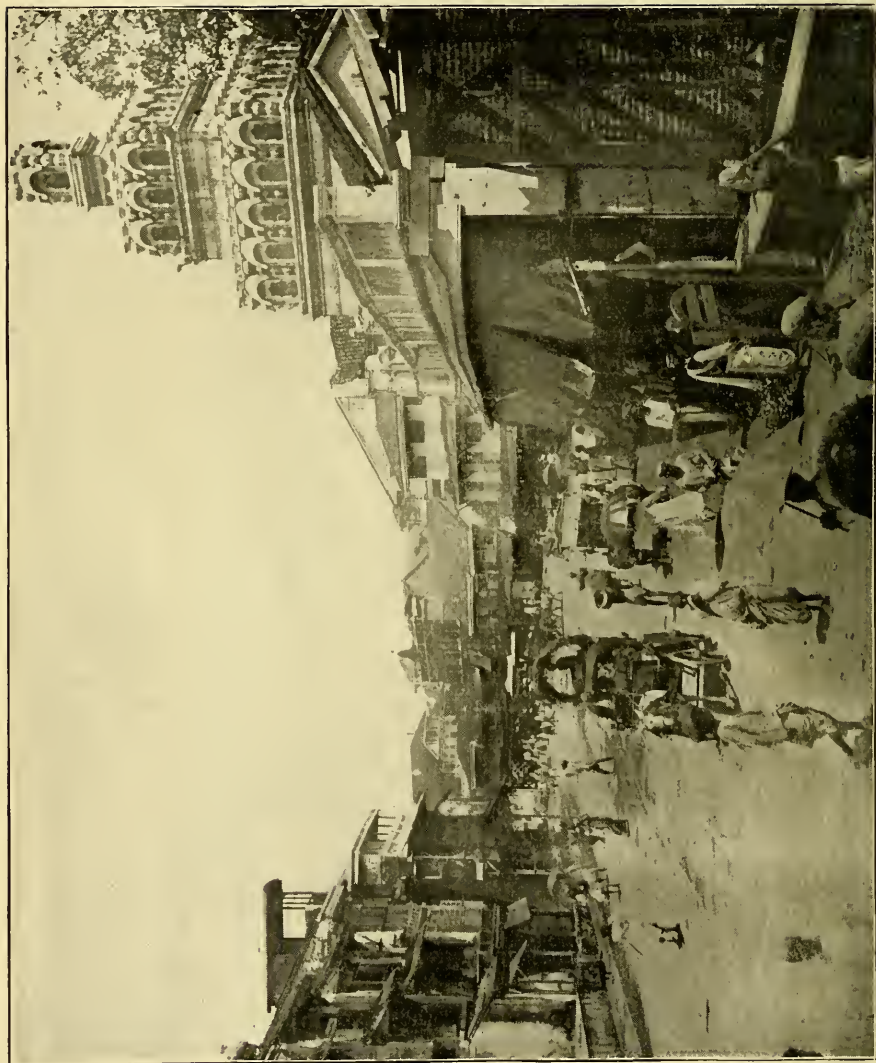


MRS. CHARLOTTE E. HUME, BOMBAY.

ment should not discriminate in favor of Indian manufactures, a duty has been laid upon cotton, as upon other manufactured goods imported into India, thus giving Bombay manufacturers an advantage over their competitors of Manchester. As the result, Bombay mills are doing a large and prosperous business, and are fast displacing many articles formerly imported from Europe.

Third.—Great Britain has given India the priceless boon of education, and that in the face of great difficulties. Chief among these difficulties may be mentioned the general indifference of the people, which as regards female education among the Hindus amounts to positive opposition. The Hindus, as a whole, do not wish their women educated. The Senior Educational Inspector of this Presidency, a man who has taken a deep interest in all educational matters, and who is well fitted to know what progress, if any, is being made, recently said to me: “As the result of my experience for thirty-three years in educational matters in the Bombay Presidency, I am prepared to say that the advance made in female education during these years may be summed up in this simple statement: the Hindus generally have come to believe that no great harm can come from little girls attending school.” In the cities and towns there are schools for girls, and some are being educated; but when their number is compared with the multitudes who are still wholly untouched by these influences, it seems as if the Government had as yet hardly made a beginning, and had left before it a superhuman task. The Government, however, is not to blame for the ignorance of the people. It is using laudable efforts to bring the benefits of education to the masses; and so far as any satisfactory results have been reached, to the English Government and to the missionaries must be awarded all the praise.

Fourth.—The English are teaching these Asiatics what honesty is. Honesty is a rare article in Asia. Deception and bribery are almost universal. People in America are horrified at the disclosures of fraud and dishonesty on a large scale, which are now and then made public. Here, however, among the nations of India, the same things are constantly going on everywhere. The only difference is that here they excite few comments. They are expected, and taken for granted. Nothing can be accomplished without the use of money or influence. In many places honesty will not be tolerated. A man who is inclined to do right, is soon given to understand that he must either fall in with the prevailing ways or leave. He is laughed at and pitied, and if such pressure is not sufficient, other devices are available from which few are able to escape. Only in the immediate presence of the European superior is there anything like straight dealing. In the courts, seldom can justice be expected except at the hands of an English judge. Natives as well as Europeans are agreed on this. Unfortunately the universal habits and influence of the country are said to be more and more affecting the Europeans, who find the practice of bribery made very easy and profitable for them. In case this state of things should become common, it would be a sad day both for India and for England. No single quality of the Anglo-Saxon has done so much for him, and enabled him to retain such an easy superiority over the people of India, as honesty.



KALBADEVI ROAD.
On the right is the Temple of the Goddess Bombay (Mombal-devi), from whom the city was named.

There is a difference of opinion as to whether the English Government has or has not been helpful to the progress of mission work in India. Notwithstanding the opposition experienced by the first missionaries and individual instances of unchristian conduct, notwithstanding the extreme neutral attitude assumed in all matters affecting the religious feelings of the natives, we have reason to thank God that the affairs of this vast country are in the hands of a Christian Government, and are administered, in general, on Christian principles. In the native States, mission work, especially at the outset, is beset with great difficulty, but it is not a little modified by the authority of the central power, which never allows any serious open hindrance to the simpler forms of mission work. Educational work has received generous and sympathetic assistance, especially from those highest in office. Our Mission House in Bombay stands on land which was granted to us free of all taxes and encumbrances for far less than its market value. The purchase of Bowker Hall was made possible by a generous grant from Government supplementing what was raised by the Woman's Board at Boston. Not only so; before the transaction was closed, and at a time when the owner was on the point of selling the property to others, we were saved from the impending disappointment by a telegram from the Director of Public Instruction, but dictated by Lord Reay himself, authorizing us to "close the bargain."

This same Lord Reay, during the visit of the late Duke of Clarence to Bombay, invited all the missionaries in the city to Government House to meet the Duke. In his address on that occasion the governor, pointing to the missionaries, spoke of them as his "right hand" in administering the affairs of this great Presidency. Lord Reay was a rare Christian man; but so, on the other hand, have the opponents of Christian work, like Sir Lepel Griffin, been rare.

In general, here in India, as all over the world, missionaries have been befriended and helped by the British Government. We may all pray that this Government may become more Christian, but not that it should be supplanted in India by any other government that exists.

TWENTY-FOUR HOURS IN BENARES.

BY MISS ABBIE B. CHILD.

BENARES, the most sacred city of the Hindus!

We were there only twenty-four hours, and we were overwhelmed with the heathenism that we saw in that short time. The first afternoon we went to the two most celebrated temples. Our guide led us up and down the worst little alleys, just swarming with pilgrims who had come from far and near to

gain merit by visiting these temples. One was the monkey temple, of which we have all heard so much, but we saw only three monkeys instead of hundreds. We were told that they had gone off to the woods—a very sensible proceeding, in my opinion. I should certainly wish to do the same if I were in their places.

If monkeys were scarce, sacred cows and bullocks were not. They were inside the temples and outside on the narrow streets, so that we could hardly pass them, walking up and down at their own sweet will, monarchs of all they surveyed. They were much pleasanter to look at, however, than the pilgrims,—human beings in such filth and wretchedness as must be seen to be believed. They were so persistent in their begging that they fairly frightened us. One man followed our carriage a long way fanning us. Mrs. Hume says they have been known to take fans from diseased persons, ill with smallpox or some contagious disease, and if people do not give them money, try to fan disease into their faces! Such sickening sights, and sounds, and smells on every side cannot possibly be described. One redeeming feature was the presence of flowers everywhere; brilliant marigolds, which are very favorite flowers in India, pure white jessamine, very fragrant, and all kinds of chrysanthemums. One man put a long garland of marigolds over my head, expecting money for it, I suppose. We did not dare give a pice anywhere, for fear of attracting more of a crowd than we did.

The next morning we started out early to see the bathing in the Ganges. We got into one of the disreputable old boats that are used for the purpose, and were rowed up the river quite near the banks. This was not as repulsive as the visit to the temples, but in one way was more painful, in seeing how deluded people with immortal souls can be. Since before daylight men and women had been coming by the hundred in what to them was the bitter cold,—it seemed very sharp to us at eight o'clock,—going down into the water, standing in it while they went through all manner of ceremonies, while the priests sat by comfortably under umbrellas to approve, and to streak the people with white paint, the sign of loyalty to the gods. People from the Marathi country were in one place, from Bengal in another, from Madras and Southern India in another, and so on.

As we rowed along, three dead bodies were brought down to the sacred river. One, a man wrapped in white, was laid in the shallow water by the bank till the wood for the burning could be prepared. Another was a young woman dressed in red; we saw the relatives filling her mouth with the holy water, and her father arraying himself in a clean white cloth, to be ready to set fire to the little pile of wood on which she was placed. The third was the body of a devotee—who was honored by being sunk in

blessed Mother Gunga herself. Children under three years old, devotees, and cows are allowed this privilege. The devotee was placed in a boat, taken out to the middle of the river, two jars of water fastened to him, and thrown overboard. We also saw a cow being put into a boat for the same ceremony. When we remember that what we saw that morning and the afternoon before was the highest form religion can take for millions in India, it was dreadful to think of. It was some comfort to see a number of temples undermined by the river, cracked open, falling on their sides and disappearing in the water. It seemed a symbol of a power stronger than heathenism, that would some day destroy it entirely.

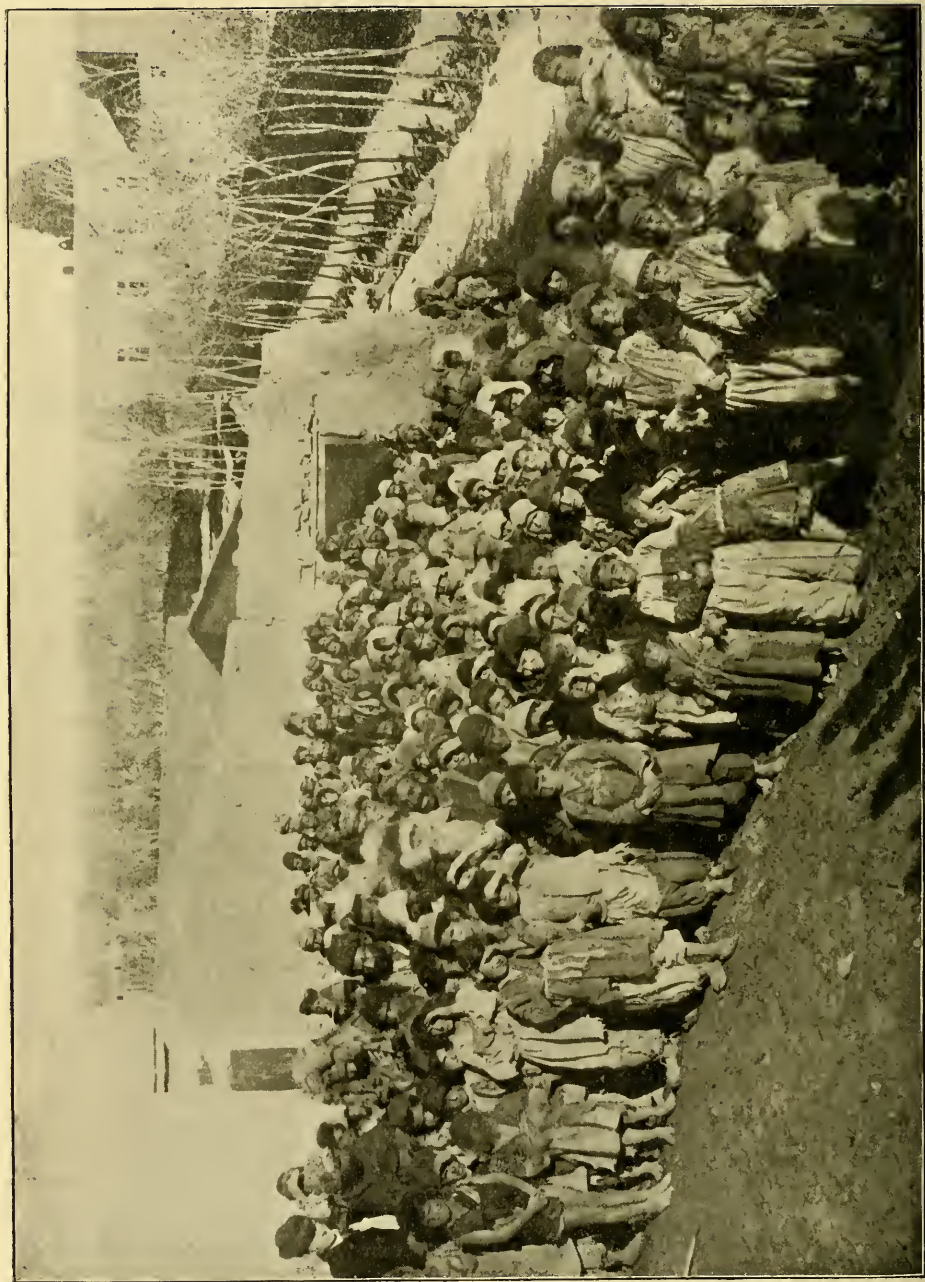
There was only one oasis in the desert of the city as we saw it. We went to see a holy man after we left the temples. He lives all alone in a house in a beautiful garden. He has conquered all human desires and passions, and does nothing but meditate and teach some disciples that come to him. He lives on what people choose to give him; it is a work of merit to give him food and supplies. He wears no clothes, although he put on a slight covering in deference to American ladies. He has one of the finest faces I ever saw, just beaming with sweetness and happiness. We felt that he must be a good, pure man. Mrs. Hume told him she hoped she should meet him in heaven, and I believe she will. The great thing that I have against him is that he allows people to worship him as a saint. Little clay figures of him are sold in the bazaars, and I presume he will be considered a god — one of the three hundred and thirty-three million — when he dies.

We were very thankful to get away from Benares after twenty-four hours, we were so oppressed and overwhelmed with it all. One trouble was that we did not get in touch with any missionary work there. Later we met in Cawnpore a Miss Hewitt (English), whose father was a missionary in Benares, and she just glories in the place; thinks it one of the grandest old cities that ever existed; says there are some fine girls' schools there, one of them right on the banks of the Ganges, in the midst of the temples and bathing ghats,—so I suppose there is hope even for Benares.

TURKEY.

LETTER FROM DR. GRACE N. KIMBALL, VAN.

AH, my dear friend, what shall I say of the condition of things here! I am heartsick with it all. As I write, and not only now but all the day and every day, from morning to night, the clamor of wretched men, women, and children comes up from below in the street as they crowd upon us for help.



GROUP OF REFUGEES OUTSIDE THE MISSION PREMISES AT VAN.

They come by the scores and hundreds, the most wretched, forlorn-looking people you ever saw,—you never saw!

Their story is simply that after a hard fight with every disadvantage of Turkish oppression, they had managed to make more or less adequate provision for living in their miserable villages through the winter, when they were descended upon by armed bands of Koords, robbed of everything, many killed, and the rest driven forth after being stripped even of the clothing on their backs, to wander in snow, and mud, and cold, hungry and naked, often entirely barefooted, to find refuge and safety in the city. Many traveled for four, five, and six days in this way. I have no idea of how many little babies I have seen, their hands and feet frost-bitten, not to speak of the feet of the grown people. Many come in with terrible wounds from rifle, or sword, or club, and for all there is no hope, and no adequate help. During the past ten days we have registered people from over sixty pillaged villages, and daily the number grows. Moreover there are large districts terribly ravaged, whose inhabitants, through fear of the Koords or by reason of the deep snow, cannot get here.

Meanwhile it has been five weeks that the entire business of the city has been stopped, through fear of massacre; hence a large part of the city people are on the verge of starvation, and utterly desperate. People in civilized countries have no conception of the utter poverty and misery of these people.

It is nonsense to talk about the Armenians being in revolt against the Turkish government: as well talk of the sheep being in revolt against the wolves. A more submissive, obedient, subject people never existed. What they have suffered and are suffering will never be known,—their desolate homes, their murdered fathers, and brothers, and priests, their dishonored women, their children dead and thrown away in their flight, priests cut up in pieces and burned. One faithful old man, abbot of a monastery, was killed with horrible tortures, skinned, and his skin stuffed with straw and placed standing at the door of his monastery. Young women have been stripped naked, outraged, and then turned loose on the mountain side in the cold and snow. A man to-day told us of his flight from his village, where he was robbed of sixteen oxen, six cows, thirty sheep, all his winter wheat and supplies and household goods, even the very clothes from the backs of his women and children. They fled to the lake shore, and there in the cold and wet, without shelter or even protection for decency, his son's wife gave birth to a child, and they had not even a rag to wrap it in. These are the things that have become commonplace to our ears, so constantly do we hear them, and it is all because they are Christians, and for no other possible reason. The Nestorians fare as badly as the Armenians, which is proof of this statement.

LETTER FROM MISS FANNIE E. BURRAGE.

TALAS, Jan. 6, 1896.

I KNOW you will have heard about the Cesarea massacre. . . . There was no disturbance in the quarter where I was staying, but near the Turkish quarters there was a great deal of slaughter and pillage. Our house is on one side of a market square, and there was a good deal of disturbance there. When I returned I found our house full of the neighbors. They were all so frightened it was very hard to quiet them. I tried to talk with them and read from the Bible, but every little noise would make them cry and rush about. They know little of self-control. We finally retired for the night, but it was not a very restful one. And so the next days passed in fear and suspense, not knowing what might happen next.

When the people from outside began to come to us it was heartrending to hear their tales of woe. I began to go out with soldiers on Wednesday, and have continued to do so ever since when I was there. I have been about with one of the Bible readers, visiting the homes of the wounded, of the bereaved, and the destitute. Every day and every hour revealed some fresh barbarity and heart-sickening sight. The poor people seemed crushed, and living in dread of more atrocities. Whole families were wiped out, and others were spoiled of all their goods.

Will you pray for me that I may speak the *right words*, and lead these poor, persecuted, distressed people to the true salvation? I do not mean that I am alone in this work, but being in Cesarea at the time, I have seen more than the other ladies.

Last Thursday Mr. Fowle and Mr. Wingate started for Gemerek with three wagonloads of goods to be distributed in the villages in that vicinity. Some money was sent from Constantinople, with which bedquilts, cotton cloth, cotton, and other things were brought, and some clothing was contributed. There is danger in the journey, but they have a guard of soldiers and they have the "Lord of Hosts" round about them.

Prayer meetings have been held in some of the neighborhoods, and many attend. Here the "Week of Prayer" meetings have been begun, holding women's meetings and a general meeting each day.

LETTER FROM A BIBLE WOMAN AT HABOOSI.

(Translated from the Armenian, by Miss Seymour.)

GLORY to God, I am alive, but filled with trouble. Before this I wrote to you with joy about my work, but to-day I come to you bringing sad tidings about our whole plain and this city, of which you have already heard.

You know that it is autumn, and all the villagers are very busy in outdoor work until December 1st, when such work ceases, and then they are at work in their homes. There were only three weeks to the time of my beginning to give lessons to the women.

November 7th, Thursday, at the hour of nine, the Turks and Koords attacked the town of Ichme, an hour from our village; and the next day at the same time they attacked our village, Haboosi, and they began to massacre, plunder, and burn. We, without making any resistance, left Haboosi, intending to flee to a neighboring Koordish village, thinking that perhaps they would pity us in our misery and not kill us. But, alas! we had hardly left our village when our Turkish neighbors in great numbers, with naked swords, fell upon us and began to kill and slay, as a butcher slays the lambs and kids, or as a reaper cuts down the grain. On the plain were many dead bodies, and the cries of children, girls, and women filled the air.

The husband left his wife, the child its mother, the father his son, and looking only at his own safety, fled hither and thither. But those who remained in the village trusted for safety in the church, thinking that this is strong, and the Turks cannot enter. But what an awful sight! The Turks, seeing that they could not force the door, set the church on fire. The crowd inside, seeing that they could not get out, threw themselves from the lofty roof to the ground. A mother who had gone to the church for safety with her four children, threw her children down from the roof first, that they might be freed from the agony of burning, and afterwards leaped down herself. Another woman, whose child was a month old and was wrapped in swaddling clothes, first threw down the child and then herself. But by the care of our Heavenly Father most of these were saved; but those who remained in the church were burned to death. Only a few houses remained in the village; my house also was reduced to ashes.

We cannot now estimate the number of the slain. I know of forty-eight, those whose death I saw, or heard of on good authority. This is not the full number; there are many of whose death we are yet to hear, for the people were scattered here and there. Those who fled from the village the neighboring Koords killed, but those who remained alive were plundered, and others they stripped naked, as was nearly my case. Only a skirt remained upon me. In this state I remained eleven days, hiding in the huts built for straw; day and night hungry, and wandering till I reached Harpoot, where a benevolent woman gave me some clothes to wear. When I was on the plain I desired to find some grass to eat; but that was not to be found, for it is like winter. Many have not a hut to dwell in, that they may be sheltered from the cold, and added to all these troubles they are threatened with the sword. Eleven days have passed, but the same fear reigns.

These things that I have told you are no exaggeration, neither are they the whole story; they are but a small portion of the truth. Should I attempt to tell the whole truth, words would fail me.

AFRICA.

LETTER FROM MISS PRICE, INANDA SEMINARY.

I WOULD like to tell you a little of the place in which one of the new schools I spoke of has been started. It is beyond Maritzburg, and about eighty miles from here. Umqawe, a chief who lives about two miles from us, bought a large farm fourteen years ago, and some of his people went there to live,—eighty kraals, I believe. I think none of these people were Christians at that time, but all had heard the gospel, some of them for many years. The seed had taken root in some hearts, and we began to hear that they were asking for a preacher. They continued asking until at last one was found to go. In 1891 girls began to come to us from there; they had to run away, and some in attempting to come were caught on the way, taken back and whipped. Nothing daunted, they waited until they had got money enough to ride on the train a part of the way after reaching Maritzburg. They rode as far as their money allowed, and then walked; but they had distanced their pursuers, and reached here safely. Some of the friends came all the way here for them, but did not get them away. When girls are earnestly seeking to learn, and especially to learn more of God, we think it right to keep them, if we can, even against the wishes of heathen parents. We have had between thirty and forty girls from that place, “Incwadi,” as it is called, and most of them have been among our best girls. What a pleasure it was to see those same girls who came in their blankets, knowing nothing, after a year or two coming to my room just before going home for vacation, with their Bibles and hymn books, asking me to write their names and to cover them. What a joy to see their joy in having these books and being able to read them, and to know that they really loved the Word, and were trying to keep it. It was a trial to part with them last term when it was thought best for them to go home, as Mrs. Edwards was sending one of our girls, the chief’s daughter, to commence a school there. So we have no girls coming from Incwadi now, but we are glad that the work there is growing so much that they no longer have to come to us for teaching. John Dube, who was educated in America, went there to work a short time ago, and has been very successful. He has just got a chapel built, and a few weeks ago Mr. Pixley and others went there to assist in its dedication

and in the forming of a church. There were fifteen of our girls—that is, those whom I have been writing of—who came to us and united with the church here while in school; Mr. Pixley baptized eight others, and these, with a few who were baptized by a former preacher, made up a church of over thirty members. It was a great day for them, and the services were very interesting. Some of the people went from this station. An ox was given by the chief for the great meeting on Saturday. Besides the religious services on that day, or connected with them, were recitations, etc., by the children, and the singing of many hymns, both English and Zulu. They had been preparing these for some time. I want very much to visit this place next vacation, and see our girls and their people. Of course some are much opposed, but as the chief is friendly, though not a Christian, they cannot do much harm. John Dube is the chief's nephew. He is a very earnest worker, apparently, and his wife also; she was here in school a long time.

A good many of our girls are teaching, and most of them doing well, we believe. I wish it were possible for us to visit them all. Some who are not very far away come occasionally on Saturdays, asking for pieces for their children to sew, or for books which they are needing. So we have opportunity to keep a little in touch with them. I am always glad to see them come, although as Saturday is a very busy day with us I cannot talk quietly with them, as I would like to do sometimes.

.
We are missing Mrs. Edwards from our number just now. She has gone to Durban, to commence a new work there, of which there has long been a crying need. A good many natives are employed there, and often their mothers and sisters go in to see them, and have to remain over night. They cannot get anywhere a suitable place to sleep, but just stay in the room with the brother or son, and very likely others who work in the same place. Then those who go in to buy things often want to spend a night, and others who are passing through. Our mission has been talking over the matter for some time, but had no funds. Some of the Christian men of Durban (Englishmen) have aroused to the situation, and taken hold of the matter with most delightful and unexpected enthusiasm. They have rented a suitable house for six months at £3.10 per month, and have contributed or collected money enough for furnishing it. Mrs. Edwards consented to take charge of it for the first six months, though we did not see how we could well get on here without her. A small charge is made of a sixpence a night, but I do not think any will be turned away who really cannot pay. Some who can will probably prefer the old way rather than pay the six-

pence; but many appreciate it as a great boon. There will be many opportunities for doing good in this work.

TOURING IN WEST CENTRAL AFRICA.

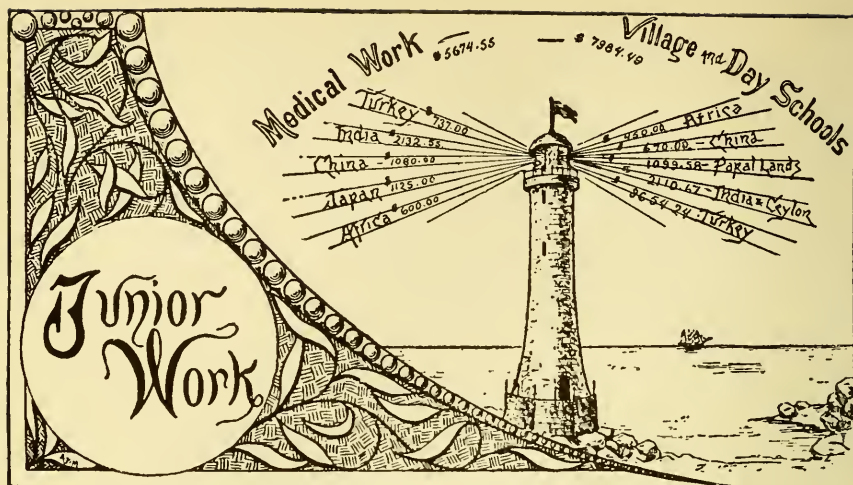
LETTER FROM MRS. ANNIE M. FAY, OF KAMUNDONGO.

HERE I am in Bailundu with the children, Mr. Fay having gone to the coast to bring in Miss Melville, who is to join her sister at Chisamba. Perhaps you would like to know something about our experience on the way down. Now, a journey of one hundred miles by railroad speed does not form much of a subject for writing a letter, but the same distance traveled African style, —well, where shall I begin? We will first gather the carriers for the journey. Six men for my tepoia and four for the children's, while Mr. Fay rides on his pony. Two men for food boxes, two for tents, two for beds, one for clothing, and a few small boys tucked in for extras, and we are ready to start. Soon we are well on our way, the children enjoying the novelty of a tepoia ride, and causing the greatest excitement as we near the village. Being so near of a size the people take them to be twins, calling out "*Olonjamba*" (meaning elephants, a name applied to twins). Then when they see the baby they are more excited than ever, and each one congratulates the proud father and mother upon their fine family.

I am entertained by hearing my tepoia men make such remarks as these: "A long distance to travel;" "Look out for the ant-hill;" "The path is steep;" "This is work;" "Branches in the way;" "Strengthen yourselves;" "This is no play;" "A hill to climb;" "A brook to cross;" "Carefully, carefully; it is slippery;" "Look out for the hole;" "This is no play." And so it goes on, a constant jabbering, with always a grunt for reply, an occasional clapping of hands, or blow of whistle, which is a small deer's horn. Now and then the carriers rest themselves by changing, a new set taking hold, and often as we reach villages some good-natured man with nothing else to do gives us a lift. This kindly act is always acknowledged with profuse thanks and clapping of hands by the carriers. So we go on over hill and dale, over brook and river, until at last the camp is reached, the tent is pitched, the fire built, and we refresh ourselves with a little lunch. We are all tired, but there is not much chance to rest with two lively children with all the woods for a playground, and a baby to tend. Ernie is just at the mischievous age, and it was all the same to him, even if it wasn't to us, if he threw dirt in the water pail, emptied the food out on the ground, and used the dishes to dig in the dirt. It was, "Ernie, let go of this," and "Ernie,

don't do that," and "Ernie, come back"; and then at night a chorus of boos, for when one waked all waked.

We thought several times of railroad speed and Pullman cars, especially in the morning, when we must begin to dress the children before daylight, eat our breakfast shivering in the cold, pull the tent down, roll up the beds, tumble into the tepoias, and repeat this for six days, in addition to a Sabbath spent in camp, the only day of real rest we had. We concluded that while it was plenty of fun to travel in Africa, so far as the novelty for the new-comer is concerned, the modes of travel in civilized countries on the whole were to be preferred when there were children along. Upon reaching camp we were almost as black as the burnt-over ground, this being the time of the annual fires, and consequently not a pleasant time to travel, the strong winds of the dry season, and the dry, parched ground, together with the hot sun, all helping to make one weary. Each morning Mr. Fay had prayers with the Christian boys, and then gave a little talk to all who were willing to listen; even those who were too tired to draw near could hear his voice in the still of the evening throughout the camp. So much for a little outing in Africa. Now I want to thank some of the kind friends who have been sending letters to cheer me up. I assure you it is a great help to have an occasional word from the other end of the line. As I can get time I will gladly answer each one personally, for I am sure a general letter cannot always fill the place of a personal one; but you will excuse me if you do not get the answer as soon as expected, for it takes six months from the date of a letter for its answer to reach one, and sometimes several weeks pass before I can get the time to answer all. We are all well, and enjoying the visit with our Bailundu friends. I expect Mr. Fay to return near the middle of September, and we will then return to our home by the way of Sakanjimba, taking Mrs. Webster with us for a needed rest. I think our missionary friends here in Bailundu as well as the native church may well be proud of their pastor, Kato. He talks to the point and intelligently in explaining the Bible truths. The prayer meetings are now held at the native village, that a large number may attend. Last Sabbath eve I went with Mrs. Webster and Dr. Bower, and it was pleasant to find a well-filled house, and to hear Kato's excellent talk on eternal life as explained by our Saviour to Nicodemus. It seemed more like a home prayer meeting than anything I have seen in Africa, and so pleasant to see one of their own number take lead so capably and effectively. Will you not pray that the time may be hastened when our hearts may be gladdened by hearing other tongues loosened to tell of the Saviour's love, by seeing those who have grown cold return, and the hearts of the indifferent melted.



— To give light to them that sit in darkness Luke 1:77 —

INDIA.

SONGS OF WELCOME GREETING MISS CHILD IN BOMBAY.

TRANSLATED BY THE AUTHOR,

Mr. N. V. Tilak, a recent Brahmin convert and teacher in the Bombay School.

The song, of which the following is a literal rendering in English, alludes to the striking amalgamation of the most distinct castes of India through Christian influence and training and in the blissful atmosphere of the gospel. Here are, in our school, children of the most exalted castes and those of the most degraded, being brought up together as brothers and sisters, who are fast losing all signs of hereditary racial differences. I, coming from the highest caste, look at the children as so many living miracles, and I feel great delight in seeing what God has done for them. A girl coming from a caste that has from generations been denied the right of culture, now ambitious to excel even high-caste boys in a subject so difficult to master, Sanscrit, is a great wonder to me, and I, as her teacher, feel a pride in her. To me it is an evidence of the truth of Christianity.

In order to throw light on my feelings at the time of writing these songs, and for their better understanding, I have taken the liberty to write the above like a preface to their translation.

(Signed)

N. V. TILAK.

THE SONG SUNG BY THE GIRLS.

(Translation.)

We are flowering vines gathered from many a nook and dell. The great Gardener who gathered us has planted us with merciful hands in His garden, which is a bit of Heaven on earth.

He plucked some of us from mountain tops. He went into dense and thorny woods for the sake of some. Some he sought out in deep, dark

valleys; some were on the point of withering under the blazing sun. We are all now in one garden, under the care of one Gardener, blooming day by day, and hoping to give a fragrance of purity and love to the vitiated atmosphere of this dear, dear land of our birth. We defy the sun, the wind, and the rain: we are watered by the water of everlasting life. Let us smile and smile forever. "Fading" is a word we do not know. Jesus will transplant us near the footstool of His Father, who is the Father of us all in Heaven.

Happy, loving, merciful Jesus!

THE SONG SUNG BY THE BOYS AND GIRLS.

A Christian is he, and he alone, who is above the fog of this world; who, never daunted by fire or sword, lives and dies for the truth. To his sight there is the Father above and his brothers below, and the only thought of his heart is love. Noble of mind, noble of deed, noble of words, is the one who sees Christ, feels Christ, and displays Christ in this world! Whom the world does not lift up, but who lifts up the world to the footstool of the Father of all, with whom he is day and night in blissful communion; he to whom the earth is Heaven, and Heaven is earth. A Christian is in Christ, and Christ is in him.

WELCOME.

Welcome, welcome, welcome, to you! Satisfy our thirsty sight. Like the bird of the poets, the "Chakor," who they say is forgetful of all else but its food, the nectar of the full moon! so our hearts are forgetful of any other thing but you. Coming from the land of liberty and faith, with the noble object of strengthening the link of Christian love between the East and the West, you are filling our hearts with something to which we cannot find a name in our Indian vocabulary. We see in you wealth and learning combined for a noble end; a rare sight to us who breathe in our dear but debilitating climate of India. What can we give you? We offer ourselves as little flowers at your feet. Take us in your hand and present us to your fellow-countrymen, for whom we venture to say you will scarcely find a better gift in India. Let us all say, "Our Father in Heaven!" and let us all be His children! Dear India, with noble America for her sister! Praise God. May you be his angel to work this loving union! God bless you, and bless us all!

THE ADDRESS BY BHAGIRTHI, THE JAIN GIRL.

Your old friends of the Lend-a-Hand Band of the American Mission School in Bombay are very glad to welcome you two dear sisters. We have long known your names, and it is very pleasant to meet you. Our work is as

simple as our name. To help our hands, we have the "Opportunity Seekers," the little ones, amongst us. Pray that we may be more earnest workers. We hope you may be much blessed in your visits all through India, in Ceylon, China, and Japan, and that when you return to Boston to tell others of Christ's work in foreign lands, it may be as the disciples returned to Jerusalem after seeing Christ, "with great joy." God bless you both, dear sisters.

FOR CHILDREN'S MEETINGS.—BOMBAY, INDIA.

BY MRS. HARLAN P. BEACH.

THE next three months are to be spent in three cities of India. Draw, or have one of the children draw an outline map of India on the blackboard. Notice that in shape it is like the head of a lion. Have the three cities located, Bombay on the west coast just below the "lion's" beard, Ahmednagar directly east, Madura in the south.

Let some child describe Bombay, situated on the south end of Bombay Island, connected by causeways and breakwaters with the long island north of it and with the mainland; overlooking one of the finest and most picturesque harbors in the world; next to London the largest city in the British Empire; imposing, with splendid buildings, and swarming with people of many nationalities and religions. Among the fine buildings are the public works' office, the high school, college and university, the telegraph office, the railroad station, one of the handsomest in the world, one or two hospitals, and a beautiful Y. M. C. A. building. Facing the harbor is a noble statue of the Empress of India. Can the children name her? Bombay is the capital of the province, and is sometimes called the "Eye of India." Can they tell why?

Let another child describe briefly the island Elephanta, in the harbor of Bombay, with its famous cave temples, and let this introduce the subject of idolatry. For material for talk by leader or little papers by the children, see "Mission Stories in Many Lands," "Idolatry," or the graphic sketch on "Idol Worship," by Mrs. Capron, in the *Dayspring*, June, 1888.

Eighty-four years ago America sent out its first missionaries to teach of the one true God. Speak of the little meeting of students around the haystack at Williamstown. (See *Dayspring*, January, 1892, "The Missionary Haystack.") Two of these young men, Samuel Nott and Gordon Hall, began at Bombay the first missionary work of the American Board. One of them, Gordon Hall, lost his life in his self-sacrificing work, for he died from cholera after a few years, taken from the sick people he was nursing.

Have the children learn the names of the American Board missionaries now in Bombay,—Mr. and Mrs. Edward Hume, Mr. and Miss Abbott, Miss Millard and Miss Moulton. They will like to connect Miss Abbott with the article, "Some Scholars in Bombay" (*Dayspring*, August, 1892), and Mrs. Hume with the girls' "Lend-a-Hand Society" (leaflet, "Mission Bands in Foreign Lands"). The touching "Story of Banbee" (*Dayspring*, July, 1889), though not by one of these missionaries, it will be well to have read.

For further material, Mr. Robert Hume's sketch of the "Marathi Mission" (leaflet) will be useful to leaders. They will find encyclopædia articles, Murray's "Handbook for Bombay," and Caine's "Picturesque India," helpful if within reach.

Do not forget to ask the children to pray for the great, beautiful, worldly city to which missionaries went so long ago.

In response to many requests that a letter to the children be issued at regular intervals, giving missionary information on subjects of interest to them, the Committee on Junior Work will prepare such a letter once a quarter. It will be sent regularly to any society or individual on payment of ten cents a year. The first number is now ready for circulation. Request for sample copies and subscriptions may be sent to Miss Kate G. Lamson, 1 Congregational House, Boston.

Our Work at Home.

WHERE ARE THEY?

BY MRS. E. C. BRIGHAM.

[Read at the annual meeting of New Hampshire Branch, October, 1895, but not limited to local application.]

WHERE are they? You would never inquire to whom this pronominal "they" refers, had you attended the county meetings and listened to the last conference reports of the various subdivisions of the New Hampshire Branch of the Woman's Board of Missions.

The annual tide of the senior societies ebbs and flows with little fluctuation, but are we soon to stand upon a deserted shore, gazing after the last ripple of our young ladies' societies, which are so rapidly losing themselves in the great ocean of other interests? Let us earnestly hope not! Let us ring out a challenge, masqueraded under a permanent "why," and proceed

to consider, in Whatelyesque manner, the various answers which may be presented to our question.

To use a martial figure, with the mildest intentions, when we come to besiege the Congregational young women of New Hampshire with volleys of interrogations, we find they have intrenched themselves behind a barricade of three syllogisms, each of which must be duly and fairly considered.

SYLLOGISM I.

Major Premise.—Young women who belong to Y. P. S. C. E. cannot, as a rule, belong to young ladies' mission circles.

Minor Premise.—Most young women belong to Y. P. S. C. E.

Conclusion.—Therefore, most young women cannot, as a rule, belong to young ladies' mission circles.

SYLLOGISM II.

Major Premise.—Young women who are members of literary, art, or science clubs cannot easily find time to connect themselves with young ladies' mission circles.

Minor Premise.—Most young women are members of literary, art, or science clubs.

Conclusion.—Therefore, most young women cannot easily find time to connect themselves with young ladies' mission circles.

SYLLOGISM III.

Major Premise.—Young women who are interested in society are not interested in missions.

Minor Premise.—Many young women are interested in society.

Conclusion.—Therefore many young women are not interested in missions.

These three great barriers spread their porches and gateways before us, as the Propylæa guarded the entrance to the Acropolis at Athens. Can we pass within? For to-day, from the logician's standpoint, we are to consider each obstacle in order. Of course if any major premise be proved false, or faulty, the conclusion of that syllogism will but tumble to the ground, like a child's card house swept over by the wind.

Our first major premise affirms that young women who belong to Y. P. S. C. E. cannot, as a rule, belong to young ladies' mission circles. And why not? Did Dr. F. E. Clark ever so instruct? I doubt if a man in America has a more profound love for mission work than he, be it city-wide, country-wide, or world-wide! He dearly loves the city missionary, the home missionary, the foreign missionary.

The Golden Rule presents each year more missionary information, and contains more hints and requests for missionary contributions.

So the trouble is not at the fountain head of the Christian Endeavor Society! Where, then, is it? With the individual, to be sure. She affirms that she is interested in missions, and gives as much as possible toward the cause; she takes part in the Christian Endeavor missionary meetings whenever she is asked. So far, so good; but when she tells us that the missionary meetings are held once a quarter, or every other month, that the subject matter of the meetings cannot well be of systematic character, but is more or less miscellaneous in its plan, we can but conclude that an extra hour a month at the Young Ladies' Missionary Society would throw an electric light of explanation upon much which, in the Christian Endeavor meeting, is blind and confusing.

The membership fee of young ladies' missionary societies is generally small, the time required for the meetings from ten to twelve hours a year,—and the gain in intelligence and spirituality, how great!

To belong to a missionary society is like finding the Rosetti Stone, and so possessing a key which will gain an entrance at many a door of political, historical, geographical, and spiritual knowledge. Our Christian girls can no more afford to remain outside of our missionary societies than we can afford to do without them. Our relations should be reciprocal. There is no sufficient reason why they may not march under the crimson and white standard of the Christian Endeavor Societies and still claim allegiance to the dear old Woman's Board as well.

Our second syllogism has for its major premise the statement that young women who are members of literary, art, or science clubs cannot easily find time to connect themselves with young ladies' missionary societies. And their reasons? They are generally confined to lack of time and objections to additional organization, with the plea of lack of interest often added. To be sure, these clubs are often weekly and fortnightly affairs, but what would each member miss out of her life if she gave ten of the eight thousand seven hundred and sixty-six hours of the year to attendance upon the meetings of a missionary society? As to additional organization, the preparation of more papers, etc., it is undoubtedly hard if one is preparing an article upon "Psychical Research; or, Theories as to the Inhabitants of Mars," to be requested to write a paper upon "The Effect of the Late Eastern War upon Japan Missions," or "Armenia, the Land of Modern Martyrs."

For deeply suggestive study, for wide and helpful reading, for a growing love of humanity, and the feeling of "that touch of nature which makes the whole world kin," commend me to a missionary society. It is a *rara avis*, *sui generis*, among many excellent organizations. The lack of interest

comes chiefly from lack of knowledge. Even Chaucer is dull if one knows nothing of Old English, but he may become a great delight to the student who learns the old master's vocabulary. The Bible is a dull book to him who loves not his Heavenly Father, but to the Christian it becomes "a lamp unto his feet, and a light unto his path." The lack of interest in Christian missions would pass like the mists of the morning before the rising sun, if people would but read for themselves.

The latter part of what we have been saying applies, in part, to our third syllogism with the major premise,—“Young women who are interested in society are not interested in missions.” If they are intelligent, what we have been saying to the club women is likewise for them. Let them read in missionary lines, and their views can but change. As for that class of frivolous, fashion-loving, title-seeking girls, who are prominent in artificial, not real, society, the only way to reach them is to try to interest them in something better. Now and then one leaves their ranks for ours. They need missionaries just as much as those that dwell in the uttermost parts of the earth,—sometimes more!

Are not our three barricades down? And now the burden of proof rests upon the girls. They must either defend themselves in some different way, or return again to their missionary societies. Then we shall no more hear in our annual reports that the Christmas Roses, the Lilies of the Valley, and the Busy Bees have disbanded, but that they are blooming and working again. There is no real excuse for the absence of our young women, and there are many reasons for their presence and organization with us. We need them for our encouragement. The presence of young people brings cheer, and hope, and zeal. It is like a new graft upon the old tree, which will, we hope, bear more and better fruit, because of the new life inserted.

Then, too, we look about us in vain for many familiar faces of bygone years. The ranks are thinning, surely. Are the gaps promptly filled? The forests of the old Granite State are being leveled here and there by the chopper's axe; but other forests are growing and sending their branches of promise high and their roots of hope low, and we feel sure there will be woodlands in New Hampshire for many a coming year.

What would become of our beautiful Merrimac, which we all love so well, if its tributaries should be shut off? In imagination, you see, with me, the desolate banks, the silent mills, the beggared people, instead of the flowing river which Whittier calls,—

“Child of that white-crested mountain whose springs

Gush forth in the shade of the cliff-eagle's wings.”

The inference is, that because of its sources it must run eternally.

The river of our beloved Branch must eventually disappear if bright, lively tributaries are not springing up for the coming time of need. If our springs and brooks are to flow perpetually, they must begin at once to trickle down from Cheshire and Grafton, Rockingham, Merrimack, Hillsborough, and Coos; and may no droughts check them, or barriers hold them back, from swelling our great missionary river till it joins the ocean tide which sweeps around the globe and is lost in the Crystal Sea of the New Jerusalem,—unneded longer here!

OUR BOOK TABLE.

From Far Formosa: The Island, Its People, and Missions. By George Leslie MacKay, D.D. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 339. Price, \$2.

There is something in the portrait, the character, and the life of Dr. MacKay suggestive of Dr. Paton, the hero of other islands than Formosa. Such men, strong in the constant presence of the Lord, evincing changeless faith and indomitable courage under circumstances of trial and danger, are a glory to the Church of Christ.

Dr. George MacKay was sent forth by the Canadian Presbyterian Church twenty-three years ago, and began his missionary labors in the untried fields of Northern Formosa. This island has been brought to the world's attention by the late war of Japan and China. All, therefore, pertaining to its people will come with special interest. This book contains the only reliable information upon the Geography and History, Geology, Trees, Plants and Flowers, Animal Life and Ethnology of Formosa, chapters upon these subjects forming one of its divisions. The People, their Government and Justice, Industrial, Social and Religious life, are described, as well as the Conquered Aborigines. The main body of the book is devoted to the beginnings, progress, and results of missionary work; a record of intense interest, written in terse, strong style. There is a noticeable absence of personal detail, the impression being made upon the reader that only the barest necessities of biographical outline are given. This arises, the editor tells us in the preface, from the modesty of the author, who reluctantly consented to any introduction whatsoever. His whole soul is in the glorious work which he is carrying on in the name of Christ, as plainly shines from every page of the full, rich narrative. We count this among the strong, valuable, stimulating books of the day, and its author, Dr. MacKay, among the Church's most stalwart heroes.

The publishers have made the volume attractive in cover, maps, and illustrations.

SIDELIGHTS FROM PERIODICALS.

The Nineteenth Century, January. "In the Wild West of China," by Mrs. Archibald White.

The Century, January. "Responsibility Among the Chinese," by C. M. Cady.

In the same, "Daniel Webster on Turkish Oppression," and "An Open Letter," by Edwin Munsell Bliss.

Scribner's Magazine, February. "The Ascent of Mt. Ararat," by H. F. B. Lynch.

Review of Reviews, February. "The Massacres in Turkey since October," considered under eight heads.

Contemporary Review, January. "Armenia: an Appeal," by E. J. Dillon.

The Literary Digest, February. Notice paragraphs under "The Religious World."

TOPICS FOR AUXILIARIES.

May.—Ahmednagar, India. The Boarding and Day Schools; the Bible Women's Training School; the Village Work.

June.—Madura, India. A Day with the Bible Women; a Day with the Doctor; a Day in a Missionary's Home.

July.—Jaffna, Ceylon. A Bird's-eye View of the Work; Heathen Festivals.

August.—Kindergartens. In Turkey; in Japan; in Other Countries.

TOPIC FOR APRIL.

Bombay; India. Architecturally; Educationally; Politically.

1. Singing. 2. Scripture Reading. 3. Prayer. 4. General paper on India. 5. Bombay, (*a*) Architecturally. See description of Bombay in Johnson's Universal Cyclopædia, American Cyclopædia, Vol. III., or Encyclopædia Britannica, Vol. IV. In "History for Ready Reference and Topical Reading," Vol. III., will be found a long and exhaustive article on India in all its aspects. (*b*) Educationally. See LIFE AND LIGHT for October, 1886; March, 1888; February and October, 1889; April, 1890; November, 1891; February, 1892; May and August, 1893; February, 1895. *Missionary Herald* for December, 1890; March, 1891; October, 1894. (*c*) Politically. See Article by Rev. E. S. Hume in this number of LIFE AND LIGHT.

Books on India in the W. B. M. Circulating Library (for terms see back cover of LIFE AND LIGHT): The Land of the Veda; The Conversion of India; Every Day Life in India; Life in India; The Bishop's Conversion.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18, 1895, to January 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Bath</i> .—Central Ch.,	15 04
<i>Foxcroft and Dover</i> .—Ladies of Cong'l Ch.,	4 55
<i>Maine Branch</i> .—Mrs. C. C. Chapin, Treas. Portland, M. C., Seamen's Bethel Ch., 6.45; State St. Ch., Aux., Th. Off., 90.90; Second Parish Ch., Th. Off., 51.60; Bethel Ch., Th. Off., 5; Williston Ch., Th. Off., add'l, 6.15; High St. Ch., Th. Off., 76.40; Aux., 9; Gorham, Mrs. Caroline Smith, Th. Off., 10; Miss Mary E. Waterman, 5; Woodfords, Th. Off., 7.75; Th. Off. from other sources, 30.43; Waterford, Aux., 5; Orland, Y. P. S. C. E., 1.40; Miss Hannah T. Buck, 5; Deer Isle, Ladies' Union Miss'y Soc'y, 8.71; Monson, M. Band, 12; Thomaston, Aux., 13; Bath, Central Ch., Aux., 17.50; Winter St. S. S., 10; Yarmouth, First Ch., Aux., 11; South Brewer, Y. P. S. C. E., 7.25; Searsport, Givers and Gleaners, 5;	394 54
Total,	414 13

NEW HAMPSHIRE.

<i>Stewartstown</i> .—A Friend,	2 50
<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Atkinson, Miss Abigail L. Page, 12; Bath, Aux., 5; Brentwood, Mayflower Band, 3; Concord, Aux., Th. Off., 91.15; Derry, Aux., First Ch., 36.75; Goffstown, Aux., prev. contr. const. L. M's Mrs. E. B. McIntire, Mrs. G. M. Hadley, 10; Jaffrey, Monadnock Bees, 5; Keene, First Ch., Aux., 22; West Lebanon, Aux., 15; Manchester, First Ch., Aux., 40; Milford, Bible Busy Bees, 5; Nashua, Aux., 38.70; New Ipswich, Aux., 7.70; Plymouth, Y. P. S. C. E., 5; Raymond, Aux., 10; Salem, Aux., complete L. M. Mrs. Mary C. Wason, 10; Swansey, Aux., 7.25,	323 55
Total,	326 05

VERMONT.

<i>Brandon</i> .—Mrs. E. S. Young,	6 00
<i>East Corinth</i> .—Ladies of Cong'l Ch.,	7 45
<i>South Hero and Grand Isle</i> .—Th. Off., Ladies of Cong'l Ch.,	1 55

<i>Woodstock</i> .—A Friend,	100 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. A Friend, 5; Bellows Falls, S. S., 10; Brattleboro, West, 4.77; Bridport, 4; Colchester, Th. Off., 91 cts.; Johnson, Y. P. S. C. E., 5; Lyndon, Aux., 10; Manchester, prev. contri. const. L. M.'s Mrs. Francis E. Willing, Mrs. Robert McCarter, 7.83; Middlebury, Aux., 107.80; Milton, Th. Off., 3; New Haven, 6.50; Northfield, A Friend, const. L. M.'s Mrs. Geo. H. Lovell, Mrs. O. O. Davis, Mrs. J. H. Judkins, Miss Minnie Smith, 100; West Rutland, 7; Stowe, Infant S. S. Class, 5; Waterbury, 8; Waterford, Lower, Mrs. L. M. B., 1; Williston, Th. Off., 4.75. Less expense, 120.93,	169 63
Total,	284 63

MASSACHUSETTS.

<i>Acton</i> .—Cong'l Ch.,	7 00
<i>Auburn</i> .—Mrs. Mary J. Rich,	20 30
<i>Andover and Woburn Branch</i> .—Mrs. C. E. Sweet, Treas. Wakefield, Aux., 34; Winchester, Mission Union Aux., 25; Andover, Union Aux., 1.70; Lawrence, Aux., South Cong'l Ch., 7.22; Lexington, Aux., const. L. M. Miss Helen Elizabeth Muzzey, 40.74; Bedford, Golden Rule, 7; Melrose, Aux., 95.36; Medford, Junior C. E., 20; Ballardvale, Junior C. E., 6.12; Lowell, Prim. Dept. Highland S. S., 10.50, Kirk St. Ch., 9.50,	257 14
<i>Brookfield</i> .—Cong'l Ch.,	7 30
<i>Barnstable Co. Branch</i> .—Miss Amelia Snow, Treas. South Wellfleet, Aux., 11; Yarmouth, Aux., 12; E. Falmouth, Aux., 5,	28 00
<i>Berkshire Branch</i> .—Mrs. C. E. West, Treas. Adams, Aux., 8.72; Housatonic, Berkshire Workers, 70; Hinsdale (of wh. 12.05 Birthday Off.), 66; North Adams, Aux., 156.25; Pittsfield, First Ch., 30.03; Stockbridge, Aux., 42.74; Monterey, Aux., 20,	393 74
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Haverhill, NOrth Ch., 25; Newburyport, Belleville Aux., 50, Aux., to const. L. M. Mrs. Myron O. Patton, 63; Georgetown, Memo. Ch., 40; Haverhill, Junior Aux. of Riverside Ch., 5,	183 00
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Aux., 143; Swampscott, Prim. Dept. S. S., 7.50, Aux., prev. contri. const. L. M.'s Mrs. Susan K. Story, Mrs. Hattie B. Bulcher,	150 50
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 10; Greenfield, 1.85; Hawley, 14.22; Northfield, 14; East Charlemont, M. B., 6.50; Millers Falls, King's Dau., 5, Hunting Hills, Aux., 7; Montague, King's Girls, 10, First Cong'l Ch., 4; South Deerfield, Aux., 15.30; Whately, Y. L. M. B., 10,	97 87
<i>Great Barrington</i> .—First Cong'l S. S.,	16 79
<i>Haverhill</i> .—Aux., Centre Ch., const. L. M. Mrs. Calvin M. Clark,	28 00
<i>Holyoke</i> .—Annie L. Hills,	2 00
<i>Hampshire Co. Branch</i> .—Miss H. J. Kneeland, Treas. Easthampton, Aux., 11.70; Hatfield, Wide Awakes, 5; Northampton, Mrs. Catherine Warner, 3.73, Edwards Ch., Aux., Th. Off., 9.50; Southampton, Sunshine Band, 9,	38 93

<i>Ipswich</i> .—First Ch.,	1 00
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Natick, Aux., Th. Off., 57.82; Wellesley, Aux., Th. Off., 14.75,	72 57
<i>North Middlesex Branch</i> .—Mrs. Elizabeth Hunt, Treas. Concord, Mary Shepard Watchers,	10 00
<i>Norfolk and Pilgrim Branch</i> .—Miss S. B. Tirrell, Treas. Hanover, Aux., 11; Holbrook, Aux., add'l Th. Off., 21.25; Quincy, Th. Off., 6; Plympton, Th. Off., 6; Rockland, 40.01; South Weymouth, Aux., Old South Ch. (of wh. 29.71 Th. Off.), 43.46,	126 72
<i>South Hadley</i> .—Miss Mary F. Leach,	40
<i>Springfield Branch</i> .—Miss H. J. Buckingham, Treas. South Hadley Falls, Aux., 20; Longmeadow, 16.85; Springfield, First Ch., 25, North Ch., 25, South Ch., 59.80, Junior Aux., 10.95,	157 60
<i>Suffolk Branch</i> .—Miss M. B. Child, Treas. Allston, Cong'l Y. P. S. C. E., 10, Auburndale, Aux., 95.50, Y. L. Miss'y Soc'y, 32.26; Boston, Central Ch., Aux., 98.63, Junior Aux., 100, Union Ch., Aux., 28.26, Shawmut Aux., 93, Th. Off., 30, Y. L. M. C., 35, Old South, Aux., Mrs. Martha J. Merrill, const. self L. M., 25, Mrs. M. H. Day, const. L. M. Miss Annie F. Day, 25, Mrs. Charlotte E. Pratt, 25, Member of Mt. Vernon Ch., 5, Miriam Allen Raycroft, 1; Cambridge, First Ch., Margaret Shepard Soc'y, 5; Cambridgeport, Prospect St., Y. P. S. C. E., 10; Chelsea, Third Ch., Aux., 17.50, Floral Circle, 5, Miss S. R. Brooks, 1; Dedham, Aux., 50; Dorchester, Second Ch., Aux., 117.09, Y. L. M. C., 59, Junior C. E., 5, Harvard Ch., Woman's Benev. Soc'y, 10, Central Ch., Heart and Hand Soc'y, 10, Junior Circle of Village Ch., 10; Foxboro, Aux., 6.50; Franklin, Mary Warfield Soc'y, 25; Hyde Park, Aux., 12, Friends, 50; Jamaica Plain, Aux., 160.71; Newton, Eliot Ch., Aux., 149; Newton Centre, Aux., 24.43; Roxbury, Immanuel Ch., Aux., prev. contri. const. L. M.'s Mrs. Chas. F. Adams, Mrs. S. A. Brackett, 13.95, Primary Dep't S. S., 8.50, Eliot Ch., Y. P. S. C. E., 22.87, Thompson Circle, 87 cts., Ferguson Circle, 1.38, Mayflowers, 6.68, Eliot Star, 6.68, Walnut Ave., Aux., 219; Somerville, Broadway Ch., Aux., Th. Off., 16.11, Winter Hill, Aux., 6; South Boston, Phillips Ch., Aux., const. L. M. Mrs. Chas. A. Dinsmore, 25; West Newton, Aux., 50; Wellesley Hills, Aux., 92,	1,799 92
<i>Wareham</i> .—Y. P. S. C. E.,	10 00
<i>Warren</i> .—Cong'l Ch.,	75 00
<i>Wareick</i> .—Y. P. S. C. E.,	1 20
<i>Worcester</i> .—Primary Dep't Park S. S., 3, Y. P. S. C. E., Immanuel Ch., 10, A Friend, 20,	33 00
<i>Worcester Co. Branch</i> .—Mrs. E. A. Sumner, Treas. Barre, Two Little Boys, 87 cts.; Holden, Aux., 10; Leominster, Aux., const. L. M. Mrs. Martha Crocker, 50; Southbridge, Aux., 11; Warren, Aux., 11; Westborough, Aux., 23.50, M. C., 5; Webster, First Cong'l Ch., 22.60; Worcester, Union Ch., Aux. (of wh. 59.40 is Th. Off.), 81.40, Piedmont Ch., Aux., 60.78, Old South Ch., Aux., 40, Y. P. C. S. E., 15,	331 15
Total,	3,848 83

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Saylesville, Memo. C. E., 8; Central Falls, Aux., 27.58; Barrington, Bayside Gleaners, 50; Carolina, Mrs. Ellison Tinkham, 8.80; Providence, Union Ch. (of wh. 25 from Mrs. Carrie Rand, const. self L. M., 25 from Mrs. Bertha H. Lyman, const. self L. M., 25 from Miss Emmeline B. Butts, const. self L. M., 25 from Miss Abby L. Fifield, const. self L. M.), 101, Pilgrim Ch., Aux., 40.64, Little Pilgrims, 18,

254 02

254 02

CONNECTICUT.

Norwich.—Second Cong'l Ch., 100 78
East Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, First Ch., Y. L. Aux., 10, Park Ch., Aux., const. L. M. Mrs. Junius A. Brand, 25, Second Ch., Junior C. E., 4.75, Broadway, Junior Aux., 4.10; Lyme, Aux., 20; Pomfret, Miss. Workers, 16; Danielson, Aux., 30.58; Stonington, First Ch., Aux., 30; New London, First Ch., Aux., 109.42, Y. P. S. C. E., 23.37,

273 22

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Farmington, Aux., 17; Hartford Br., by a Friend, 90; Hartford, F. M. Smith, 5, Asylum Hill Ch., Aux. (of wh. 25 by Mrs. B. R. Allen const. L. M. Mrs. Frederick C. Jones, and 25 by C. S. const. L. M. Miss Alice W. Stillman), 341.60, First Ch., Aux., 3, Fourth Ch., Aux., 4.10, Pearl St., Aux., 11.50; Hebron, Aux., 20.95; Kensington, Aux. (of wh. 50 by Mrs. Sidney M. Cowles, const. self and Mrs. Arthur W. Upson L. M.), 53.83; New Britain, South Ch., Aux., 72.11, M. Circle, 13.50, First Ch., Aux., 74.10; Somers, Y. P. S. C. E., 30; West Hartford, Aux., 23.09,

759 78

New Haven Branch.—Miss Julia Twinning, Treas. Adana, Aux., 5.06; Bethel, Aux., 5; Bridgewater, Aux., 1.60; Danbury, First Ch., prev. contri. const. L. M. Mrs. Martha A. Brown; Guilford, Third Ch., Aux., 7.40; Killingsworth, Aux., 22; Madison, Aux., 7; Meriden, First Ch., Aux., prev. contri. const. L. M. Mrs. O. L. Hatch, Mrs. H. K. White, Mrs. J. H. White, Mrs. E. A. Boardman, Mrs. Aaron Pratt, Miss Mary Benham, Miss Carrie Macy, Miss Ellen Hough, 74.79, Centre Ch., Aux., 26; Middletown, First Ch., Aux. (of wh. 25 from Mrs. James H. Bunce, const. L. M. Mrs. Cella Miner), 120; Naugatuck, Aux., 32; New Haven, Davenport Ch., Aux., 53, Grand Ave., 83.35, United Ch., 5, Yale College Ch., Aux., 139; New Milford, Aux., 15.83; Norfolk, Aux., 96.10; North Branford, Aux., 1; Northfield, 30; North Haven, Aux., const. L. M. Mrs. Helen S. Lathrop, 30; North Madison, 1; Norwalk, 11; Prospect, 1; Saybrook, 9; Sharon, Y. P. S. C. E., 4.13; Torrington, Third Ch., Aux., 100; Waterbury, First Ch., Aux., 50, Second Ch., 50; Westport, Aux., 10; Winsted, 19.85; Woodbridge, 8.50; Woodbury, First Ch., Aux., 21.60,

1,040 21

Total, 2,173 99

NEW YORK.

Brooklyn.—Miss J. P. Roberts, 1 00
Floral Park.—Charity T. Miller, 5 00
North Parma.—A Friend, 1 40
Poughkeepsie.—Second Reformed Ch., 12 00
New York Branch.—Mrs. Guilford Dudley, Treas.—Brooklyn, Mrs. A. Morris, 25, Toumpkins Ave., Aux., 185, Y. P. S. C. E., 10, Central Ch., Aux., 150, Lee Ave., Aux., 20.84; North Evans, Y. P. S. C. E., 10; Wellsville, Aux., 17; Patchogue, Aux., 18; East Bloomfield, Aux., 11; Corning, First Ch., Aux., 15; West Gorton, Penny Gatherers, 10; Cortland, Y. L. B., 10; Syracuse, Danforth Ch., Aux., 25; Albany, First Ch., Aux., 70; Newark Valley, Aux., 29.50; Bristol Centre, Y. P. S. C. E., 1.75; Owego, Aux., 5.20; Wellsville, Junior S. C. E., 5.61; Jamestown, Aux., 18; Poughkeepsie, Aux., 25, Y. P. S. C. E., 10; Smyrna, Aux., 20.75; New York, Broadway Tabernacle, Socy W. W., 173; West Winfield, Aux., const. L. M. Mrs. V. W. Palmer, 25; New Haven, Aux., 29.03, Willing Workers, 15; Homer, Mrs. J. Stebbins, 1; Port Leyden, Aux., 4; Portland, Junior C. E. S., 2; Buffalo, First Ch., Aux., 25, Niagara Sq., People's Ch., 5; Oxford, Aux., 25. Less expense, 4.50,

992 18

Total, 1,011 58

NEW JERSEY.

Vineland.—Mrs. Jas. H. Smith, 2 00
 Total, 2 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C. Washington, First Ch., Aux., 70.35, Mt. Pleasant Ch., Aux., 24.40; N. J., East Orange, Trinity Ch., Aux., 72.25; Montclair, Aux., 32; Orange, Valley, Aux., 25, S. S., Infant Class, 50; Paterson, S. S., 18.91; Plainfield, Aux., 10; Westfield, Y. L., 115. Less expenses, 16.10, 401 81
Oxford.—Mrs. Edward Webb, 5 00

Total, 406 81

FLORIDA.

Waldo.—A Friend, 2 40
 Total, 2 40

MICHIGAN.

Port Huron.—First Cong'l Ch., 30 00
 Total, 30 00

CANADA.

W. B. M., 395 83
 Total, 395 83

NOVA SCOTIA.

Sherbrooke.—Tena Fraser, 25 00
 Total, 25 00

General Funds, 8,407 09
 Gifts for Special Objects, 768 18
 Variety Account, 158 00

Total, \$9,333 27



MICRONESIA.

PRAYER FOR PONAPE.

BY REV. THOMAS LAURIE, D.D.

THE prominence given to prayer by the Woman's Boards of Missions gladdens every Christian heart. This prominence is not only taught in their publications, but is reduced to practice in their meetings, while care is taken that no mission station, however small, is overlooked in its intercessions. Let us inquire what petition is most appropriate to offer for Ponape.

The condition of that island is well known; the Spaniards not only destroyed the mission premises, but banished the missionaries, and years after when the Morning Star was passing the island and some of the church members were going off in their boats to meet it, they were peremptorily ordered back to the shore. In such circumstances how can we help them? Let us see. They have the Word of God, through which the Spirit works out salvation, and Christ promises his people, "I will send you another Comforter, who shall abide with you forever; moreover he shall take of mine and declare it unto you." This is the essential part of the work of salvation, and while missionaries may be driven away, no Spaniard can banish the Holy Spirit from the heart that consents to receive him. Then is not prayer that Christ would fulfill this promise to the little church in Ponape the one petition we need to press at the mercy seat?

Is it said this view is one-sided? We reply, it would be if we could employ other means, but when God shuts us up to this, it is no longer one-sided; it is everything on all sides.

Is it further said that this is not the apostolic age, and therefore we cannot expect such things? Happily God himself has provided the answer to this objection. Within the memory of many of us, missionaries were driven away from Madagascar; not only so, but the persecuting queen did her utmost to blot out the name of Christ from the island. Christians were stoned, crucified, hurled from precipices, and put to death with every cruelty that savage ingenuity could devise, yet the Spirit of God was with his suffer-

ing church; and what was the result? In 1836 the missionaries left about two thousand Christians upon the island; and though thousands perished in that fiery furnace, yet when they returned, in 1861, during those twenty-five years the two thousand had increased to forty thousand ready to die for the name of the Lord Jesus. Such was the work of the Spirit in Madagascar without the missionaries or the ordinary means of grace.

Ponape offers an opportunity for the repetition of such grace, and Christ stands waiting to bestow it in answer to our prayers. Nor will it bless that little island alone. The whole Church needs it as an object lesson, to teach what is "the exceeding greatness of His power to usward that believe," and prevent an overweening estimate of the value of our own endeavors.

TURKEY.

BROUSA.

(From the last Station Report.)

THREE of our American ladies have been devoting themselves to the cause of education, and the fourth has been giving a little of her time each day to school work. Most excellent work has been done by them and by the efficient body of native teachers connected with them, but we are sorry to say that we are behind the other stations as regards numbers of pupils in our central schools—eleven boarders and fourteen day pupils in Brousa West Boarding School; twenty-five in the boys' school and fifty in the girls' school in Brousa East.

We have been especially unfortunate in three of our day schools: in Brousa East (boys' school), where the children were kept waiting for weeks, and in Soloz and Banderma for months, while teachers were being sought to fill vacancies, or, if found, were hindered by quarantine. We are glad to report the reopening of a day school in Monhalick, at the expense of the people themselves.

Not a little is being done in the city of Brousa in the way of education. In recent years the Turkish Government has established military, agricultural, and civil schools of a high order. Christian youth are admitted to the two latter, and there many of our young men are availing themselves of the opportunity of studying the sciences and languages. There are also French schools for boys, and similar schools for girls. The Orphanage, which provides a home for fifty girls and boys, gathered in from different parts of Asia Minor, has secured valuable instruction for them and for day scholars who are attracted there. In addition to these we recognize a greatly improved

order of schools in both the Armenian and Greek communities. While we rejoice in this fact, feeling that not a little is due, especially in the case of Armenian schools, to the influence of our mission schools, we see that the numbers under our own instruction are less than they otherwise would be. The conclusion might be reached that our schools are less needed in Brousa than in some other parts of our mission. But we would say that if our schools are merely to serve as patterns, as ideals for the other schools, there is every reason why we should go on improving the pattern; not merely holding the position we have already won, but continually presenting larger and higher ideals for the imitation of those who are anxious that their own schools should keep pace, in proportion to the continually increasing light of the times in which we live. But our schools are not merely patterns. We have something which the others have not, and all who come under our influence and instruction feel, and in time acknowledge this. Perhaps our schools are more needed here, where European influences of another kind are so strong, and where a higher education means a tendency toward atheism rather than toward a purer, a living Christianity. The good women of the Pacific Board, and those in the East, also, who have given such generous support for our Brousa Boarding School, would be gratified could they visit the homes and schools where former pupils are now exerting such beneficent influences. They are further to be congratulated because of the fact that because of the Boarding School which they have established, preaching services have been and are kept up. These services—formerly in Turkish, now one Sabbath in Turkish, the next in Greek, and the prayer meetings in Greek and Turkish—and the Sunday school which has grown out of them are not to be measured by the average attendance, nor alone from the fact that in that “upper room” thirty individuals have made their first public profession of their faith in Christ. A preaching place has been furnished in the Greek quarter of the city, “so that all they which dwell in these parts have heard the words of the Lord Jesus.” There is hardly a young person among the Greeks who has not attended at least one or two, perhaps more, of these services; while some Armenians and some Turks have shared the benefits of this evangelistic work which would, perhaps, never have existed, and would now hardly be continued, were it not for the Brousa Boarding School.

LETTER FROM MISS FLORENCE E. GRISWOLD.

BROUSA, Dec. 5, 1895.

DOUBTLESS you know more about this troubled land than we do, so I will not try to give you much information. Brousa has been kept quiet out-

wardly through all these weeks of terror, and this is a constant wonder to us all, and a reason for great thankfulness.

This year Miss Cull and I are keeping house on a small scale, and I assure you it is a very new experience to me. We divide the responsibility between us, Miss Cull ordering supplies and taking charge of dinner, while I superintend breakfast and lunch and general care of the room.

Our school is very small this year. There are seven girls in the boarding school, and the whole number of pupils is only twenty. We celebrated our national Thanksgiving Day in true home style, and it was a more enjoyable day to the Americans, I am sure, because it was shared by others. Mrs. Crawford invited not only the Baldwins, Miss Cull, and me to dinner, but also the teachers and pupils of the boarding school. For convenience dinner was served in the school dining room, and the company that gathered about the long table numbered just twenty. After dinner we assembled at Mrs. Crawford's, and played some of the old games familiar to every one. When tired of games we sat down to rest and to listen to some music. Mr. Crawford's brother-in-law, Mr. Greenough, was here, and entertained us with songs of different countries and peoples.

Before tea and the general breaking up of the company that followed it, Mr. Baldwin conducted a short service of prayer and praise. The hymns we sang were those two grand old hymns,

“My Country, 'tis of thee.”

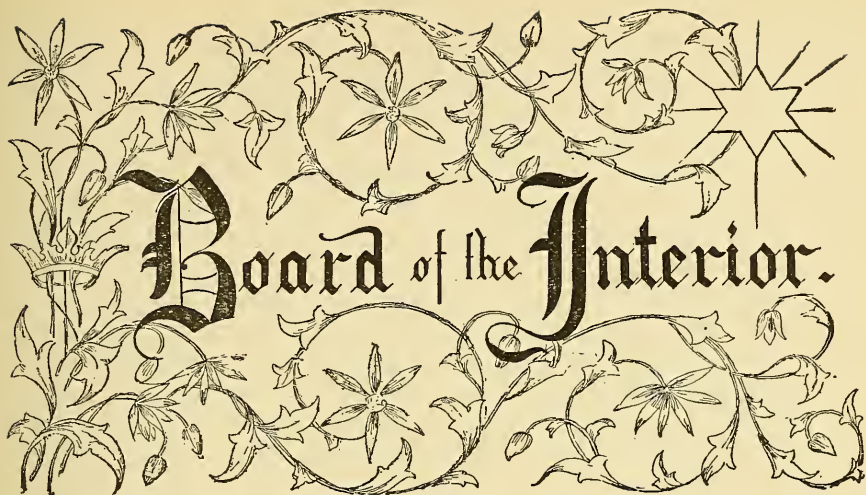
and,

“O God, beneath thy guiding hand,
Our exiled fathers crossed the sea.”

Every one sang with heart, and soul, and body, and I am sure it did us all good.

Our hearts are full for those who are going through such terrible suffering, and we feel so powerless to help. How rich those who have a strong faith in God!

THE *Baptist Missionary Magazine* says that a deadly blow has been struck at Mohammedanism in India by the translation of the Koran into simple idiomatic Urdu, the language of the common people of a large part of Northern India. The translation is the work of an able Mohammedan convert to Christianity, and it has caused consternation to the defenders of Islam. Some of those who read it now for the first time for themselves exclaim: “The Word of God! It is not even the word of a decent man!”



EDITORIAL COMMITTEE.

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Mrs. H. M. LYMAN.	

MICRONESIA.

The following pages are from the journal of Miss Jessie R. Hoppin :—

MORNING STAR, stateroom next the girls' room, 175 miles from Jalinj, two days out from Kusaie, up in my bunk on my back. Dinner time, Sept. 25, 1894.

Where are we? That question is answered in the heading of this letter. Who are we? A little band of wanderers on the seas as yet under the influence of Neptune's wiles. Dr. and Mrs. Rife and their school of nineteen, and Miss Palmer and I with our eighteen girls. At Jaluij we hope to add Jeramaia to our passenger list. The Morning Star is fortunate in keeping two such men as Mr. Crowley, first mate, and Mr. Dyhes, engineer, two years in succession. Mr. North is second mate, Mr. Dowse second engineer. For sailors we have four Kusaiean boys, Fred, Dan, Joe, and Alick, also old weather-beaten Mariano, who seems like a piece of the ship, Ned, and one new man, a Japanese, Kitchi. Chinese Charlie is cook, and a very good cook indeed—the very soul of kindness and good nature. The steward is a young fellow, also a Chinaman.

September 27.—We came to anchor early this morning. Dr. and Mrs. Rife and myself went (by invitation at eleven o'clock) to lunch with the commissioner. He is a scholar, holding the degree of Ph.D. His wife and

three little boys are with him. In religion they are Lutherans. The father told us that the oldest boy would be a pastor, the next a doctor, and the next a naval officer. The oldest boy said grace at table, the whole company standing. We had quite an elaborate dinner, I call it, though they invited us to "lunch," with some eight or nine courses served on dishes of most exquisite design. The salad, made from lettuce from the Commissioner's garden, in which he takes much pride, and the natural soda water, from the "mountains of Germany," were among the special treats. After dinner he took us to see his garden, in which were growing tomatoes, radishes, pumpkins, lettuce, and a number of home vegetables. We also went to see the Samoan chiefs who were sent here at the last Samoan trouble. We did not see the king, but the three chiefs did not seem to be confined at all. They are very large, muscular men, with hair turning white. They wore almost no clothing. It looked very funny to see the Commissioner's three small boys walk up and shake hands with them, making the most profound bows.

Litokwa and Hiram came on board here at the trading station. Hiram seems very feeble indeed; Litokwa seems to be taking care of him. Lijabkomaer and Kornellios are also here. They all speak very highly of the Commissioner, and he in turn speaks well of the teachers on Jalinj, calling Rev. Jeramaia "my friend Jeramaia." He attended the closing exercises of Jeramaia's school, taking presents for the scholars, pencils and paper, I believe. He intends to visit some if not all of the mission schools through the group, and also to visit the schools at Kusaie. He puts no restraint on the teachers, as the old Commissioner did, in regard to the number of churches they shall build.

We had time enough to steam down here to the mission station before dark.

When Jeramaia was asked if he was willing to make the trip with Dr. Rife, he replied, "Just as you wish." So the plan now is to visit the eastern division of the group first, going from Mejij to Ailinelaplap, and from there to the four northern islands in the western range, then to Namerik and Ebon, visiting Jaluij last to leave Jeramaia at his home.

The work here at Jaluij is in very good condition. There is the same old cry for books. The eagerness with which the people ask for and buy books, especially the Bibles, makes one think of people on the point of starvation seeking for bread. There are only a thousand copies in all to be divided among all the islands. It is a comfort to be able to tell them that they can all have Bibles, or rather New Testaments, next year.

Sunday, September 30th.—We went ashore to church this morning. It was communion Sabbath. Eleven people joined the church besides five of

our girls, Hanna, Ruth, Lilouin, Neibenni, and Jarvonne. A good many people had come from distant places in the night, and the church was quite full.

At Mille, our next place, we anchored at noon. Moses, a Christian chief, insisted on our going to his house first. It is new, and clean, and large, with a veranda on two sides of it, and the inside covered with clean mats, not only the floors, but the walls as well.

We have had two girls in school from Mille,—Neikio and Louisa. They are both chiefish: Louisa is not a high chief, because her mother is only a common woman, and Louisa will be chiefish while her father lives. But Neikio is a very high chief. Louisa's father wanted his brother and his wife to come "to wash Louisa's clothes and do her work." When I told him that we could not let any girl into our school under those conditions, and that chiefish girls must take their share of all the work, he became angry, and said the girl could not go with me, though she herself was anxious to return. I pitied the child, and was disappointed enough; she had made good progress, and was willing to work. Her father saw that I was troubled, and rushed out with two mats and a fan to present to me,—as if those things could compensate for the loss of my girl. And then I came near losing Neikio. Some one came at the close of service and told me that Li Jelo wanted Neikio to stay, "because she was not obedient," as they said. I looked up Li Jelo, who was dissolved in tears at the thought of the child's being left. She said it was Neikio's own father and mother who were going to keep her; so I found them, and after their objections had all been answered and there was nothing left to say, they said it was another chief who wanted to keep her. At last all "the powers that be" seemed satisfied, and I returned to Joseph's house, and from there to Moses' house to say good-by. I missed Neikio, but Nettie said she had already started out to the "Star" in a canoe, with Li Jelo and Le Iberik. Just then an old woman said, "Come with me." I followed, thinking she was going only a little way. But she went on and on, at least half a mile. And then imagine my feeling on being led into a room full of people, with Neikio in their midst, and Lejiki, a huge chief, sitting by her. He said, "She belongs to me, and she is going to stay to care for me." To which she promptly replied, "Oh, no! I will never stay and care for you." They made such a funny picture, the little wisp of a girl, looking so much smaller by contrast with the very large chief. She had not the least fear, but to all his arguments answered, laughing, "But you cannot keep me; I am going with my mothers." I was afraid we were keeping the boat waiting, so I suggested that Lejiki walk down to the boat with us and talk by the way. He replied: "Why should

we talk more? I know my mind; you are the only one that does not know her mind." But all at once he relented, and said, "Do just as you like." I could not believe my ears. As for Neikio, she darted out, forgetting all about her "good-by" duties, seized my hand as if she feared her *iroij* might change his mind again, and we hurried each other down to the boat.

I think I will write out the order of events on coming to any island, and that will save my repeating. Suppose we reached an island Friday afternoon. There was usually a long way to steam inside the lagoon before coming to the anchorage. Almost before we reached the anchorage the teacher's canoe would be alongside. Then would follow a great hand-shaking, and the question, "What is the news?" asked by the missionaries, and answered in most places this year by a hearty "*O emon wot!*" ("O, good only.") Then after a little more talk the teacher, or teachers, if there were more than one, would settle down to read their letters. In the meantime more people would be coming off in canoes, until there was quite a crowd. Some would bring things to sell, but, for the most part, those who came the first day came to hear the news and buy books. Almost the first question would be if there were any new books, and in reply to the question, "What books?" they would reply, "The great Book" (that is, the New Testament) and singing books, and sometimes they would go clear down the list. Dr. Rife had a thousand New Testaments to dispose of, and divided them up among the different islands, according to their population. It was pitiful to see the eagerness of the people for them. I never could think of anything but people starved for bread in time of famine, when I saw them buying Bibles, each one was so anxious to secure one before they were all sold. It is a comfort to know that next year they can probably have all the books, especially Bibles, that they want. Just before dark all the natives would leave the ship, Rev. Jeramaia going ashore with the teacher, to stay all night. In this way he was able to meet and talk with different church members, and to see more of the inside working of things: If it happened to be an island where there was no ordained teacher, Jeramaia would also hold a meeting preparatory to the communion, which service was held at all the islands which had no ordained teacher. He also examined candidates for admission to the church. His going ashore brought him no rest, but was of great benefit to the work. He always reported on the condition of things and on what he himself had done. Then the next morning we would all go ashore after breakfast and prayers,—Dr. Rife and Mrs. Rife with their school, and Nettie and I with our flock. Each girl would be armed with a large bundle of soiled clothing, and somewhere in the boat would be seen a tub or two, buckets, washboards, and soap. When the

wind was fair the ride ashore was very enjoyable, as we could sail along without anyone's having to pull at the heavy oars. Long before we reached the shore we could see the people coming together, and when we landed, the crowd would close in about us and we would shake hands through it. Then away to the teacher's house, where there would be more people assembled and more greetings. There we would rest a while and be given young cocoanuts to drink. Doctor would sell books, settle his business with the teacher, and examine sick people, of which there seemed so many. If the girls and boys had relatives they would come to ask to go with them. Then we would find a well, only they ought not to be dignified with that name, being more often a simple shallow hole, sometimes many feet in diameter. The water in them is brackish, and rises and falls with the tide. To the side of this the girls would carry their tubs and wash away to their hearts' content, some few fortunate ones finding bits of board to wash on, but most of them laying down cocoa leaves. First they would dip a dress into the general tub, then take it out onto their cocoanut leaves, soap it well and pound it up and down on the leaves, wetting it from time to time with water carried in a cocoanut shell; and they got them clean, too. Then they would spread them on the grass to dry; but they seldom if ever had time to finish drying, so we would fill the tub with them and hang them up to dry on the deck of the *Star*, after our return in the evening. Then we would return to the teacher's house, and we missionary people would take our lunch basket out under the trees and lunch there, our lunch often being enlarged by roast chicken and baked breadfruit from the teacher. The girls and boys would also be feasted on cocoanuts, *jenkwon*, sometimes breadfruit, quite often chicken or pork, and various other things. O, yes, I forgot about the new scholars. We always ask the teacher first if he has any girls ready for our school. Usually they have. Then the next thing is to talk with the girl and see if she is a girl we want, and if so, if she wants to come to school. If so we must see her "father and mother," which would not be so hard if like American boys and girls they had but one father and mother, so called; but every aunt and uncle, grandmother and grandfather, and all kinds of cousins are either fathers or mothers of the girls we want to take to school, and in most cases have to be consulted. Then, if there is no objection, permission must be asked of the chief, who can forbid the girl's going to school, even though all her own people desire her to go. But I will go back. We were under the breadfruit trees, eating our lunch. Our returning to the ship often depended on the tide. If we did not have to hurry back we would take the girls for a long walk, making calls along the way. If the wind were kind to us a short ride would bring us back to our

ship, most always before five o'clock tea. Sunday morning we all went ashore for morning service, just as soon as we could start after breakfast and prayers. The conch shells would sound as soon as we reached the shore, and soon the audience, usually large, would be assembled. Rev. Jeramaia preached, and usually Dr. Rife had one or more of his boys speak, and then said a few words himself. Then the school boys and girls would sing the new hymns which came down this year. At the close of this service Nettie and I had a prayer meeting with the women and girls. By that time it would be noon, or past, and we would take our lunch basket out under the trees, and rest a bit there. Then the shell sounded again for general prayer meeting. Rev. Jeramaia opened these meetings and left them to the people, both men and women taking part. This meeting lasted anywhere from one to two hours. Sometimes we had time to reach the Star in time for English meeting, but more often not. If we sailed Monday morning there would come the grand rush, no matter how much time there had been before. Dozens of people would want Dr. Rife to examine them and give them medicine; others would want books, or want to sell mats and native things. But the hour of sailing was usually, perhaps always, fixed beforehand, and some way these things would get pretty well finished by the time everything else was in readiness for sailing.

LETTER FROM MRS. MARY L. CHANNON.

KUSAIE, Sept. 4, 1895.

MY DEAR ALICE: I know you will want a word from Kusaie, when the Star leaves for the Marshalls. It is almost noon; Miss Palmer and the girls go out this afternoon, and the Star sails to-morrow. Likak Sa and Kenie are going, too. He wanted to go to Honolulu last year, but thought it not best at the last; and so I suppose wants to take this short trip, and see the work of which he has heard so much. I have been around to see all the missionaries this morning, for a little exercise.

The Star reached us this year the 27th of July, and we are glad to see Sadie and her two babies, also Miss Abel, and very much surprised and pleased to see Dr. Pease. I saw a man who seemed to be very intent on watching the canoes as they went out to the Star as she passed the boat passage, for they came around the south side of the island. It proved to be Dr. Pease. Miss Foss and Miss Crosby went to the west, the former in order to visit the islands at the west, and the latter for a rest. They were gone only three weeks. The Spanish man-of-war Ouiras came the day the

Star left, and they went around to Lelu to communicate with her. The governor was on board, but according to orders from Madrid could not allow the Star to go to Ponape. The following Monday the Spanish man-of-war came around to Lea Harbor, having visited at both Lelu Harbor and Utwe. The captain and two officers came ashore that afternoon, visiting all the schools, and asking particularly to hear the singing. They were very much pleased to hear the Kusaieans sing.

On Tuesday, Dr. Rife, Miss Wilson, Mr. Channon and I went out and visited the man-of-war, according to invitation, and took lunch. Three officers returned with us to go out shooting pigeons with Mr. Channon and the doctor. They stayed all night, and the governor came ashore the following morning, and then all returned. They were very pleasant indeed, and we tried to make everything as pleasant for them as possible.

Nanepei was on board, and came and stayed ashore two nights. You were no doubt surprised to see Jessie Hoppin. We hope the rest will do her much good; she was very much in need of it. The Girls' School went around to Pigeon during the absence of the Star at Honolulu, and I went around and stayed with them over Sunday with my five little ones.

Our school keeps us very busy; the work goes on about as usual, but we have had things occur which have shown us that the heathenism is not all out of them by any means.

I am planning to go to the Gilberts this year with all the children. I can't leave any of them, and last time I was sick when Irving was gone, so this time I am going to try it, and trust that the Lord will make it beneficial to me, as well as give me the long-desired wish of seeing all the teachers in their homes, and seeing the homes and parents of the scholars who are here.

Our little family are quite well. Hiram is getting to be a great boy; he has walked since he was a year old, and now climbs upstairs and anywhere he sees a place to climb to. Just now he came and climbed up on the cover of my typewriter case; and as I took him into my lap, he looked up into my face as much as to say that this was very funny work and noise. The Marshall boys are cutting down sugar cane now, preparatory to the tour to the islands, marking out their course, you remember, with sugar-cane remnants. We will do what we can about the things which you sent for, and try to have them ready for the going up of the Star.

The new desks which Professor Chamberlain bought for us are all set up in the schoolhouse, and are very nice and fine. It makes things much pleasanter than when the scholars were moving their flour boxes around wherever they happened to want to use them.

EXTRACTS FROM A PRIVATE LETTER OF MRS. M. A.
AMENT.

IN A CLEFT OF A ROCK, HILLS, Sept. 12, 1895.

I WAS so interested in the glimpses your letter gave of our departed treasurer's busy life, and of the fidelity which made his death an almost irreparable loss, from the earthly standpoint. Yet amid corrupt administrators, embezzling cashiers, and corporations without a conscience, it is good to have such a noble life revealed, and to believe, as we do, that he was but one of many, to whom the financial and spiritual interests of our church are committed, who are true to the hearts' core. Yes, we do pray for his successor.

I earnestly hope that the special efforts now being made to increase the income of our Board will result in wiping out the debt and leaving a margin for growth. How about the first members of Endeavor Societies? Are they not old enough by this time to graduate and help to stimulate the older members of the churches by working in rank and file with them? How is it that in proportion as ease and comfort, nay, even luxury, of living among Christians increase at home, people are supporting with enthusiasm the missions which emphasize renunciation of worldly goods, rather than our Board, which still maintains its object to be to preach the gospel to the ends of the earth, rather than to encourage asceticism as a virtue in itself?

I do not mean that the Christian Alliance or China Inland Mission have this as their aim, but they certainly emphasize it, and I have seen the statement that it is the prevailing idea that their missionaries give up more, and therefore many prefer to contribute to their support.

When I was at home, and collecting for the auxiliary, as I did one year, or speaking for foreign missions, I frequently met with the statement, "I support or believe in Home Missions, not because there is a greater opportunity of doing good, or a greater need, but because the home missionaries endure greater hardships." This always seems to put the motive into the material list, a question of the material surroundings of the missionary rather than of the work to be done.

For my part I am glad to be saved from some grave discomforts, by the renovation of the North Chapel which has just occurred. I do not think it was for the good of the work, nor for the growth in grace of any of us who led or attended service, that we had to breathe a polluted atmosphere in rooms which, owing to defective drainage, had always damp floors.

Now with close-fitting glass windows in place of paper ones, letting in the blessed sunlight, and making it easier for the old ladies to sing the hymns, I find my heart aglow with gratitude to God for the blessed change,

and under God to the Board, who allowed us to apply a sum sufficient to put in new floors and windows, and make all sweet and clean. I went into the city a fortnight ago to open the Memorial School, and to see the New North Chapel. The women smiled at my enthusiasm, but evidently shared my pleasure. Fifteen children entered the school, a good number for the first week after so long a vacation.

We have another Bridgman School girl, now the mother of five nice children, for teacher, as the Mrs. Gang mentioned in the report of the Memorial School has tuberculosis and will not live long. I am now impatient to go into the city as it is past the time I set for going, but last week there was illness in the family, so with the cholera still so bad, it was thought best to delay a little, and now we must wait for Mr. Ament to come back from mission meeting.

I am utilizing the leisure time of a teacher here to translate prayer meeting and mothers' meeting topics, and what with preparing other lessons, and doing some sewing, I shall be all the better prepared to plunge into work when I do go in.

As I write, a countryman with a basket of artemisia comes along and squats down to watch us. My aunt is sketching Frog Head and the distant hills, and I by her side under the same shelving rock am writing, as you know. Pens and charcoal are a curiosity evidently. I am afraid he is going to take out his pipe for a smoke, and if he does I shall take occasion to invite him to go a little farther off. Well, the unexpected has happened! He gives up smoking rather than leave us and puts the pipe back in the cloth cover. He says he is a mason by the name of Gang, and has been to Sunday services in other years, when Mr. Tewksbury was here, but not knowing any one this year has not been there. This is a poor excuse, as the same Chinese preachers have been here. I am inviting him to bring his wife and sister-in-law next Sunday.

THE LITTLE LEAVEN.

THE city of Osaka, in Japan, is the second in size in the empire, numbering about five hundred thousand people. Here in the feudal times the lords of all parts of Japan had storehouses, and sent to them the products of their domains, carrying on trade with the merchants there. Now it is still more the seat of a great commerce, and its many smoking factory chimneys speak emphatically of its industry and prosperity. When the crowded train brings you to its station, if you can spend but little time to learn what this

most prosperous city in Japan is like, take a long jinrikisha ride through some of its business streets, over a few of its many bridges, to the mint, said to be one of the three best in the world. The officials are very courteous, and you see all the coins used in the empire made here, and a collection of old coins once in use. Just now medals are also being struck off to give to each soldier who fought in "the late war." This is a glimpse of modern Osaka. High up on an eminence stand the ruins of the old castle of Hideyoshi, famous general, statesman, and ruler, in about the year 1600. He is said to have originated the custom of Ceremonial Tea, of which all ladies in polite society are expected to learn the exact rules. Soldiers patrol the road leading to the castle, and occupy the guardhouse. The spaces within the rined walls are vast, and some of the huge stones excite wonder as to how, when engineering was unknown, they could have been moved into their places.

One more glimpse of old Osaka: Go to one of the popular temples and pass by the many shows and things for sale; perhaps you may see a man making pictures on the ground with colored sand, to illustrate a story he is telling. In front of the temple you may perhaps see large iron pots of hot water, which the people receive in vessels as an earnest of granted requests. Move on to the temple as well as you can for the crowd, who consider you the chief show just now, and follow you close and press nearer for a good view, while the clatter of their wooden shoes sounds like great hailstones. You become almost nervous over the noise and the crowd. They do not chatter—they only clatter and stare. You see many persons kneeling on the temple floor while a priest is talking or preaching; a dancing girl postures presently, and the priests beat drums and perform some short ceremony for the benefit of those who have deposited a gift. The friend who conducts us proposes a visit to the house of the old priest back of the temple. There, too, across a bridge, is a small pond, where live and are fed some sacred turtles in most unholy looking water. We step over the threshold of the old priest's house, and silence falls about us. The crowd come no farther—only lie in wait without.

This is but a glimpse of the city which is full of temples, of trade, and, alas! of vice also. But there is a stronghold there, not in ruins, like the old castle, but built with living stones, protecting the germs of truth that are to permeate this great empire.

Different in name, but one in heart and in spirit, the little buildings where God's truths are taught are springing up here and there. When the deputation sent by the American Board were looking into its work in Osaka, they began with the latest, a room with a notice over its door of the "Jesus

House." There was the pastor, at his daily labor of some sort, living in the same house. From there they visited the organized churches, one of which had for its pastor Paul Sawayama, modern saint of God for Japan, who fought a good fight, and, like Neesima, left the world in the prime of manhood. The missionaries, Congregational, Presbyterian, Church of England, Methodist, Baptist, live together on the same concession, and work in accord and loving concord for Osaka. Their going forth is unto the ends of it, and there is nothing hid from their zeal.

In the heart of the city the Woman's Board has nourished a school, whose teachers can give good reports of its work and of its one thousand or more graduates. These teachers also take hold of the evangelistic work in the city, and are deeply interested in the native church with which they are connected. The Young Men's Christian Association has a large fine hall, and numbers among its members prosperous business men, who have recently issued a directory of Christian business men.

The little leaven planted in that concession and in those schoolhouses is working its way into the shops and into the homes throughout the great and important city of Osaka.

EXTRACTS FROM MISSIONARY LETTERS.

December 15th.

WE are well and hopeful, although we cannot tell what the future will bring. God alone holds the future in his keeping, and he alone can tell what it will bring forth.

A Turk, bringing provisions the other day, asked a soldier if it was true that these Americans were building, and what they were building. He said, "They are building rooms for a few poor people and to store their wood," etc. "Well," said the Turk, "is it true that they have started their school again?" "Yes," was the reply. "Well," said he, "what kind of people are they? Can you tell me what kind of people they are?" The soldier could not tell him.

It is incomprehensible to them that we can start in and go on as before. They thought that we were finished. But so long as God keeps us alive here we shall work right on, and if he takes us away, he will find other hands to do his work. God's work cannot be killed. During these days of trial I have had such a realization of God's power to keep his children as I never had before, and it was almost a disappointment to find that I was not to go home now, after all.

December 25th.

Merry Christmas! How I would like to step in and say Merry Christmas to you all this evening. Our Christmas has not been much like the Christmases of yore; you have none of you seen such a Christmas before; but it has not been lacking in merriment or joy. We were wakened at six o'clock this morning by schoolgirls singing "Golden Bells." It was very sweet. They occupy a room formerly used as a printing room, which opens into our back parlor.

Breakfast over, I had to leave my family for the work of the day. First a conference to try to get relief to other points; then a ride to see the Mudir, and inquire about a man concerning whom information was desired from the Legation at Constantinople. While waiting for money on a draft at the post office I had a conversation with some of the leading Armenians, and found them all anxious and apprehensive. I had previously had a conversation with a very intelligent Moslem, who deplored the disasters, and said that the Koords were again saying they had orders to kill the Christians. Snatching a hasty lunch at 12.30 I prepared to meet the people who thronged my study for four hours, seeking relief, work, etc. I got out for a half hour at 4.30 and went over the mission grounds, inspecting the work that had been done during the day and laying out work for the morrow. At 5 P. M. we had dinner, then came upstairs. At 6 the rest of the circle came in. We played games and read out loud for a while, then broke up, feeling that it had done us good to come together and forget for a season the terrible scenes that are so hard to forget.

I wish I could say some word to reassure you, for I know you are very anxious for us all. I can tell you that we are quite comfortable, and do not suffer for want of any good thing. Every promise of God is fulfilled to us, and "in all these things we are more than conquerors through Him that loved us." You get the news from Constantinople sooner than we do. You know that the Powers are gathering their ships against the city. You know, too, that the Porte is inclined to use the foreign population as a hostage against the Powers to avert their action, and you can readily imagine that the situation of every missionary in the interior is one of grave peril. But then, there is God, God, God! the Unseen Factor in all these problems, and it is all right. I could shout for joy when I think of it. God is with us, and it is all right! If our death is necessary to complete God's plan, we will gladly die. But somehow I don't think God's work is done here yet. I think we shall be spared to carry it on. Either way I am content.

Whatever happens, be assured that our peace and our joy are placed where neither Turks nor Koords can touch them. My days are so full of

relief work I can hardly find time to eat. Sometimes I think with longing of the home in the home land, where no fear of alarm makes one start at the least unusual sound. But much as I would like to rest there for an hour, I would not like to leave my post as long as I can be of service. And there is a far better home that sometimes seems very near. No broad ocean separates us from it,—only a narrow, shallow river. If we should fall, tell the Christians of America we leave the work to them; it must not stop.

A letter from one missionary speaks of the efforts of Minister Terrell in terms of the warmest praise. He says: "Minister Terrell has proved himself extremely sympathetic and unflagging in his efforts for our safety and comfort. We feel that but for his firm and determined attitude American lives would have been lost and more of our property destroyed. If any word of complaint regarding the authorities at Constantinople has gone out, let this word go out too."

Extract from a letter from the headquarters of the American Board in Constantinople to Dr. Judson Smith:—

January 8, 1896.

It seems to me that we have an unusual opportunity before us. The differences between the Protestants and Gregorians are fast melting away; the position taken by the American missionaries in this time of sorrow to the Armenians, is giving them a place in the hearts of the Armenian people that they never held before. It is probable that we have before us opportunities without a parallel in the history of these missions, and if we are able, and have courage and grace given us to hold on through the present visitation, our position in this land will be such as never could have been gained in any other way. To leave the field now would be to give up the possibility of a stronger position and a wider influence than has ever before been possible in the history of the Turkey missions.

Our friends throughout the field are thoroughly aware of these things, and nothing but absolute necessity will compel any of the missionaries to leave their posts. The want of financial support for the work is a sad blow for us all. May there not be some remedy for this, and may it not be possible that our hearts may be gladdened with the news of a strong financial support from our friends in America at this crisis in the history of the Turkey missions?

Yours truly, W. W. PEET.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1896.

March.—Do Missions Pay from the Standpoint of Spiritual and Moral Results?

April.—Schools for Women and Girls in India.

May.—Christian Giving.

June.—The East and West Central Africa Missions.

DO MISSIONS PAY FROM THE STANDPOINT OF SPIRITUAL AND MORAL RESULTS?

BY MRS. W. F. BRUNNER.

NOTE spiritual results from the wide field as found in "Foreign Missions After a Century," by Dr. James S. Dennis, pages 34 and 35.

See January's *Missionary Review*, 1896. Also "The Miracles of Missions," by Arthur T. Pierson.

For spiritual benefits resulting from the work of our American Board, see Annual Reports of A. B. C. F. M. December *Missionary Review*, 1895. The "Memorial Volume of the American Board."

For spiritual results as shown by Annual Reports of the Woman's Board of Missions, send to 1 Congregational House, Boston.

For Board of the Pacific, see LIFE AND LIGHT, January, 1896, page 29.

For spiritual results of the work of the Woman's Board of the Interior, send to room 603, 59 Dearborn Street, Chicago, for latest Annual Report.

For other excellent helps in a general way, look at the following issues of the *Missionary Review*, September, 1895, pages 648, 653, and 666. August, 1895, page 571, gives an excellent article on "The Perpetual Obligation Resting on the Church to Evangelize the World." January issues of 1895 and 1896 contain "The World's Outlook," by Dr. Pierson. October, 1894, page 749, furnishes an article on "The Anglo-Saxon and the World's Redemption." An article on this topic will be found in the March number of the *Mission Studies*, issued at 59 Dearborn Street, Chicago.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1895, TO JANUARY 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Atkinson, 20; Bowmanville, 15.73; Chicago, First Ch., 87.45, Kenwood Evangelical Ch., 89.75, Leavitt St. Ch., 14.60, Lincoln Park Ch., 11, New England Ch., 53.61, Plymouth Ch., 482.16, University Ch., 2.50; Elgin, 11.96; Elmhurst, 20; Emington, 1; Geneseo, W. M. U., 29.81; Geneva, 13.93; Harvey, 7.25; Hoopeston, Mrs. Dana Sherrill, 5; Moline, 15.50; Oak Park, 158; Ottawa, 41.75; Payson, 33.40; Princeton, 14; Ridgeland, 12.50; Rockford, First Ch. (of wh. 1 is extra dollar fund), 34.10; Rogers Park, 6; Shabbona, 11.28; Springfield, E. L. B., 4; Toulon, 5.15,	1,201 43
JUNIOR: Chicago, First Ch., 50, Millard Ave. Ch., 10; Granville, Y. P. Soc., 25,	85 00
C. E.: Des Plaines, Memorial Ch., 5.74; Hinsdale, 25; Mendon, 10; Onarga, 12; Rockford, First Ch., 10;	62 74
JUVENILE: Avon, Starlight M. B., 2; Chicago, Union Park Ch., 1.84; Elmhurst, Forget-me-not Soc., 5; Geneseo, The King's Children, 1.37; Peru, Cheerful Workers, 8; Thawville, 1,	19 21
JUNIOR C. E.: Farmington, 6; Princeton, 3,	9 00
SUNDAY SCHOOLS: Chicago, Armour Miss., 5; Moline, Mission Helpers, 5,	10 00
THANK OFFERINGS: Avon, 6; Geneseo, The King's Children, 60 cts.; Jacksonville, Y. L., 2.15; Peoria, to const. L. M's Mrs. Moses Stevens and Mrs. Sarah P. Avery, 51.54,	60 29
FOR ARMENIAN SUFFERERS: Chicago, Plymouth Ch., Mrs. Converse, 6; Springfield, E. L. B., 3.10,	9 10
Total,	1,456 77

LIFE MEMBER: Lucy Perry Kimball.

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Alpha, 10; Ames, 5; Charles City, 14.75; Chester Center, 4.40; Decoral, 4; Des Moines, Plymouth Ch., 17.55; Eldon, 3; Grinnell, 64.79; Montour, 4.50; Oskaloosa, 10; Quasqueton, Mrs. D. S. Woodruff, 10; Rockford, 2.25; Shenandoah, 5,	155 24
JUNIOR: Iowa City, A Friend,	1 00
C. E.: Cedar Rapids,	5 00
JUVENILE: Grinnell, Busy Bees, So. Br., 4.77; W. Br., 4.15,	8 92
JUNIOR C. E.: Mason City, to const. L. M. Miss Alice Blythe, 25; Montour, 3.75,	28 75
SUNDAY SCHOOLS: Decoral, 1.86; Des Moines, Plymouth Ch., 12.20; Grinnell, 9.17; Iowa City, Bethlehem Ch., 3.20,	26 43
THANK OFFERINGS: Grinnell, Busy Bees, W. Br., 40; Waterloo, Aux., 30.53,	70 53
Total,	295 87

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Antrim, Miss L. Gibbs and Sister, 2; Gaylord, 2.70; Ottawa, A Friend, 2.25; Topeka, First Ch., 4.60,	11 55
C. E.: Eureka, 5; Kansas City, Pilgrim Ch., 5; Kinsley, 3; Topeka, First Ch., 10,	23 00
SUNDAY SCHOOL: Lawrence, Miss Edwards's Class,	1 48
Total,	36 03

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 40; Benzonina, 11.60; Coloma, 5; Charlotte, 25; Detroit, Woodward Ave. Ch., 43.50, Mt. Hope Ch., 5; Flint, 5.25; Grand Rapids, South Ch., 10, First Ch., 92; Greenville, 11.23; Grand Blanc, 10.50; Jackson, 100; Lansing, of wh. 25 to const. L. M. Mrs. Clarence F. Swift, 45.19; Ovid, 5; Port Huron, 35; Vermontville, 5,	449 27
JUNIOR: Kinderhook, 2.50; Whittaker, 1.03,	3 53
JUVENILE: Watervliet, C. E.: Detroit, Mt. Hope Ch., 4; Pontiac, 2.50; Saginaw, 12.50,	6 77
JUNIOR C. E.: Three Oaks,	19 00
SUNDAY SCHOOLS: Greenville, 11.27; South Haven, 5,	1 00
FOR ARMENIAN SUFFERERS: North Adams, C. E.,	16 27
Total,	2 15
	497 99

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Austin, 15.05; Big Lake, 1; Elk River, 1.70; Fergus Falls, 5; Groveland, 15; Hartland, Friend, 50 cts.; Hutchinson, 5; Lakeland, 75 cts.; Minneapolis, Como Ave. Ch., 50, Park Ave. Ch., 10, Vine Ch., 5; Monticello, 2.25; New Richland, 15; Northfield, 53.70; Orrock, 1.05; Princeton, 6; St. Cloud, 1.50; St. Paul, South Park Ch., 50 cts.; Springfield, 2.50; Stillwater, 2.80,	194 30
JUNIOR: Hutchinson,	1 00
C. E.: Spring Valley,	15 00
JUVENILE: Hutchinson,	4 45
JUNIOR C. E.: Elk River,	3 10
SUNDAY SCHOOLS: Benson, 1.80; Dawson, Birthday Box, 1.65; Groveland, 68 cts.; Lake City, 3.69; Minneapolis, Vine Ch., Infant Class, 1.50,	9 32
THANK OFFERINGS: Plainview, Aux., 18; Rochester, Aux., 50; Wabasha, Mrs. W. L. Lincoln, 5,	73 00
LIFE MEMBERS: Minneapolis, Plymouth Ch., Friend, to const. Mary O. Stewart, Cedar Falls, Ia.; Mrs. Frederic Hopkins, Green Mountain, Ia.; Miss Martha J.	

Barrows, Kobe, Japan; Miss Nellie S. Bartlett, Turkey,	100 00
	400 17
Less expenses,	16 25
Total,	383 92

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Bevier, 3; Brookfield, 5; Kansas City, First Ch., 5.12; Kidder, 4.26; Lebanon, 10; Nickols, 3.30; New Cambria, 3.90; Pierce City, 27.88; Republic, 1; Sedalia, 20.86; St. Louis, First Ch., 33.25; Pilgrim Ch., 61; Compton Hill Ch., 10.55; Tabernacle Ch., 11; Immanuel Ch., 50 cts.; Webster Groves, 26.75,	227 37
JUNIOR: St. Louis, Pilgrim Ch., Y. L., 22.47, Thank Offering, 7.53,	30 00
JUVENILE: Amity, Mite-box Band, C. E.: Kansas City, First Ch., 9.25; Springfield, First Ch., 15; German Ch., 3; St. Louis, First Ch., 5; Windsor, 5,	37 25
	299 72
Less expenses,	13 95
Total,	285 77

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 1.95; Arborville, 5; Ashland, 8.25; Bertrand, 4.70; Camp Creek, 5; Crete, Thank Off. to const. L. M. Mrs. S. L. Mathews, 26.17; Exeter, 5; Franklin, 1.30; Hastings, Th. Off., 1.20; Irvington, Th. Off., P. H. P. Knight, 1; Lincoln, Plymouth Ch., 5; Vine St. Ch., to const. L. M. Mrs. H. S. Wannamaker, 25; Neligh, 7; Norfolk, First Ch., 7.55; Th. Off., 20.36; Omaha, First Ch., 7.20; Hillside Ch., Ladies' Aid, 5; Springfield, 9.25; Verdon, 4.60; York, 16,	166 53
JUNIOR: Lincoln, Plymouth Ch.,	5 00
JUVENILE: Hastings, 2.50; Verdon, 4,	6 50
C. E.: Columbus, 2.66; Irvington, 3.25; Norfolk, First Ch., 5; Omaha, St. Mary's Ave. Ch., 5; York, 5,	20 91
JUNIOR C. E.: Hastings, 2.50; Norfolk, First Ch., 4.03; York, 1.50,	8 03
	206 97
Less expenses,	13 40
Total,	193 57

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cleveland, First Ch., 17.40; Hudson, 11.75; Kent, 10; Tallmadge, 9.53; Toledo, First Ch., 110,	158 68
C. E.: Nelson,	5 00
JUVENILE: Lindenville, Buds of Promise, 5; Lyme, 3,	8 00
SUNDAY SCHOOL: Mt. Vernon,	5 00
JUNIOR C. E.: Oberlin, First Ch., 5; Painesville, 2,	7 00
THANK OFFERINGS: Akron, Arlington St. Ch., 2.60; Tallmadge, 21.55,	24 15
EXTRA DOLLAR FUND: Toledo, First Ch.,	2 00
	209 83
Less expenses,	11 40
Total,	198 43

SPECIALS: Toledo, First Ch., for Miss Lawrence, 11; Painesville, Junior C. E., for Armenian Sufferers, 1,	12 00
Total,	210 43

CORRECTION.—In February LIFE AND LIGHT, Mansfield, First Ch., Aux., should be 50, S. S., 15.

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Academy, Soc., 5; Clark, 7.50; Redfield, 14.63; Yankton, 10,	37 13
JUVENILE: Yankton, Willing Hearts,	10 00
SUNDAY SCHOOL: Iroquois, Primary, Birthday Box,	75
Total,	47 88

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.25; Big Spring, 2.75; Clinton, 3.85; Delevan, 11.25; Elkhorn, 47.63; Fulton, 10; Green Bay, First Pres. Ch., 9; Pleasant Valley, 2.02; Raymond, 2.22; Tomah, 5; West Salem, 6.65,	102 62
C. E.: Elkhorn, 7.50; Kenosha, 15; Oshkosh, Plymouth Ch., 5; Plymouth, 3; Wyoming, 1.30,	31 80
JUVENILE: Rosendale, Pearl Gatherers,	4 00
	138 42
Less expenses,	12 86
Total,	125 56

ARIZONA.

Nogales.—Woman's H. and F. Miss. Soc.,	2 00
Total,	2 90

TEXAS.

Dallas.—Aux. Soc., for Miss Swift's Building,	10 00
Total,	10 00

WASHINGTON.

Garfield.—Miss B. E. Archer,	4 00
Total,	4 00

MISCELLANEOUS.

Box at Rooms for Armenian Sufferers, 3.61; Sale of Book, "Invalid Singer," 4.65; leaflets, 3.71; mite boxes, 3.17; maps, 10 cts.; books, 35 cts.; envelopes, 4.55; almanacs, 20 cts.; annual reports, 90 cts.,	21 24
Receipts for month,	3,571 03
Previously acknowledged,	3,150 06
Total since Oct. 21, 1895,	\$6,721 09

Mrs. ALFRED B. WILLCOX,

Ass't Treas.



AHMEDNAGAR GIRLS' SCHOOL.



VOL. XXVI.

APRIL, 1896.

No. 4.

Expect Great Things from God. Attempt Great Things for God.

THE COMING OF THE KING.

BY MARY A. LATHBURY.

O make ready for the King,
And prepare your offering;
For His coming, swiftly dawning,
Breaks around us like the morning,
And our eyes may catch the grace
Of the glory of His face,
Bringing light unto the world.

In the pathway of the King
All the world is wakening;
Like a wind among the mountains,
Like a breaking forth of fountains,
Sweeps a tide—the Holy Breath—
O'er a thousand fields of death
Bringing life unto the world.

In the temples of the King
Stood His daughters worshipping;
But each heart the summons heareth,
“Child, come forth! thy Lord appeareth!”
And their robes of vestal white
Grow more lustrous with the light
They are bearing to the world.

Alleluia! Christ is King!
Wide His palace portals fling!
Forth in fair procession flowing
Come the royal daughters, going
Where the King himself may send
Love and life that hath no end
Through a woman to the world.

—From *The Silver Cross*.

The most fitting Easter celebration is found when dead souls come forth from the tomb of sin and darkness, and follow Him who is the resurrection and the life. Of such Easter joy Miss Newton, of Foochow, writes as follows:—

A PENTECOST of blessing is upon us, more than we know how to receive. Nearly fifty were received to our churches at the last communion—and all through one of our most barren and hopeless fields the chapels are crowded to overflowing. Deputations come from villages asking for preachers to be sent to them, sometimes offering to contribute freely to their support. Me of position and means are identifying themselves with us. It is a tidal wave, and we know the reaction will come, but oh! that we may know how to improve the opportunity, and gather in the souls that are waiting to be taught! History is being made so fast in China now, that there is not time to record it, and we know not what a day may bring forth. We are poorly prepared with either foreign or native workers for this crisis, but God will not let his work be hindered.

LETTERS from all the mission fields of the American Board furnish sad reading matter now-a-days, since the retrenchments that have been necessary for several years have culminated in the severest one of all,—reducing the salaries of the missionaries ten per cent, and very largely curtailing the work. The missionaries have been attempting for several years to sustain the imperiled work by contributions from their own small salaries, but this consolation is now denied them. While this reduction does not apply to the work or the salaries of the missionaries supported by the Woman's Board, yet the interests are so identical that the work of one cannot be crippled without the effect being disastrous to the other.

WE trust that the letter recently sent to the constituency of the Woman's Board of Missions by the Executive Committee has been carefully considered by the Branch Officers and Auxiliaries. If, in any case, this has not been done, we earnestly recommend that attention be given to it at as early a day as possible. At this date we repeat all its suggestions, and with increased emphasis. If the new member is not secured by April 1st, do not relax your exertion. The pledge to earnest effort for increased membership is always in place. By this means we secure the interest of the women of our churches, and this fills the treasury and strengthens the work at every point, both at home and abroad.

THE voices of the world are on a minor key; the dominant note in the experience and history of the world is a wail; and Christ came that he might by his tidings from above, change that wail into victorious music, to which the race should march to the millennium.—*Dr. R. H. Storrs.*

THE greatly increased attendance at the Friday morning prayer meeting has made it necessary to enlarge the place of its habitation. On the first Friday in March it was transferred from the rooms of the Woman's Board to Pilgrim Hall, and the purer air and the increased comfort have already proved the wisdom of the change.

A letter from Miss Child, written from Ahmednagar, will be found upon another page, but we can readily see how she longs to tell us of her delightful glimpses of the work in so many other places. She writes :—

It is very tantalizing to send an article for *LIFE AND LIGHT* without even mentioning other interesting work. I should like to tell of our visit to the morning class in the Bible woman's training school, when fifteen or twenty women were writing at dictation by the teacher, who was giving various opinions and authorities on a passage in Kings; of my visits with Miss Emily Bissell with two of the women among the lower castes, when we sat on the ground appallingly near to unalloyed heathenism. I should like to describe an afternoon with Mrs. Smith and Miss Stockbridge, calling in some Brahmin and high-caste houses; the bejeweled women with their hard, vacant faces; and one in particular who, with great pride, showed her proficiency by reading the story of George Washington and the cherry tree, little hatchet and all; and others who were waking up to new intelligence, and most eager in their desire to read. I am sorry to omit a most interesting morning at Dr. Julia Bissell's dispensary; and the story of the hours on Mrs. Bissell's veranda, watching the stream of men, women, and children who came to her from morning till night for advice on every conceivable subject, and sympathy for all the ills that flesh is heir to, not one of whom was turned empty away. Neither can I tell of Mr. Lawson's interesting talks with high-caste men; of the lovely work among the women and girls done by Mrs. Lawson and Mrs. Hume; of the Chapin Home also in Mrs. Hume's care; and a thousand things that must be reserved for patient ears in the happy time when I am at home again.

The following from Rev. Robert A. Hume, of Ahmednagar, is another illustration of the fact that Christian nurture is an essential element in success:—

THE work, which is most thoroughly and carefully superintended, is the most satisfactory and fruitful; *e. g.*, all our large boarding schools supply a good number of additions to our churches. In 1895 I was privileged to receive fifty-two persons into churches on profession of faith; but of these, thirty-four were pupils in the Girls' School of Ahmednagar, and thirteen were boys from the Normal School, and only five were adults from the Hindu community.

A PETITION was sent in February to the President of the United States, asking him if possible to interpose for the protection of the surviving Christian women and children of Armenia and for the alleviation of their sufferings. This petition originated with the Presbyterian Woman's Board of Foreign Missions, and was signed by representatives of twelve other Woman's Boards, our own among the number, and voices the earnest conviction and desire of over five hundred thousand women.

IN Ceylon, travelers see occasionally by the wayside "rest-stones" set up, in order that weary travelers may roll their burdens from heads and shoulders and rest awhile. A convert from Hinduism once said in speaking of his burdens, "*Jesus is my rest-stone.*"

THE Woman's Board rejoices with all other friends of the American Board in the lifting of its heavy debt. It will be remembered that at the annual meeting in Brooklyn last October, D. Willis James, Esq., of New York, offered to give \$25,000 if the remaining \$90,000 could be raised before the first of March. The closing weeks of February were weeks of anxiety but of earnest work and much prayer, and when it was known that the whole amount was raised thanksgivings went up from many hearts. The debt of the Board is paid. Is the debt which as Christians we owe to the Lord Jesus Christ paid while his work in the dark lands is crippled and his workers heartbroken? "How much owest thou unto thy Lord?"

INDIA.

A GLIMPSE AT MISSION WORK IN AHMEDNAGAR.

BY MISS ABBIE B. CHILD.

WE reached Ahmednagar on the afternoon of Friday, November 22d, having driven from Sirur, thirty-six miles away, since the early morning. Mrs. Winsor had brought us in her *tonga*—a queer little vehicle like an antiquated dogcart with a top to it—half the distance to the little village of Lupe, where we were met by Mr. Lawson and taken to Ahmednagar. The way in which we are cared for and passed from hand to hand by these beloved missionaries is something always to be remembered.

Just before we arrived at Lupe we were met by a delegation of six or eight native preachers and teachers of the Parner district, who, with a native band of music, escorted us to the traveler's bungalow, where we were to take our breakfast. Imagine the procession,—the native band, most surprising in *personnel*, costumes, instruments, and music; the native workers, in clean

white clothes and turbans; a heterogeneous crowd, men most scantily provided with clothes, boys with none at all, women and girls in all sorts of apparel, and in the midst of it all three ladies, elderly and respectable, but feeling for the moment like "hallelujah lassies" of extremely humble degree. After a short but interesting time with the Parner delegation we were on our way again, and in a few hours drove into Ahmednagar,—a place for years almost as familiar by name as Boston itself.

Late in the afternoon there was a reception in the First Church, given by the Christian community. The sight that met our eyes as we entered the church is not easy to describe. The large, airy audience room, seating about five hundred, was filled to overflowing. One side—they still observe the Quaker fashion of seating—were fine-looking men and boys, some in full European dress, but most of them in the white costume of the country. The other side was filled with refined, intelligent-looking women and sweet, lovely girls in their graceful *lugaris*, while the dear little black-eyed, brown-skinned children sat in rows on the floor in the aisles. It was a sight to cheer the heart and strengthen the faith of every lover of missions. As we all joined in singing the dear familiar words, "Like a mighty army moves the Church of God," it was almost overwhelmingly delightful to feel that no unimportant part of that army is right here in India; that it is moving irresistibly, though slowly, against the heathenism that presses so closely on every side. It was good to hear Mr. Hume, in his admirable address of welcome, give details of the progress of woman's work in Ahmednagar and its districts since the first missionaries settled here, sixty-four years ago, and to listen to Mr. Modak, a leading lawyer in the city and a son of Runkrishnapunt, the famous Brahmin convert of other days, express deep gratitude for what the missionaries and the American Board had done for his people. Not the least interesting to my prejudiced mind was the address of Mrs. Warubai Costa, or Warubai the Bible woman, as I love to think of her,—a lovely young lady with soft black eyes, light olive skin, and the sweetest of smiles. Covered from head to foot with the lovely folds of her pure white *lugaris*, she went into the pulpit, and with the ease and graceful dignity of—whom shall I say?—of the President of the Woman's Board herself, welcomed the "representative of the Christian women of America" in behalf of the Christian women in Ahmednagar. It was an ocular demonstration of what mission work can do for woman most delightful to see.

The impression of numbers gained the first afternoon continued as we saw different departments of work,—in the Sabbath school, with twenty-eight teachers and four hundred and fifty scholars; Mrs. Bissell's noon class of women, where fifty or sixty gather daily to study the Bible; the girls' board-



SARUBAI.

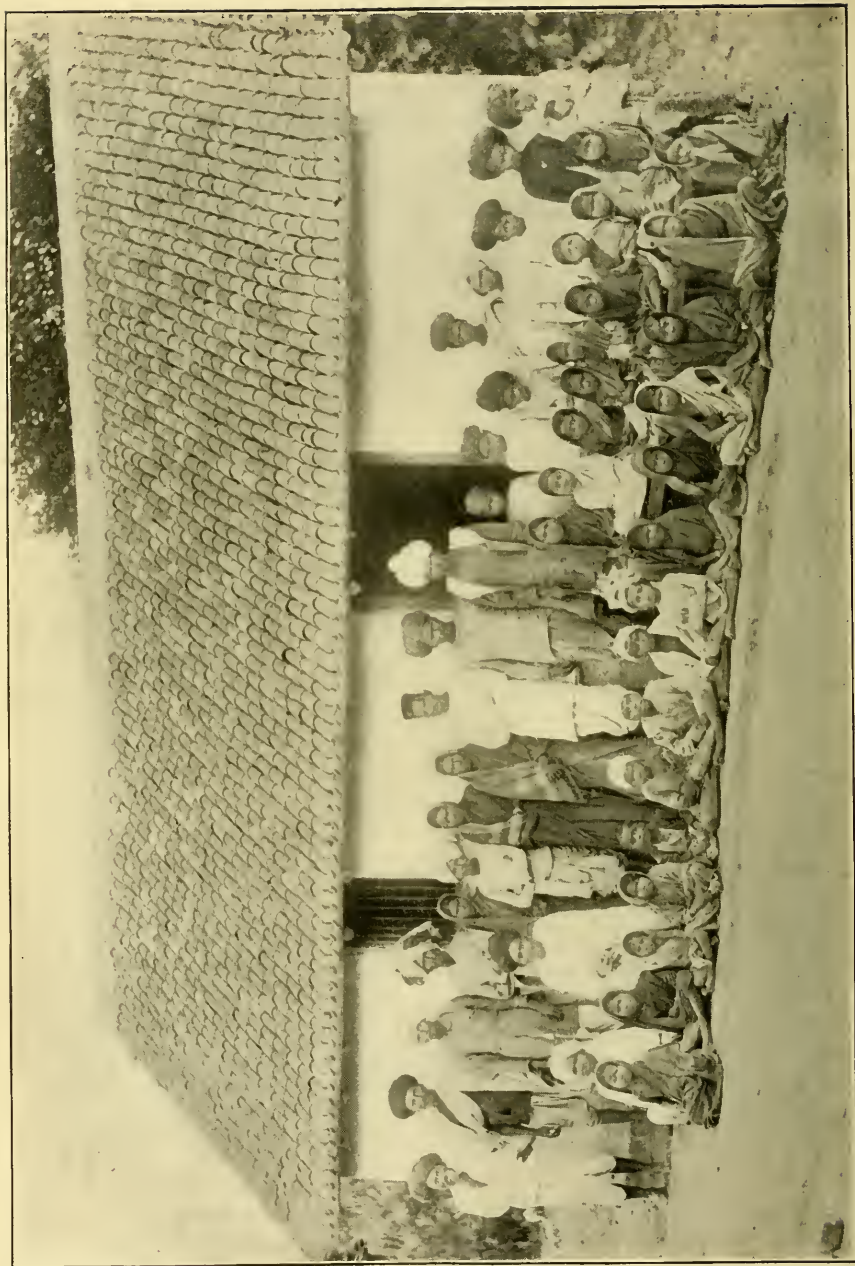
BIBLE WOMEN, AHMEDNAGAR.

WARUBAI.

ing school, with one hundred and eighty-eight pupils; the Mission High School, with its crowd of boys. Best of all it was to know that at the autumn meeting of the mission last October, when the workers were gathered from all the districts, more than a thousand communicants sat at the Lord's table.

It is not in numbers alone, however, that the work tells. We have often heard of the wonderful transformation that a Christian education makes, but believe me, friends, you can form no adequate idea of it until you have seen it. Will you try for a few moments to see it through my eyes? It must be, unfortunately, through a pen darkly,—a pen that falters at the very beginning in trying to describe it. The education begins in a village school. What picture does the term village call to mind at home? A white street, green grass, trees, flower gardens, white houses with green blinds, a schoolhouse, and one or more church spires pointing to heaven. An Indian village! Let Mr. Robert Hume take you as he did us one bright morning to a Mahar village just outside Ahmednagar. As we alight from our *tonga* we stand appalled at the sight,—a collection of mud huts thrown promiscuously together, sometimes three or four in a heap, sometimes separately, with the walls falling down, the roofs falling in, with no roof at all, with no walls at all, only some ragged thatch put across four poles; no streets, no verdure, no trees to protect from the scorching sun,—desolation indescribable! Do human beings live here? Yes. Here and there half-naked men and wholly naked boys squat in the dust. Hard-featured, haggard women are making round flat cakes of manure, to serve for fuel later, over which they will bake their bread, if they are so fortunate as to have it, or to heat their *soji*. Such poverty I never dreamed of! As we pause a little a flock of geese and ducks go waddling by, and they look so clean and comfortable, and well-to-do in comparison with their surroundings, it is refreshing to look at them.

Is there no relief in all this desolation? Yes; thank God, there is. Just over yonder is a substantial mud house with a good roof and a proper door, clean and almost white, gleaming out like sunlight in the darkness about it. It is a schoolhouse for the village children, built by the gift of Dr. F. E. Clark soon after his visit here on his tour around the world. We go inside, and find about twenty forlorn little specimens of humanity in very tattered clothes, if any, sitting on the floor along the sides of the room. As we enter they spring to their feet and shout "Salam," while all the little brown hands go up to brown foreheads after the manner of the country. The teacher is a man with a kind, intelligent face, in clean white clothes, nothing on his feet, and a great deal of turban on his head, evidently beloved by his pupils. The children repeat texts of Scripture for us in the sweet Marathi language; words big with a meaning of which they little dream now, but which will remain



SCHOOL FOR MÂNGS, MÂLIWÂDÂ, AHMEDNAGAR, INDIA.
The man wearing a white turban and standing before the open door is the teacher, Maruti.

in their memories all their lives. They say the Lord's Prayer with eyes shut very tight, and sing a Christian hymn, set to a plaintive native tune, vigorously and earnestly, if not musically. This is the Mâliwâdâ School. It is here and in other schools of a higher grade that the first step is taken toward Christian manhood and womanhood. From a similar one in the village of Shendi, that we visited later, we were told had gone twenty-five of the best workers in the Ahmednagar district.

The next step brings the most promising scholars to the station boarding-schools, from which they go to the boys' high school or the girls' boarding school in Ahmednagar, or to the school in Bombay. The girls' boarding school in Ahmednagar is photographed in *LIFE AND LIGHT* frontispiece, and a few words as to what we saw there will be of interest. On a bright, cool morning before breakfast, in company with Miss Nugent, we cross the street from Mrs. Bissell's bungalow, and enter the compound which holds the school and dormitories, a missionary's bungalow, the church, and some houses for theological students. Turning to the left, we see seven little brick houses—the girls' dormitories—somewhat after the cottage system, each with a medium-sized room in front, a kitchen and bathroom at the back. Each house accommodates from ten to fifteen girls, and is under the care of a matron, who is paid two rupees a month. The front room serves as parlor, dining room, sleeping room, and study, with a rope across one end for closets, a place to hang their *lugadis*. Fortunately their belongings are not very numerous; two *lugadis* and two jackets, costing \$1.25, supplies a girl's wardrobe for a year. The only furniture they have is a strip of carpeting on the mud floor for a bed, which is rolled up and put in a corner in the daytime, thus making the room a parlor. Miss Nugent asks the girls in one house to go to bed, to show us how they sleep at night; and in a few moments they are lying on the floor, some with carpeting under them, and some without, some with blankets or comforters over them, others with only their *lugadis*, all convulsed with laughter at the idea of going to bed on exhibition. The matron and one of the girls did not join the others, because if they had there would have been no room for us to stand inside; they lie so close together there is no place to step between them.

There are certainly no luxuries or superfluities here, but everything is as clean as it can be made. The matrons are anxious to take us into their kitchens to show us the bread and *soji* they have made for the girls' breakfast, and smile with pleasure when Miss Nugent, in her usual morning inspection, gives her approval. They also call our attention with pride to the half dozen tin plates and three or four cups on a shelf, all shining from

much scouring. One is particularly proud because she has seven or eight plates and half a dozen cups for her fifteen girls. We cannot help protesting that at least every girl ought to have a piece of carpeting to protect her from the damp mud floor, and a blanket or comforter over her in the sharp, cold nights, and to have something to wear at night other than the *lugadi* she has worn all day, and that there ought to be enough plates and cups for each to have one. Miss Nugent assents with all her heart, but adds, "I haven't one rupee to spend for such things—not one."

After breakfast we go over again to see the girls assembled in the pleasant schoolhouse,—one hundred and eighty-eight sweet, refined, ladylike looking girls of all ages, neat and fresh in their graceful *lugadis*, their black hair smooth and shining like satin, their bright, intelligent faces. Oh, if those who read these lines could only see them, they could not help loving every one of them at first sight! They are having prayers in the different rooms, and it is sweet to hear the familiar tunes. In one room we hear—

"Ask the Saviour to help you, . . .
He will carry you through."

And in another,

"Draw me nearer, nearer, nearer, blessed Lord,
To thy precious, bleeding side."

And further on one of the native lyrics. They are evidently very earnest students, from the eager little ones in the arithmetic class on the veranda to the sweet girl graduate for 1896 reciting and discussing "Barbara Frietchie." The uplift from the village school to the boarding school is a marvelous one, and the future possibilities are endless.

Let us go one step further, and visit a Christian home in the city. Both husband and wife are the children of Christian parents, and the air of comfort and refinement about the house is unmistakable. Here are carpets, tables, chairs, books and pictures, and in one corner a Mason & Hamlin organ. The wife and mother is a charming woman, with simple, easy manners that would grace any drawing room, and a fascinating smile that wins hearts wherever she goes. Her home is a center of hospitality for Christians and Hindus, and her good deeds are known through all the community. A day or two before we called upon her, Miss Stockbridge went to see her for some purpose, and found her and her servants working over a laboring man who had been stung by a scorpion,—an utter stranger brought in from the street,—and everybody said, "It is just like her." She shows her cordial hospitality by setting before us various native dishes with oranges and pomegranates, and it is certainly a sign of Christian cultivation that it seemed the natural thing for us to join in prayer before we closed our call. Such a

Christian home has an influence of untold value in a city like Ahmednagar. One must see the second and third generations of Christians to appreciate our missionary work in all its beauty.

It is extremely tantalizing to feel that space forbids even a bare allusion to other work equally inspiring in the city, but which must be left for another time. The longer we stay in India the more impressed we are with the power of our blessed gospel, with its wonderful adaptation to all sorts and conditions of men and women; with the strong and tender bond it creates among Christians everywhere, whether they have brown skins and live under the conditions peculiar to the tropics, or white skins in the midst of a high civilization; wherever they meet this bond is instantly recognized, and holds us together with a strength that can never be broken.

LETTER FROM DR. GURUBAI KARMARKAR.

BASSEIN, INDIA.

IT is with deep gratitude I write this short annual letter to you, informing you of my work. Things move on slowly in this part of the world; the motto of the people is, what our forefathers have done that we must do, nothing more or less; hence women are afraid to patronize a Christian dispensary. However, a fairly good number have attended the dispensary. I am usually busy in the mornings preaching and examining patients. They enjoy the Bible stories, and sit quietly while I offer prayer. The beautiful picture books sent by the ladies of the Hartford Branch are a great amusement to children, as well as to many older patients, who are inspired with bright thoughts and cheerful ideas.

A few weeks ago a good number of my patients, in bright costumes, gathered to welcome Miss Child and her sister. It was a great event for our town to welcome and entertain, even for a day, the highly esteemed Secretary of the W. B. M.

Out of the many striking cases during the year I shall mention one or two which will illustrate the hardships of the young child-wives. When examining a girl of sixteen for some skin trouble, I noticed a large scar, which covered almost entirely the sole of her left foot. On inquiry I heard a sad tale. The girl was brought up in a happy home, but after marriage the ill-treatment she received at her husband's home often made her run away to her own sweet home. One day, finding no kind of punishment would cure the girl of this habit, the husband and his mother tied her to a pole, and mercilessly branded her foot with a hot iron. The girl managed to run

away within two days to her mother's, who carried her on her back to a hospital in Bombay. The police took up the case, and got the cruel husband sentenced to five years' rigorous imprisonment. After his release she would be afraid to go to him, for fear of losing her life. In this land of idolatry and immorality, would it be strange if this girl should fall into the crooked path? Another young girl was brought to me in a strange way. Although she was suffering from a bad fever, the mother-in-law would neither give her medicine, nor consent to her going to her parents. The girl had to eat stale food, do the grinding, and had only a mat on the damp floor upon which to lay her weary and feverish body at night. Knowing that she would accompany her younger brother-in-law to a festival, the father on that day waited on the road, and brought her at once to the dispensary. I found her quite emaciated, and marks of violence were seen on her back. Her father, a frail little man, was so agitated that he was shivering from head to foot. I had to give him some medicine to soothe his nerves. The mother-in-law made a great time,—took away her ornaments and notified a lawyer. If the friends succeed in settling this affair, the girl will return to her husband after two or three years, or he will marry another girl. It is hard for one to relate to you such tales, but I must, in order that you should know the deplorable state of women here. Christ alone can bring liberty and joy into such homes.

My former assistant being unable to help me this year, I have engaged a young girl to assist me in the dispensary. She has also a sad history. I expect a Bible woman to work with me from the first of January, '96. She is the sister of Rev. Baba Padmarijs, the Christian scholar of Western India.

Thank you all for your kind prayers, donations, letters and good wishes, and I hope you will continue the same in 1896.

TURKEY.

EXTRACTS FROM LETTERS.

As showing how the state of affairs in Turkey has affected the work of our American College for girls at Constantinople, we quote from a recent letter written by one of the teachers :—

OUR prospects were unusually good at the opening of the college year, but political unrest made considerable difference to us. We know of seven girls who did not come for that reason, and as they were all full pay, it

made a difference of a thousand dollars in our finances. Our number of day scholars has been smaller. Many Armenian families moved from Scutari, feeling safer in Pera. We feel a little anxious for next term, fearing that some, if not many, will be unable to send their daughters, as business is very dull and many well-to-do families are feeling the financial strain.

I think the danger for any trouble in Constantinople is over. The great danger was at the time the guard ships came in, and the uprising which had been planned was frustrated,—“did not become,” as the Turks say.

We have been surprised that the Bulgarians have not sent for their daughters, but, strange as it seems, not one has been recalled. Two Russian girls from Batoum were telegraphed for twice, but before they got off, other telegrams came saying they might remain. Armenian parents have felt that their girls were safer with us than in their own homes.

Our large American flag has been in a convenient place for weeks, ready to be unfurled from our flag staff at a moment's notice, either by day or night. Our grounds are better protected than any other American house in the city, and we have felt little fear of our personal safety; but the nervous strain has been great, and we have felt the responsibility of all these girls in case of mob or panic. The girls have shown great self-control, and we have seen among them how some characters were being developed and ennobled by their troubles.

Mrs. Barnum writes early in December:—

The boys' school has reopened, but the girls have no place as yet, neither have they books nor any other school materials for work.

I cannot describe to you the heaviness of heart with which we think of the scattered congregations, ruined chapels and homes, the suffering, sorrowing, tempted, persecuted people. Our only hope is in God, who is able out of the ruins to raise up for himself a purer, holier church.

It will be remembered that on the night of the massacre at Harpoot, Dr. and Mrs. Wheeler (the former a great invalid and confined to his room), found refuge in the college building. Two months later Mrs. Wheeler writes:—

The tears will come when we open the hot covers and find appetizing food (though simple). We think of the hungry thousands we cannot reach. We weep with the widows and orphans, with those who had better be dead than alive, their manhood and womanhood gone; we think of the unprotected women and girls in captivity, and a sigh comes from deep down that is more wearing than tears. We look over our desolated field, see the sanctuaries polluted, the pastors and preachers and teachers slain or scattered, and we refuse to be comforted.

Oh, brothers and sisters, we are glad our pretty home with all its comforts is gone! The broken, falling walls are more in keeping with our feelings as we think of these broken families and broken hearts. We shed no tears for our home, but we cry out to God as never before for these persecuted for the name of Christ. We claim God's promises to this same Christ, and we beg him to stretch forth his almighty hand to help. We know not how, but His wisdom is infinite and he is omnipotent.

From Miss Emily Wheeler at the same time :—

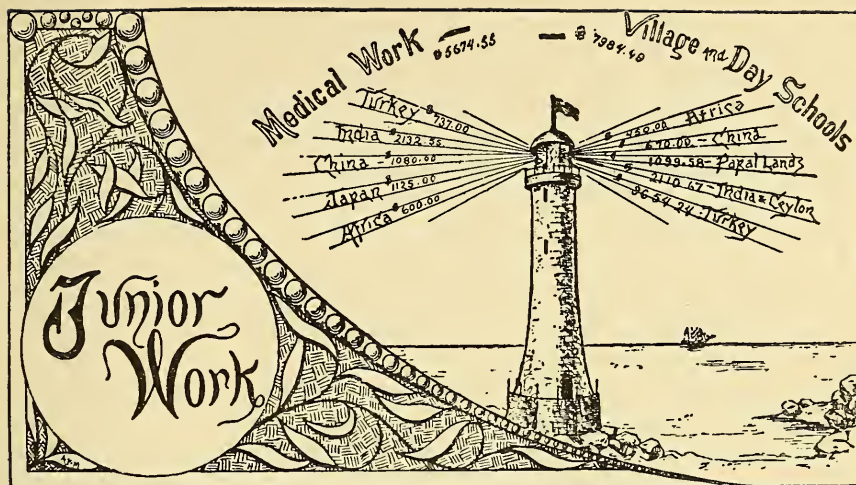
You cannot picture the woe of the people, the ruins all around us. It is too awful. Its history can never be written. As I think of our rescue and of the ruin worked, it seems as though we had suffered just nothing, and I am glad we are fellow-sufferers in some measure with those around us.

It takes a courageous soul to rise heroically to a great emergency; it means yet grander qualities to continue under the strain for weeks and months and yet hold fast to one's faith and trust. Our missionaries in Turkey are proving themselves equal not only to the sudden crisis, but to the weary waiting. The following extract is from Mrs. Reynolds, of Van :—

Only as we look up to God can we find any comfort. The expression, "faith and patience of the saints" comes often to mind. It is just what we are shut up to—faith and patience. . .

Never before have we missionaries so realized the utter rottenness of this nation as since we engaged in this relief work. Every form of dishonesty and deception is resorted to by both poor and rich, and about five times as much labor and time is demanded as would be needed were all truthful, honest, and kind. Eternal vigilance has to be everywhere exercised. . . . This people has been so long sunk in sin and ignorance that it seems almost impossible to awaken their consciences; yet of these, hundreds suffer and die rather than deny their Christianity.

One painful thing about the present situation is that some are denying their faith. The wonder is not that so many do this, but so few, when we consider the awful sufferings and death to which they are subjected. In the Bitlis outbreak nine Protestants were killed, mostly young men. To one of these it is definitely known that the offer of life was made if he would curse Christ and deny his faith. He said, "Never!" and was instantly slaughtered. After his body had been brought to the church some two days later, his mother, who is one of the best Protestant women, came to the burial, not with the vociferous weeping and wailing so common in this country, but in her quiet grief she kissed her boy and thanked God that he had been able to stand firm even unto death.



- To give light to them that sit in darkness Luke 1:77 -

INDIA.

AT THE DISPENSARY IN AHMEDNAGAR.

BY JULIA BISSELL, M.D.

As we start out to see the medical work of Ahmednagar, we must bear in mind the uncertainties of that work, and be prepared to bring our sight-seeing to an abrupt end at any time, because of some call that comes when least expected or wanted. It may be a very urgent call, and we shall all be glad, after answering it, that it was not refused. At the same time, I hope it will not come on the day when the readers of *LIFE AND LIGHT* attempt to see the medical work we are trying to do in this city.

Ours is not the only European Dispensary here. There is Ripon Hospital, built by the British Government, and representing many years of faithful service for the sick of Ahmednagar. It is in charge of an English surgeon, under Government appointment, who has a staff of trained native assistants. Then there is also the Parsee, Dr. Mehta, who holds the degree of Licentiate of Medicine and Surgery from the Government Medical College in Bombay, and who has for several years had an excellent little private dispensary here. He is the one who was so afraid we would not charge fees to our patients, and so might detract from his practice. However, everyone here knows that Dr. Mehta's reputation is too well established to allow his practice to suffer for such reasons as that. Besides, we do charge fees to all but the poorest of the poor, and most of the patients pay them very willingly.

A year already since we started in work here! One would think there ought to be something worth seeing by this time. You shall judge of that! This two-story building is where we stop. You see there is a noisy boys' school adjoining it on one side, and a Hindu theater just across the way, and a little lumber yard on still another side. It is not a very busy street, and for the present the location suits us very well. Now mount these four stone steps, and you are in the waiting room; called so, because the patients do not wait there for their turn to be treated, as Mark Twain would say, for they usually want to crowd right into the consulting office at once. However, we do see some of them sitting or standing around the room, waiting for their prescriptions to be filled.

Behind this railing, at the left of the door, stand our two compounders at their long table, weighing out and measuring the doses ordered. The taller one is really more than a compounder. We call him the first assistant, for he is able to prescribe for many of the ills to which our patients are heirs, and is very helpful in visiting at the homes of those who are ill, reporting their condition and progress, and, indeed, taking entire charge of some of them. The other assistant is doing his first year's work in a dispensary—and, like all of us, has much yet to learn.

The consulting office opens into the waiting room at the right. If you came here at noon, some day, you would find the room full of women of several castes, sitting in all possible positions, most of them with babies, either tied on their backs, or lying in their laps, or held on the left hip at the side. Usually, when one patient is told to step up to the table and tell her story, half a dozen or more of the others feel encouraged to do the same thing at precisely the same moment, and a volunteer chorus springs up around the table: "I've come a long distance to see you." "I've been here since eight o'clock, and my head —." "Just feel my pulse and I'll go." "Look at this child! Have you no pity for it?" "I heard of you, lady, in my native village, and my foot —." "Lady, my ear —." "Lady, just look at my eyes; they —." "Lady, you told me to come —." "Lady, here's my fee for last time; I —." And so it goes. "Really, there ought to be more system to this work!" is what you are thinking, and what I know, but how is one going to manage these people? One can't blame them for being in a hurry, for they have a notion that they should eat nothing in the morning before seeing the doctor; and so a great many of them come away from home without their breakfasts, and they often have to wait until one or two o'clock in the afternoon before they can be attended to and go home. One of our rules, which they are always ready to follow as soon as they know it, is, that they may have breakfast before coming for treatment.

Opening off from the consulting office is the private office, where surgical cases have their dressings applied, and where other special cases are taken. Here we find our operating table, a cot about eighteen inches from the floor, and with a light mattress thrown over it. Our spinal columns object to working at this "table" in the standing position, so we usually kneel around it when there is a victim under chloroform, ready for an operation. "That's no operating table," some one said; and we assented that it was neither antiseptic, nor suitable, nor convenient, but it is allowed to stand only until there is something better in its place.

Upstairs there are two nice large rooms, with numerous cupboards,—a rather rare thing in native-built houses. I expect to hear you say, as every one does, "Well! you have a good deal of *room* here, haven't you?" Yes; and the space seems to be always especially prominent, perhaps because there is very little as yet to occupy it. The cupboards are well filled with bedding and clothing for the in-patients, who are to come to us in the future. There is also one cupboard devoted to surgical dressings, and another to dishes and cooking utensils, supplied through the kindness of a friend. The beds are not here yet, but some day they will come,—just as soon as our friends in America want us to take in some of the many patients who need to come and stay in a place where they will be well cared for.

Some lives and much suffering might have been saved this past year if the sick ones could have had the proper care. It is marvelous how indifferent these people sometimes are to the sufferings of their own children and friends. When anyone is really very ill they seem to lose all heart, and make up their minds that it is of no use to make any efforts at all. The other day I begged a mother, in the strongest terms I could use, to bestir herself for her daughter, who was suffering cruelly; and that mother looked at me with an utterly unmoved face. The daughter herself told me afterwards that her mother had not offered to do a thing for her through all her long, trying illness. So, often, when I am called into one of these homes to see one who is sick, I feel how almost hopeless it is to try to do *anything* for those who live in such houses. Pools of filthy, stagnant water lie right at the door, and even in the courtyard which we find within the walls. Damp floors, air too thick to breathe with comfort, crowded rooms, insufficient clothing, dirt, and neglect,—what can a bottle of the best medicine do against such odds? Added to all this is a fact which we must remember, that to the people of India human life is far, far less precious than to us. Death comes so frequently to their homes—it is so rare a thing for one of their little ones to recover from a really long and severe fit of sickness—that they give up the struggle quickly; and when one thinks what

must be the inheritance of the majority of these little ones—a heritage of sin, squalor, want, and misery—one ceases to wonder that so many of them fall ready victims to disease.

Next to the children, the women appeal to us very strongly. Over and over again, as I have asked one and another why she went on suffering so long before trying to do something for herself, she answers: "Whom should I go to see about my trouble? Whom had we women here until you came to us?" And again when I say, "Get some one at home to help you about this," the answer comes: "Who would undertake to do so much for us at home? Who thinks of helping us there?"

They come from long distances, these women, for help. Some vague rumor has perhaps penetrated to their village home that an effort is being made for women in Ahmednagar, and they come hoping for relief. "I heard your name mentioned at home, and now I have come here to you. Do help me!"

Some of these women have needed instant surgical relief, and the only thing has been to use the knife, and send them home to come again as frequently as they may. And to as many more who need surgical aid, we have to say,—and we say it nearly every day,—"We can't help you, because we have no place to keep you until you recover from the operation." And then we think of the abundant "room" that we have upstairs, and feel sure that friends in America do not wish us to refuse help to those poor women and children much longer.

AHMEDNAGAR, Jan. 3, 1896.

SPAIN.

DAY SCHOOLS.

BY MRS. ALICE GORDON GULICK.

It is a great responsibility to care for the young, especially in such a country as Spain. Right teaching at the very beginning is a prime necessity. The government common schools are very imperfect; children are herded together in great numbers, and ever so good a teacher would find it utterly impossible to have influence over individuals. The children learn little more than to read and write, and the girls do not always even accomplish that, so much of their time is given up to sewing, the Catechism, and religious duties. The last national statistics report sixty-five per cent of illiteracy. The present generation is really better cared for, but some provinces are still in mediæval darkness as regards the instruction of the young.

Gathering the little ones into schools was early seen to be an absolute necessity. At the time of the opening of the chapel in Santander, a school was established for boys and one for girls.

SANTANDER.

This school began about eighteen years ago with two little boys, who came to me for daily lessons. We had our class in the dining room. I did not know Spanish very well at that time, and I remember how flushed I became when a gentleman visitor passed through the room just as I was opening our morning session with prayer. I thought that I hardly needed to have taken so long a course of study to prepare myself to teach two such ignorant little specimens as they proved to be. However, as time passed, more children came in, until we felt the necessity, not only of a room, but of a teacher. I wrote to the Woman's Board in Boston, and they very kindly allowed me to secure a teacher. Dña Joaquina Martinez de Castilla had just returned from Switzerland, where she had been educated by friends interested in Spain. She proved to be a faithful and earnest teacher, and the school rapidly grew under her care, so that we were obliged to find a young man who could take care of the boys, and we secured Alejandro Lopez Rodriguez.

We finally removed to San Sebastian, leaving the mission in Santander under the care of the Spanish pastor, Sr. de Tienda. Dña Joaquina went with us to San Sebastian to help in the work there.

At present the school in Santander is in a very flourishing condition. Last year there were two hundred and twenty boys and girls matriculated. Of these an average of one hundred and eighty attended the Sunday school. A Christian Endeavor Society has been formed among the older scholars, and it is very helpful in retaining their interest after they leave school. Many of them are obliged to leave in order to help support their parents, but as members of the Y. P. S. C. E. they are drawn back to the Christian influences exerted by the pastor and the teachers. Two of the graduates of the International Institute are employed as teachers of the girls.

PILBAO.

About twenty years ago a gentleman, a Freemason, was passing the church of Santa Lucia in Santander early in the morning. He saw a basket in the porch of the church, in which was an infant. No one knew how it had come there. He took the child to his home and it was sent eventually into the country to be cared for. After a few years, when she was grown, he sent her to school, but not being satisfied with the instruction she was receiving, he asked us if we would take her, and, accordingly, she came to us

about the year 1882. For seven years this gentleman and his Freemason friends paid all her expenses, knowing at the same time that she was preparing herself to be a teacher in an evangelical school. Tomasa is to-day the teacher of the girls in the day school of Bilbao. She is bright and affectionate; the expression of her face is pleasing, and she has the dark eyes usually attributed to Spanish girls. She loves the children, and they are devoted to her. Her whole soul is given up to her work, for she pathetically says, "she must make a family for herself."

Bilbao is an interesting section of the country in which to work. Although there are many Jesuits and, consequently, much opposition, there is also a growing liberal spirit and certain freedom brought about by the presence of the English, who control the great coal export trade in that part of the country. If we had the funds we would like to establish various schools in the mining district, as the people there are more free to do as they wish, and we should reach and help hundreds of children. This has been proved to be the case in the copper mines of Rio Tinto, Huelva. There seven of our graduates have been employed as teachers; in all nearly a thousand children have been under their care in that one section of the country.

PRADEJON.

There is much more freedom in a village school than in a city day-school. A family tone seems to pervade a village, so that while friendship is markedly shown, enmity may be also of high degree. The people know each other's affairs, and are quite willing to dictate to each other the right course of action on every occasion. No one can be married without the consent of the rest of the village, and they take an intimate interest in all the minor affairs of life. An evangelical school becomes, therefore, a point of contention. Some are willing to have their children go, but do not dare to send them, for fear their lives would be made miserable. Those who are brave enough to send their children are followed up day after day by a self-constituted committee of old women, called *beatas*, who nearly harass their lives out of them. It is really pitiful to learn what some of these people suffer as evangelical Christians. Persecution has not been limited to words in Pradejon, but more than once fire has been applied to the chapel and school-rooms to destroy them, but, in God's good providence, the evil designs have been frustrated.

At one time when we were there a faction, headed by the priest, went through the streets of the village in procession crying out, "Death to the Protestants! Long live the Virgin!" Some of the men carried banners on poles as large as the masts of schooners. On the tops of these were tied

bunches of coarse grass, I suppose to heighten the effect. We were in the second story of the pastor's house, peeping out behind the blinds, for the wife of the pastor was so frightened she would not dare to let us show ourselves, as she knew that this demonstration was on account of our being there. However, the liberal element of the village thought it was a shame that we should be so badly treated, as the Roman Catholic bishop, who had been there a few days before, was accorded a fine reception; so they got up a surprise party, and in the evening we were asked to go down to the ground floor, where from fifty to sixty young people were gathered to do us honor. On going down, I found that some of them had their guitars, and that the object of the visit was a dance and serenade. To my amazement a burly young farmer in his peculiar suit of clothes, a bright silk handkerchief being added on account of the festive occasion, stepped up and gallantly asked me to dance. He could hardly be made to believe that I never had danced, and probably never would dance. He turned then to one of the young ladies present and soon they were all off, whirling around the small space, with shut doors, for fear of being surprised by some of those who would not favor such proceedings. They retired after singing some of their provincial songs.

(*To be continued.*)

FOR CHILDREN'S MEETINGS.—AHMEDNAGAR, INDIA; THE
BOARDING AND DAY SCHOOLS; THE BIBLE WOMEN'S
TRAINING SCHOOL; THE VILLAGE WORK.

BY MRS. HARLAN P. BEACH.

LET the children imagine that they are really visiting India, and having finished sight-seeing in Bombay, are going on to Ahmednagar. How will they travel there? What sort of a country will they pass through? What crops will be growing? What will the weather be in May?

Whatever papers they write might be in the form of letters to friends at home. Let one child describe the homes of the missionaries,—the wide verandas shaded by vines, the trees and shrubbery to shield them from the sun and hot winds, the neatly laid out gravel walks in place of grass. Let him tell of the native church and a service there, and the boarding school with its two hundred pupils. (*Missionary Herald*, September, '95; *LIFE AND LIGHT*, August, '93.)

They may imagine that a reception is given them similar to the one given Miss Child at Bombay. (*LIFE AND LIGHT*, February, '96.)

Another child may write of a visit to a day school. (*Dayspring*, April, '91.) Another can tell of the Bible Women's Training School, showing

the pictures in LIFE AND LIGHT, January, '95, and give some stories of their work. One, of a Bible woman, through her knowledge of a few simple remedies, saving the life of a little child, whose mother was going to take it out and place it in front of the idol before it died, will interest.

Another letter can tell of a trip to neighboring villages, of the ride in the bullock cart, the bad roads, groups of men gambling under banyan trees, mud houses, narrow lanes, dogs, women, and babies. A native village school and a Christian one will make strong contrasts, the latter held, possibly, under the shade of a tamarind tree or in a "rest house," or, best of all, in a neat little building erected for the purpose. The scholars are seen coming in after caring for the cattle, perhaps before nine in the morning and after seven at night, having spent a whole day in the fields. (*Dayspring*, October, '87, and October, '88; LIFE AND LIGHT, July, '95.)

Everywhere we hear the call for new schools, better schoolrooms, more teachers. Instead, the message has gone across the ocean, Less money this year for the work than before. Are we at all to blame for this?

Our Work at Home.

INSPIRATION FOR OUR WORK.

BY MRS. MERRILL E. GATES.

EVERY artist as well as every humbler artisan works best under the influence of inspiration. The higher the inspiration and its source, the better work will he do. Our inspiration in mission labor is manifold. It comes from the thought of doing something to testify our gratitude to so transcendent a Saviour. It comes from the distinct desire and determination to forward the things dear to His heart; but the real foundation for a lasting inspiration is the belief that his kingdom is to come,—that this earth is to be the scene of his glory as really as it has been the scene of man's sin and of Christ's suffering.

The inspiration which comes from lifting our eyes from the *minutiæ* of the work which we are doing to the wide horizon and the ultimate aim, and the accomplished whole, is the lever to raise us to new diligence in the doing of these very details. As in the case of the masons and stonecutters on the great mediæval cathedrals, it is far more important for the growth of the building that each such workman should attend most minutely to the perfecting of his own little part, than that he should neglect it for the study of the

minster as a whole. The great design may safely be left to the great designers, the Michael Angelos and the Leonardos. What matters it, provided the chiselled stone finds its way to the place assigned for it, whether the insignificant artisan who graved it ever saw even a model of the mighty minster on whose walls he labors!

It matters this!

Such an eye and hand bound workman lacks entirely the inspiration and enthusiasm which would have come with a view of the finished beauty and glory of the whole design as it was projected in the immortal imagination of the great artist under whom he works.

Were we obliged to choose between one who did nothing but spend his time on the sketches and drawings of the plan, or in walking around the growing pile in admiration and did nothing else, and one who labored exhaustively at the minutest details and never saw beyond them or over them, we must choose the latter, since the work must be done anyway! But our Lord would have us see his great and world-wide design. He loves to have us extend our sympathy to his noblest thought. He asks us to behold with Dante

“the hosts

Of Christ's triumphal march and all the fruit
Harvested by the rolling of these spheres.”

He has sketched for us in broad and beautiful colors the outcome of all the work done under his mighty directing Spirit by men and women, his willing media, utterly surrendered to the objectifying of his will on the earth. Lest we be discouraged by the vastness and variety of the work, or overcome by the present confusion of stones and earth and chaos which surrounds the rising temple, and be prevented by much scaffolding from perceiving the true proportions and the sublime beauty of the whole, He has held before us for serene study and calm reception the glowing pictures of a redeemed, Christ-worshiping and Christ-governed world. “I will lay thy stones with fair colors and lay thy foundations with sapphires.” The new heavens and the new earth which I shall make shall remain. The knowledge of the Lord is to cover the earth “as the waters cover the sea.” He holds before our believing eyes the vision of a world filled with righteousness, a world in which everybody, every institution, every occupation, every tendency, is to be holy. Can we see this picture which He has painted? Can we foresee the day when millions of happy people, the world's whole population, shall love to do God's will? When every one we meet shall give us a new impulse of love to God and man; when refulgent light shall strike from spirit to spirit of those who still live in this very earth in human communities,

with social interests, yet all infused and interfused with the swift-flowing spirit of love? Do we really believe any such thing?

"Let the measure of time be spiritual, not mechanical," says Emerson. It is not so much a question of the *time* when these glorious things are to be, as it is *are* they to be at all? If they are to come, and we know from God's assurance that they are, then power flows into our hands to labor, the Spirit comes into our hearts to enable us to pray, and we do aid in the coming and success of that in which we thoroughly believe.

We expect to hear that triumphant trumpet-tone of the great Apocalyptic angel which shall sound the glorious tidings, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

Like Paul in the midst of his most exacting and detailed labor,—and we are living in a time which demands the same strenuous minuteness of labor as his,—let us lift our eyes for a moment and catch sight with him in vision of a kneeling universe,—every knee bowing, every tongue confessing that Jesus Christ is Lord to the glory of God the Father. We are doing a part in God's great preparatory work. The contemplation of such a scene will not make us less loyal to Jesus Christ in the daily and detailed labor he puts into our hands.

There are three or four remarkable passages in the Old Testament where God is called by his title of the "*Lord of the whole earth.*" These passages seem to be connected with those future glories of the kingdom which furnish us our present inspiration. Can we help on the day of splendor when God shall be the voluntary choice of every heart; when every human being shall be a partaker in the great redemption through Jesus? We are living in wonderful days. The kingdom seems about to receive an impetus, an impulse, that shall set it far forward on its mighty, world-renewing course. When God's time comes, things move swiftly. Let us be ready, ever on the watch, for the great events, while at the same time we do every smallest thing that we can find to do to hasten the day of His appearing.

"Be thou faithful unto death and I will give thee a crown of life."

AMHERST, MASS.

OUR BOOK TABLE.

In the Path of Light Around the World. By Rev. Thomas H. Stacy. Fleming H. Revell Co., New York and Chicago. Pp. 241. Price \$2.00.

This is an attractive volume, its subject matter profusely adorned with illustrations, and enclosed in a beautiful covering. The pictured ship on the dull blue cover, as it sails out into a wide white sea, is a symbol of the

author setting forth from San Francisco to compass the globe in his missionary journey. This volume was originally a journal, developed, at the request of friends, into the present form, and sent forth "to that people everywhere who hold the great commission of Jesus, 'Go ye into all the world and preach the gospel to every creature.'"

From America to Japan is the first long step in this journey, and here we have glimpses of the people, the missionaries, the cities, the beautiful Inland sea—and the chrysanthemums. Thence across to China, where we linger a little with the Inland Mission, and then the author concludes, "Let no missionary go to China who is not prepared to endure hardness as a good soldier."

In India the writer visits the missions of Bengal and Orissa, established by the Free Baptist Church nearly seventy-five years ago, and he devotes about one quarter of this volume to the account of the work and people in these fields. The missions in Egypt and Palestine pass next in review.

Naturally, in a book of this class, observations upon people, customs and characteristics, mingle with descriptions of mission work. The author's style is easy and pleasing. An earnest spiritual nature breathes from the pages.

We suggest this volume as interesting for libraries of Sunday schools or Christian Endeavor Societies.

SIDELIGHTS FROM PERIODICALS.

A number of articles appear this month in regard to Southern Africa. Some of these contain many statistics and historical allusions, and thus call for close reading. All are valuable in order to a clear understanding of the situation in Africa, with which we are intimately connected through our mission work.

Cosmopolitan, March. "Empire Building in South Africa," by Albert Shaw.

Littell's Living Age, February 29th. "Johannesburg, the Golden," by E. H. S.

Fortnightly Review, February. "The Germans in South Africa," by Rev. Wm. Greswell.

Contemporary Review, March. "German Intrigues in the Transvaal," by W. R. Lawson; in the same, "The Armenian Question, Europe or Russia?" by H. F. B. Lynch.

The Missionary Review of the World for March is an especially valuable number. Dr. Judson Smith writes of "Missionary States in Turkey," Dr. J. G. Gracey upon "The Attitude of the Turkish Empire toward Christians." "The Armenian Church" is a historical sketch by Prof. Philip Volmer.

A REMINDER.

OUR missionary library is filling with new, attractive volumes, valuable for all workers and thinkers in our auxiliaries. Miss Hartshorn will be glad to send a list of books to those desiring it. Books .02 a day.

TOPICS FOR AUXILIARY MEETINGS.

June.—Madura, India. A Day with the Bible Women ; a Day with the Doctor ; a Day in a Missionary's Home.

July.—Jaffna, Ceylon. A Bird's-eye View of the Work ; Heathen Festivals.

TOPIC FOR MAY.

Ahmednagar. The Boarding and Day Schools ; the Bible Women's Training School ; the Village Work.

Programme : Singing ; Scripture Lesson ; Prayer ; General Sketch of Ahmednagar.

The Boarding School, see leaflet "Girl's Boarding School in Ahmednagar," price 3 cents (W. B. M.) ; LIFE AND LIGHT for August, 1893 ; *Missionary Herald*, September, 1895 ; *Mission Studies* (W. B. M. I., 53 Dearborn Street, Chicago, Ill., price 3 cents) for June, 1888 and June, 1895. The Bible Women's Training School, see LIFE AND LIGHT, July, 1894, January, 1895. For Bible Woman's Work in general, see LIFE AND LIGHT, April, 1886, April, 1888, December, 1888. Village School Work, see LIFE AND LIGHT for October, 1886, November, 1890, April, 1893. Interesting articles for reading : "Christ for the Women of India," LIFE AND LIGHT, January, 1891 ; "Woman's Work in the Marathi Mission," November, 1890.

Books on India in W. B. M. Circulating Library : "The Bishop's Conversion," "The Conversion of India," "Every Day Life in India," "In Southern India," "The Land of the Veda."

WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1896, to February 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Westbrook, Intermediate Dept. S. S., 11.04 ; Portland, Y. L. M. B., 138, Bethel Ch., 25 cts., Aux., const. L. M. Mrs. Anna B. Southworth, 31, High St. Ch., S. S. Class, 3, State St. Ch., Priu. Dept. S. S., 5, Aux., 19 ; Bangor, Aux., 16.60, Mrs. J. G. Blake's S. S. Class, 20, Central Ch., Junior Endeavor Soc'y, 4 10, Individual cont., 7.50 ; Waterville, Aux., 6.65 ; North Berwick, Mrs. Ellen F. Hobbs, 4 ; Augusta, Aux., 50, Y. P. S.

C. E., 7 ; Southwest Harbor, 1 ; Kennebunkport, South Cong'l Ch., 12 ; Minot Centre, Aux., 12 ; Auburn, Cong'l Ch., 55 ; Phippsburgh Basin, Ladies, 3.50 ; Hol-
lowell, A Friend, 5 ; Ellsworth, Aux., 75 ; Rockland, Y. P. S. C. E., 10, 496 64

Total, 496 64

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Campton, Aux., 19.55 ; Concord, Aux., 36 ; Exeter, Aux. (of wh. 42 in memo. of twenty-fifth anniversary

of Miss McIntire's services), 67; Hanover, Aux., 110.50; Hinsdale, Y. P. S. C. E., 2.25; Jaffrey, Carl Akers and Friend, 1; E. Jaffrey, Birthday Club of Cong'l Ch., 10; Littleton, Aux., 17.50; Manchester, Franklin St. Ch., Aux., 15; Earuest Workers, 10, Y. P. S. C. E., 25; Nashua, Pilgrim Ch., Y. L. Soc'y, 10; Pittsfield, Y. P. S. C. E., 5.16; Marlboro, Y. P. S. C. E., 3; Alstead Centre, Cheshire Co., Aux., 1,	332 96
Total,	332 96

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bennington, North, 1.80; Brattleboro, West, Aux., 12, S. S., 19.68; Charleston, West, Y. P. S. C. E., 1.80; Dorset, Aux., 5; Hinesburgh, Th. Off., 2.75; Milton, Aux., 5; A Friend, 5; Morrisville, Y. P. S. C. E., 5; Newport, Aux., 4; Rutland, Aux., 12.50, S. S., 20; St. Johnsbury, North Ch., Aux., 32; Townshend, Aux., 15; Underhill, Aux., Th. Off., 5.25; Vergennes, S. S., 40; Weybridge, Y. P. S. C. E., 10; Windham, Aux., 3; Woodstock, Aux., const. L. M. Miss Catherine Jones, 25; Westfield, A Friend, 5; Chelsea, Missy Soc'y, 10; Barton Landing, Y. P. S. C. E., 15,	254 78
Total,	254 78

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Lowell, Highland Ch., Aux., 25, First Ch., Aux., 52.45; Woburn, Aux., 3; Linden, Y. P. S. C. E., 37.20; Ballardvale, Y. P. S. C. E. of Union Ch., 6.14; Melrose Highlands, H. & C. Vaitse, 2.08; Lowell, E. W. Mace, 10; Andover, Y. L. S. C. W., 20.90,	156 77
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Sandwich, Aux., 6.50, Y. P. S. C. E., 16,	22 50
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Dalton, Penny Gatherers, 4.78, Y. P. S. C. E., 10; North Adams, Aux., 25; Pittsfield, First Ch., Aux., 4, South Ch., Aux., 21.61; Richmond, Aux., 25, Me Too Circle, 11,	101 39
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Haverhill, Harriet Newell M. B., Center Ch., const. L. M. Miss Helen Cluff, 30; Newburyport Bankers, 50 cts., Aux., Th. Off., 25; Ipswich, Aux., 25; Newburyport, Campbell M. B., 30 cts.; Haverhill, Union Ch., 7,	87 80
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Lynn, First Ch., Aux., 2; North Beverly, M. C., 5; Swampscott, Aux., 10,	17 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Greenfield, Aux., 21.05; Hunting Hills, Aux., 3; Northfield, Aux., 36.50; Orange, Y. P. S. C. E., 10; South Deerfield, Aux., 10; Sunderland, Junior C. E., 5.39,	85 94
<i>Hampshire Co. Branch.</i> —Miss H. J. Kneeland, Treas. Amherst, Jun. Aux., 93.50; North Amherst, Aux., 25; South Hadley, Aux., 12, K. E. Sihler, Mt. Holyoke Coll., 15; Huntington Hill, Aux., 2.25; Northampton, Gordon Hall Band, Primaries Class, Edwards Ch. S. S., 20; Williamsburgh, Aux., 46.72, Y. P. S. C. E., 3,	217 47

<i>Marlboro.</i> —Y. M. C. A.,	2 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Lincoln, Cong'l S. S., 20; Sherborn, Y. P. S. C. E. of Pilgrim Soc'y,	25 00
<i>Nantucket.</i> —North Cong'l Ch. and Soc'y,	20 00
<i>North Middlesex Branch.</i> —Mrs. Elizabeth Hunt, Treas. Harvard, Junior C. E.,	1 00
<i>Norfolk and Pilgrim Branch.</i> —Miss S. B. Tirrell, Treas. North Abington, Mrs. J. W. Jones, 1; Braintree, Aux., 8; Brockton, Aux., First Ch., 33; Porter and Campello, Aux., 54; Halifax, Aux., 5.20; Hingham, Aux., 8; Holbrook, Torch Bearers, 10; Milton, Aux., 2; Plymouth, Aux., 62.66; Randolph, Aux., Th. Off., 16.25; Rockland, Th. Off., 15.39, Emma W. Gleason, 12.15; Weymouth Heights, First Ch., Aux., Th. Off., 15; South Weymouth, Aux., Old South Ch., Th. Off., 1, Th. Off. at So. Weymouth (of wh. 25 from Milton, const. L. M. Mrs. E. D. Wadsworth), 382.17; Quincy, Y. P. S. C. E., 10; Marshfield Hills, Aux., 3.41,	639 22

CORRECTION.—IN LIFE AND LIGHT for February it should read Braintree, Aux., Th. Off., 11; Brockton, Aux., 81.35.

<i>Old Colony Branch.</i> —Miss F. J. Rannels, Treas. New Bedford, Wide-Awake Workers, 10; Middleboro, Aux., prev. contri. const. L. M's Mrs. E. S. Hathaway, Mrs. Joshua Sherman,	10 00
<i>Shutesbury.</i> —K.,	40
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. First Ch. Aux., 21.50; West Springfield, Park St., Y. P. S. C. E., 15,	36 50
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Auburndale, Y. W. Soc'y, 31.77, Miss Alice D. Adams, 25; Arlington, Y. L. Missy Soc'y, 40; Boston, Berkeley Temple, Aux., 12, Central Ch., Y. L. Aux., 11.87, Mt. Vernon Ch., Aux., 38, Old South, Aux., 15, Clara J. Clapp, const. self L. M., 25, Mrs. M. H. Day, 25, Shawmut Ch., Aux. (of wh. 75 from Mrs. H. H. Hyde, const. L. M's Mrs. Sarah A. Mackintosh, Mrs. J. S. Lamprey, Miss Fannie Welsh), 95, Y. L. M. Circle, 54.55, Union Ch., Aux., 136.53, A Friend, 20; Cambridgeport, Junior Aux., Pilgrim Ch., 20; Charlestown, First Ch., Aux., 24; Chelsea, Central Ch., Women Workers, 75; Chestnut Hill, Caroline I. Fairbanks, 5; Dorchester, Second Ch., Y. L. M. C., 50, S. S. Class, 3, Village Ch., Y. P. S. C. E., 10, Junior C. E., 5, A Friend, 3; East Somerville, Mrs. Mary C. Howard, 5; Foxboro, Aux., const. L. M. Miss Minnie J. Dow, 55; Hyde Park, Aux., 45.17, Junior C. E., 6.25; Jamaica Plain, Boylston Y. P. S. C. E., 10; Newton, Eliot Ch., Aux., const. L. M's Mrs. F. G. Barnes, Mrs. Walter Barker, Mrs. S. L. B. Spear, Miss Ruth Gay, 167; Newton Centre, Aux., 38.72, Maria Furber Soc'y, 25, Mrs. Langdon S. Ward, const. L. M. Mrs. Samuel Ward, 25; Newton Highlands, Aux., 10.71; Roxbury, Eliot Ch., Aux., Th. Off., 93.50, Walnut Ave., Aux., by Mrs. W. H. Wellington (of wh. 25 const. L. M. Miss Martha W. Haskins), 30; Somerville, Aux., Highland Ch., 10, Broadway, Aux., 95.20; South Boston, Y. L. Missy Soc'y, Phillips Ch., 15, Y. P. S. C. E., 27; Waltham, Trin. Cong'l Ch., 7.73, Y. P. S. C. E., 5, 1,396 00	

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Fitchburg, Rollstone Ch., Aux., 28; Gardner, Aux., 30; Grafton, Extra Pledge Band, 25.16; North Brookfield, Happy Workers of First Ch., 5; Spencer, Aux., 9; Upton, Aux., 10; Whitinsville, E. C. A. D. B., 18.69; Worcester, Piedmont Ch., Y. P. S. C. E., 10, Union Ch., Aux., 58.12; Ashburnham, Y. P. S. C. E. of First Ch., 1; Ware, Ruby Clark, 1,

276 97

Total, 3,095 96

LEGACY.

Walpole, Mass.—Legacy of Mrs. Mary B. Johnson, Balance,

1,287 57

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Central Ch., 260, Aux., 9, Y. P. S. C. E., 47.60, Pilgrim Ch., Y. P. S. C. E., 10; Slatersville, Aux., 28; Pawtucket, Y. L. M. C., 30; Newport, Aux., 250, United Cong'l Ch., S. S., 267.96,

902 56

Total, 902 56

CONNECTICUT.

Barkhamsted.—Mrs. E. A. Alvord,

2 00

East Conn. Branch.—Miss M. I. Lockwood, Treas. Pomfret, Aux., 33; Lyme, Aux., 5; Norwich, First Ch., Light Bearers, 20, Second Ch., Aux., 17.30, S. S., 81.36, N. S. G., 5,

167 66

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 26.50; Burlington, Y. P. S. C. E., 3; Hartford, Asylum Hill Ch., Aux., 13, First Ch., Aux., 2; New Britain, South Ch., Aux., 57.35; Rockville, Aux., 55, Little Helpers M. C., 6.50; Tollard, Aux., 11; Windsor Locks, Aux., 160,

334 35

New Haven Branch.—Miss Julia Twinning, Treas. Ansonia, Aux., 17.50, H. M. B., 20, Bethel, Aux., 60.69; Bethany, S. S., 2; Black Rock, C. E. Soc'y, 5; Branford, Aux., 10.36; Bridgeport, Aux., 136.01, North Ch., Memo. C., 75, Olivet Ch., Junior C. E., 9.21; Canaan, Aux., 10; Cheshire, Aux., 63.18; Colebrook, C. E. Soc'y, 1; Deep River, Aux., 10; Essex, C. E. Soc'y, 5; Greenwich, Aux., const. L. M's Mrs. George Ray, Mrs. Daniel Peck, Miss Ella K. Peck, Miss Maria Tenney, 156; Ivoryton, Union S. S., 5.69; Kent, Aux., const. L. M's Mrs. John Rorahask, Mrs. Amette Chamberlain, 50, C. E. Soc'y, 15, S. S., 5; Monroe, Aux., 8.50; Naugatuck, Circles, 11; New Canaan, Aux., 56.50; New Hartford, C. E. Soc'y, 36.50; New Haven, Ch. of the Redeemer, Aux., 60, Y. L., 165, Davenport Ch., S. S., 70, Humphrey St. Ch., Y. L., 25, United Ch., Y. L., 65, S. S., 15, Welcome Hall S. S., 10.26, Howard Ave. Prim. S. S., 5; Norfolk, M. B., 10, Prospect, S. S., 5; Redding, W. A., 5; Salisbury, M. B., 3; Stamford, Aux., 31.89; Stratford, P. S., 50, Whatsoever B., 30; Torrington, S. S., 150; Washington, Aux., 49; Watertown, Aux., 3; Westville, Aux., 14.25, Y. L., 4.75,

1 391 79

Total, 1,895 80

NEW YORK.

New York Branch.—Mrs. Guilford Dudley, Treas.—Brooklyn, Tompkins Ave. Ch., Aux., const. L. M's Miss Kate Wood, Miss Emily S. Wood, 150, In Memoriam, 500, Mrs. T. R. D., 250, Grace, 250, Park Ch., L. M. C., 14, Lewis Ave., Earnest Workers, const. L. M. Ethel Morris, 25, and prev. contri. const. L. M. Irene Horton; Brooklyn Heights, Grace Ch., Kindergarten, 5; Deansboro, Cong'l Soc'y, 7.57; Ithaca, Y. P. S. C. E., 27.70; Moriah, A Friend, 10; Norwood, Junior C. E., 3; Java Village, Mrs. C. W. Morrill, 5; Buffalo, Mrs. W. C. Bancroft, 125, Mrs. A. B. Wilson, 26; Binghamton, First Ch., Aux., 15, Juniors, 5, Mt. Sinai Aux., 11.39; Camden, Aux., 10; New York, Bedford Park, Y. P. S. C. E., 15; Middletown, First Ch., Ladies' Guild, 43.88; Gloversville, Ladies' Benev. Assoc., 40; Poughkeepsie, Aux., const. L. M. Mrs. E. E. Deyo, 25; Lockport, First Ch., S. S., 27; Roscoe, Y. P. S. C. E., 2; Honeyoe, Aux., const. L. M. Mrs. C. F. Wilbur, 40; Warsaw, Y. P. S. C. E., 15; Elmira, Park Ch., Aux., 50; Syracuse, Plymouth Ch., Aux., 7.17; Wadhams Mills, Aux., 5; West Winfield, S. S., 30.34; Franklin, Y. P. S. C. E., 1.75; Munnsville, Y. P. S. C. E., 1; Berkshire, Aux., 26.41. Less expenses, 7.60,

1,761 61

Total, 1,761 61

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. N. J., Glen Ridge, Aux., 30.04; D. C., Washington, First Ch., Aux., 40,

70 04

Total, 70 04

MICHIGAN.

Belding.—Pearl Rosevelt,

10 06

Total, 10 06

NEBRASKA.

Lincoln.—Mary Nicholson,

5 06

Total, 5 06

CALIFORNIA.

Sutter.—A Friend,

40

Total, 40

MINNESOTA.

St. Paul.—Mrs. E. M. Deane,

2 00

Total, 2 00

CANADA.

W. B. M.,

20 00

Total, 20 00

FOREIGN LANDS.

Ceylon.—Batticotta.—Helping Hand Soc'y, 5; *England.*—*London.*—Miss S. L. Ropes, 25,

30 00

Total, 30 00

General Funds, 7,480 57
Gifts for Special Objects, 1,397 18
Variety Account, 92 28
Legacies, 1,287 57

Total, \$10,257 60



TURKEY.

YENIJÉ—A CONTRAST.

BY MRS. S. M. SCHNEIDER.

A LETTER recently received from Pastor Stepanyan, of Yenijé, an outstation of Brousa, affords a fresh illustration of the transforming power of the gospel. This place, with a population of six thousand, is only twenty-one miles from the sacred tombs of Othman and Osman, the founders of the Mohammedan religion.

While we were living in Brousa, reports came to Mr. Schneider of the utter darkness in Yenijé. Here was an opportunity. A native pastor was invited to labor there, but no one dared venture, as the only Protestant who had been a resident was mobbed and his shop burned down. Thus it came to be our privilege to go. No room could be obtained in Yenijé itself, so we resided in a village near by, and made daily visits to the place. A backward glance to a *Missionary Herald* of 1872 gives these data by Mr. Schneider: Nov. 8, 1871. "Mrs. Schneider and I have been here twelve Sabbaths. The audience on the first Lord's day was twenty, seated under a tree in the gardens. A little rivulet directly from the heights of Mt. Olympus went singing past us. After this date, the hearers increased; many came from curiosity, a few to scoff, yet, during every service, there is evidence that the truth is taking effect." Then he refers to companies of women who, while busy with their industries, seated on a log or stone, or grouped around a fountain, listened to my readings of the Bible. They were shelling nuts, picking over cotton, whirling the distaff, and sewing, and when I joined them with my work, a seat was vacated for me on a log or on the ground. The ignorance of these poor women was a grief to us. They had never, in their church, heard the Bible read in an intelligible language. They sat in a gallery, latticed off from the men, and the services were meaningless to them. Among all these hundreds of women only one could read, and she with difficulty. So it was a pleasure to have them

request me to read, and my Testament was quickly drawn from my bag. The gospel of Christ was a revelation to them. I was often told: "We understand nothing that is read in our churches. We have quarrelled, been profane, told untruths, been as bad as bad can be. There is no hope for us." They came at first out of curiosity to hear Mr. Schneider preach, and because he faced the audience when preaching and praying, their rude hilarity was uncontrolled. Their babies in their arms were pacified with carrots and turnips, but they soon jumped up, and clattered down stairs, to the relief of us all. These women worked eight months of the year in their fields. A vivid memory of excesses, previous to their fasting forty days at Lent, recurs to me,—intoxication, fighting, dancing in the open markets and streets. I had never seen so low a type of womanhood. Such neglect of aged and helpless people! I found an old, blind, and lame woman left alone all day. After climbing rickety stairs in search of sick people, I could not find them at first, because the room was so dark and they were covered with bundles of rags. It was said there was not a man, woman, or child exempt from drinking *raki*. The priests drank worst of all. Our windows were crashed in three times by bricks and a firebrand, and the glass was scattered over the floor in a thousand splinters; but the threats to burn us out were never executed.

In April, 1886, I visited the place—attended the chapel, and was comforted in seeing the blessed results of my husband's labors, as well as those of the faithful pastor and his wife. The women were seated on settees, with hymn books in their hands, earnest listeners. The children were orderly. One man came up to me after service, and said, with tears in his eyes, "I was the man that hurled the brand at your window, and sent the glass over the bed." As I was passing through an old graveyard, a young woman accosted me, and inquired, "Don't you recollect your Varteni, who attended your school? I was married to a brutal husband, who hates the truth. He carries a knife with him and threatens any Protestant who may enter our house, man or woman." She drew her primer from her girdle saying, "But I *will learn* to read!" The tears were fast falling from her eyes.

Since then a pretty new church has been built, under the superintendence of Mr. Baldwin, of Brousa. These women showed great self-sacrifice in bringing, sometimes a quarter of a mile, sand and stones to be used in the erection of the church.

The pastor wrote: "With the aid of friends we have built a church. We have a congregation of 200 to 250, a church membership of eighty, a school for boys and girls. One girl has graduated into the Brousa Boarding School. Our people from their great poverty give annually \$160."

And now shall the blight of "retrenchment" close the school, dishearten the workers, and cause a backward step to be taken toward the low morals and degradation of twenty-five years ago?

LETTER FROM MRS. M. J. BALDWIN.

My husband and I are in the little village of Bourgas on the southern shore of the Gulf of Gemlik, which runs in from the Sea of Marmora. It is a Greek village of only eighty houses about three miles from Modania, the seaport of Brousa. All around are extensive groves of olive and mulberry trees, and vineyards stretching out in every direction. On a little hill about ten minutes' walk beyond the village is a fine clump of pine trees, which is our favorite retreat, but this morning we have come out with our rugs and writing materials to sit under the shade of two great oak trees right by a sacred spring, the water of which, according to the ideas of these superstitious Greeks, possesses wonderful healing properties. All sorts of garments and pieces are tied to the bushes near by, mostly children's things, perhaps because the little ones are ill at home; and just now a family passing by on their way to the vineyards beyond stopped to take a drink, cross themselves and say their prayers, that they might be preserved from the evil effects of eating unripe grapes! Their ideas are curious indeed.

A new church is in process of erection, and when the old one was torn down of course there was a quantity of timber and old boards good for nothing but to be burned. It was announced in the village that anyone could have it for kindling wood who would take the trouble to carry it away, but not even the poorest will touch it, thinking some evil would certainly befall anyone who should deliberately burn a part of the sacred edifice.

The other day I went to call on a mother whose baby had died after a very short attack of one of the diseases to which children are so liable in summer, and her great lament was that, because she had so many children and tried to keep them neat and clean and bring them up properly, people were constantly praising and admiring them, and so giving them the "Evil eye." She said, "this baby was pretty and so was the other that died, and now they have both gone!"

This is the first outing of the kind that we've had in these seven years since our visit to the United States, and we are especially glad to have found such a place so near, for we have been able to go home each week for our Sabbath duties and privileges. We drive home on Saturday, find our mail

and attend to whatever business has accumulated, have a quiet Sabbath in our own home and among our loved people, and on Monday start back again.

Although touring to the distant parts of our field did not seem practicable at this time, we are expecting to return to Brousa at the close of this week, and from there go to one or two near outstations and still have time for some work, housecleaning for me, and putting up some partitions in the schoolroom which Mr. Baldwin must oversee. For three years we three teachers have all heard our classes in the same room where all the children sit, and, though the room is large, this does not prevent each of us from hearing all the noise there is, and we have decided that it is not wise to bear this strain any longer. As it is, we cannot all have separate recitation rooms, but the plan is, by a glass partition, to set off Miss Marie and the younger children, though we shall still all be together for opening and closing exercises and the like. It was a part of the original arrangement, and to meet the necessary expense we shall use the balance of the funds you sent us for fitting up in the beginning.

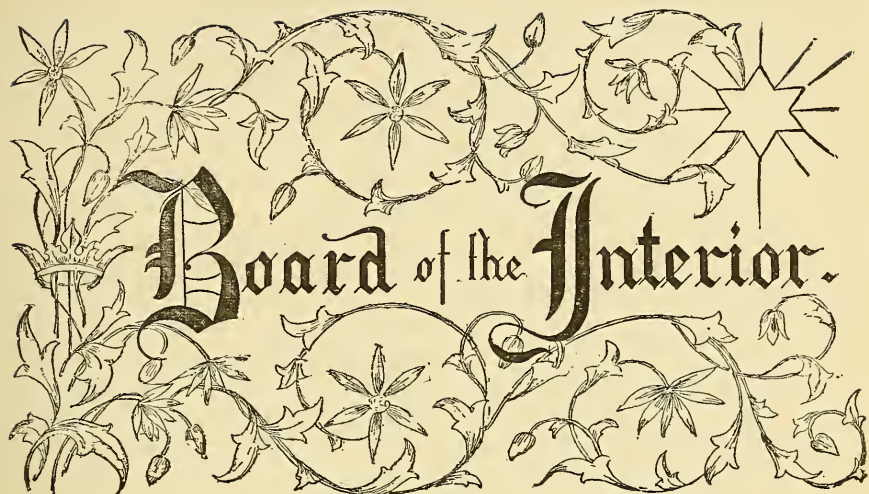
The school is no longer an experiment but a recognized power in the community. The attendance is becoming more regular from term to term, which we consider an encouraging fact, for it has been no easy task to impress upon the minds of a majority of the mothers that absence even for half a day was a hindrance to success. Now the pupils see this for themselves and it is with difficulty that they can be persuaded to remain at home for any reason excepting sickness, and if they do they quite insist that the mother herself give the excuse.

There are problems before us not easy to solve and questions constantly arising to be decided, and we need wisdom; there is hard work to be done and we have need of strength and patience; there may be trials before us of which we have not dreamed and how shall we obtain grace to bear them? Surely, only in answer to prayer. Bear us on your hearts to the throne of grace, dear sisters, is our plea, and let us feel that we are not alone.

POWER OF THE BIBLE.

IN India, when a man becomes a Christian, he often meets great opposition from his family. But we have lately heard of one case where it was not so.

There was a young Hindu who was determined, at whatever cost, to profess his faith; so he went home to tell his wife. He began with so much fear and hesitation that she was a little alarmed, and asked, "What is it?" He said he had been reading the book of the Christians, and had come to see that their own religion must be false. She said, "You don't really mean to say you are a Christian?" "Yes, that was what he was." She ran away to the little box, the one private thing that belonged to her, in which she kept her treasures, and bringing out a Bible, she said, "I too have been reading this book, and have come to the conclusion that it contains the true religion." A few days after that both husband and wife professed their faith together, and were publicly baptized in the name of Christ.—*Selected.*



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place; Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

THE influence of success is a spur to work, as may be seen in the meetings at 59 Dearborn Street, where heartfelt thankfulness over the paid debt still manifests itself, and acts as an incentive to renewed effort. What a Te Deum will rise from men and women alike when the debt of the A. B. C. F. M. is lifted! We who have found that solicitors, appointed to go among our women to obtain members for our missionary societies and subscriptions, wish that men could be found who would do the same work throughout our congregations. Meantime there is a strong effort being made by lovers of the dear old Board, and self-denying gifts, that must count up as of great value in Heaven's reckoning, are poured into the treasury. In these days of experiments and discoveries, turnings and overturnings, new methods may develop, or new combinations of methods, or fresh light may come that will operate on darkened eyes, and there will be money enough to carry on the Lord's work.

Since the above paragraph was in type word has come that the debt of the American Board is paid, and a great weight is lifted off many hearts,

while prayers of thanksgiving rise. All honor to those who have worked so hard for the accomplishment of this purpose! All honor to the man who started the movement, and to those who gave out of their riches or their poverty to the fund!

“Whene’er a noble deed is wrought;
Whene’er is spoken a noble thought;
Our hearts in glad surprise
To higher levels rise.”

Let it be so high a level that we shall not sink into debt again! Our thoughts turn to our late Treasurer, Mr. Ward. Will he not know and rejoice over the payment of the debt?

It is strange that just now while the courage and ability of our missionaries in Turkey, men and women alike, are being acknowledged, many people in our own and other countries do not show appreciation of this fact by a gift to the Board that sustains these missionaries. They receive nothing, would receive nothing for their untiring labor to relieve the suffering Armenians; but with reduced salaries and cut-down appropriations, work on. Their homes are true social settlements. They are a salvation army. They have every characteristic that arouses enthusiasm in all classes, but the name missionary is a term of reproach to many. It was so once with the name Christian, and with the term Abolitionist, and later with Salvation Army.

MISS BARTON has gone to Turkey, and the enthusiasm stirred by the Red Cross follows her, as she seeks to carry relief. But meantime the missionaries are doing this work, and going where no one else would be allowed to go on such an errand. They can say with Paul, “Approving ourselves as the ministers of God in much patience, in affliction, in necessities, in distresses, in tumults; in labors, in watchings, in fastings; by long suffering; by kindness, by love unfeigned, by the power of God, by the armor of righteousness, by honor and dishonor, by evil report and good report; as deceivers and yet true, as unknown and yet well known; as dying, and behold, we live; as poor, yet making many rich; as having nothing, yet possessing all.”

MISS WRIGHT is at present busy in our rooms in Dearborn Street. She has recently returned from Mexico, and gives us a graphic description of progress in Christian work there. Read it, for it will interest you. Miss Howe is sometimes with us, but is kept busy speaking to numerous audiences out and in the city. She was urged by her physician to rest during

her vacation, but rest is not for her in Chicago, where all want to see her, and to hear about the Glory Kindergarten. Miss Webb comes to our Friday meetings, and tells with pride and joy, that triumphs over sadness, of her fellow-missionaries in Turkey. She and Mrs. Thom, and others whose dear friends are among our heroes, stir our thoughts up to higher levels.

THERE are more extracts from Miss Hoppin's journal in this number. Very far away they seem, now that news from most of the world flies so fast, and dates are not recent. Heroism is shown in those little islands, and on board the Morning Star, where the world cannot look on and applaud. The latest item of news is just told by Miss Alice Little: "A letter was forwarded to me from home, saying in it that instead of going to the Gilbert Islands this year as planned, the Channon family are coming home. Mr. Walkup will take their place at Kusaie, till help gets there."

MISS SEARLE writes from Kobe College that she is very well, but that Miss Kent is still sick, while Miss Torrey is there for the winter, giving musical training in the thorough way she is noted for. Miss Stewart, also, has recently been added to the force of teachers.

MRS. BLATCHFORD is still one of the shut-in ones. May the Lord answer our earnest prayers for her recovery.

Can anyone tell which Mrs. Judson wrote this poem? Quoted from memory.

I come from a land where a beautiful light
Is slowly creeping o'er hilltop and vale,
Where broad are the fields, and the harvest is white,
But the reapers are wasted and pale.

All wasted and worn with their wearisome toil
They pause not,—that brave little band!
Though soon their low pillows must be the strange soil
Of that distant and grave-dotted strand.

For dangers uncounted are clustering there,
The pestilence stalks uncontrolled.
Strange poisons are borne on the soft languid air
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,
But there's wonderful light in her eye;
And the smile that she wears is so loving and meek
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
But he cheerily sings at his toil,
For he thinks of his sheaves, and the garnering time,—
Of the glorious Lord of the soil.

And ever they turn, that brave, wan, little band,
A long, wistful gaze on the West;
“Do they come, do they come, from that dear, distant land,
That land of the lovely and blest?
“Do they come? Do they come? O we're feeble and wan,
And we're passing like shadows away;
But the Harvest is white, and, lo! yonder the Dawn.
For laborers, for laborers, we pray.”

NOTES FROM MEXICO.

MISS PRESCOTT, of Parral, reports four new boarders in her school. That school must be economically administered, as she writes, “Ten dollars in American money will keep five girls in school one month.”

She adds, “We are making great plans for the conference. Don Florentino and Don José Guerrero are already here.”

This refers to a conference of churches and native helpers in the Parral field. About forty guests are expected and the guest bed (a cow skin thrown on the earth or tile floor without bedding) and guest fare, including meat dishes, beans, or *frijolis* cooked with cheese, lard and red peppers, *tortillas*—a sort of corn cake—*tamalís* tied neatly each in a corn husk, and various pastries and sweets, will be prepared in many an humble home; for though most of the Protestants in Parral are poor every Mexican is hospitable.

Don Florentino, the colporteur she mentions, is one who gives his whole heart and time to spreading “The Great Good News.” Mounted on his sleek pony (why should he not brush her carefully since she is often his only companion for days together?) he traverses the cliffs and chasms of Sierra Madres, selling Bibles, tracts and hymn books, often to those who have never before seen copies of them. He is not young. He did not learn to read until after he began to use spectacles, and his reading is still labored, but something about it is apt to impress those who hear him.

His heart is reaching out toward the unreached,—the Indians who purposely withdraw themselves from all access of civilization. He has lately heard of one of the half-pagan rites of a Tarimari village (the Tarimaris are the tribe that furnishes the wonderful runners who go even faster than horses and that for days together). These Indians are nominally Christians,

but retain in their worship many rites of pagan origin. One of these especially roused Florentino's zeal and pity. It was an annual feast when the whole population of a certain village near Batopilas gather and, setting up a cross (which probably replaces the idol of former generations), dance and carouse about it for three days and nights. One part of the celebration consists in hurling meat, bread, and other food at the cross and eating it as it rebounds to them in their drunken revel.

These Indians have scarcely any knowledge of the Roman Catholic church to which they belong. Once a year they are visited by a priest who administers the rites of baptism, marriage, and the Lord's supper, and, after reaping a bountiful harvest of silver, retires, leaving them as ignorant as before. Florentino longs to visit these Indians, though they generally run to their retreats in the mountains at sight of any but an Indian.

Pray for Don Florentino's safety, for he travels unarmed in a part of the country where nearly everyone carries knife or revolver, or both, and that he may keep his health and genial tact, and that he may have more and more of "the fellowship of the spirit," while he foregoes home life and spends his days on lonely roads or among strangers, and his nights as the day may decide, his bed a cow skin or the bare ground, his bedding the blanket or *serape* that covers him by day.

At El Paso, Tex., a series of meetings has just been held in the Mexican church by Señor Morales, a Mexican and pastor of a Presbyterian church in Mexico city. Mrs. A. C. Wright of El Paso says of him, "He fully justifies the title, 'The Moody of Mexico' sometimes given him. I never met anyone who seemed to draw from the Scriptures so much of spiritual truth. . . . It did not seem like a foreign tongue as he was speaking. In fact I did not think of his language at all."

Mrs. Eaton of Chihuahua writes of him, "He more perfectly fills my ideal of an evangelist, 'a holy man of God' than anyone I ever saw, either American or Mexican. There will be a large addition to our church as a consequence of these meetings. . . . I truly believe that if we were more in prayer we should see greater results. That has come to me more than anything else in these meetings—the power of prayer."

MRS. PARMELEE, for twenty-four years a missionary to Turkey, was welcomed to our Board rooms at a recent meeting. She brings one son with her to leave in this country, her daughter, who was adopted by our Board two years ago, is ill at Clifton Springs, her husband and two children are in Trebizond. Those who know a mother's heart will think with loving sym-

pathy of this wife and mother. She told of the relief work in which her husband, Mr. and Mrs. Crawford, and Miss Chambers are engaged. The consuls, English, American, French, Italian, and Austrian, with the Greek and Danish agents, are always ready to assist or to protect foreigners. Five thousand have been fed, each receiving but six cents a week. Twenty-five cents has been told us as the amount needed for each person, but here six cents was all that could be given.

WORD has just been received of the death by smallpox, February 1st, of Miss King, of Marsovan.

THE MEETING OF THE CHICAGO ASSOCIATION

Took place Thursday morning and afternoon, February 27th, in Dr. Noble's church. The impression gained from the meeting was of encouragement. In the first place, the contributions were larger than at the same time last year by two thousand dollars. The Young Ladies' Societies reported an increase of five hundred dollars over gifts of the year previous, and expect to keep up with this advance in the present year. About one third more of the Christian Endeavor Societies contributed to the work this year than last.

Another encouraging feature was the large audience of women, and its manifestation of interest. This could hardly be otherwise when reports were so well written and delivered and speakers so well chosen. Reports from the auxiliaries showed an encouraging state of things. Most of them told of progress in some line, either in attendance, contributions, interest, or in carrying out new methods of work, such as missionary reading circles. An auxiliary of one of the poorer churches reported a membership of sixteen, and an average attendance of sixteen. The societies that lagged behind seemed few; one felt surprised that any should choose to desert, or to impede the march of so well organized, enthusiastic an army. An interesting incident took place. A mother, member of one of the auxiliaries, brought her six weeks old baby to the morning meeting. It was discovered; Mrs. Willcox carried the pretty creature in her arms to the platform, and, by a unanimous vote, little "Vera" was made a life member of the Woman's Board. Addresses were made by Miss Webb of Turkey and Miss Howe of Japan. Miss Howe belongs to Chicago; her mother is an active member of the Board of Managers of the W. B. M. I. Miss Webb is spending a few weeks at the Bible Institute, where many missionaries seek refuge, inspiration, and instruction. Other speakers showed marked ability, and added to the interest of the occasion.

EXTRACTS FROM LETTERS.

Miss Eva M. Swift of Madura writes January 27, 1896:—

WE have recently organized a fourth church in the city, and I am beginning to put aside small donations from native sources to get a Bible woman started there to aid the pastor. Our missionary meeting on the 25th was largely attended, more than one hundred and fifty present. We had Miss Child of the W. B. M. with us, and she gave a little address to the women on Christian service. The students of the Bible School, in company with older women, visited a hundred new villages in 1895, and the regular Bible women were working in fifty-nine more. I expect to send out a class of five from the school in March. I hope to have a larger class than I am sending out. Pupils taught by Bible Women's School, and students in 1895, 2,685. Villages visited, 159.

A recent letter from Miss Stanley, Tientsin, tells of her assistant, Hannah, sent to her from the school in Peking,—a help outside the school as well as in, a sympathizing helper in the week of prayer. Miss Stanley says:—

IN every way the work is most encouraging and there are more open doors than we can possibly enter. The school is in a flourishing condition and all the Fall we have had a very satisfactory little day school,—now sandwiched into the school room; a tight squeeze, for whenever the door was opened there was danger of some youngster tumbling out. But we have managed and been good natured, which is something! The full number is fifteen, and the teaching has been done by the older girls, who divided the day up between them. Hannah has their reviews on Saturday. The work has been good for the girls, who also take turns leading the class of our smaller girls and the outside children on Sunday. The number of boarders is twenty-three and three day pupils belonging to the regular school. The girls have been diligent in their studies and housework. In November, five of the girls were taken into the church on probation, one other and the matron were baptized. The girls take charge of our Friday afternoon meetings, and take part promptly and well. They are taking more interest in Bible reading and study, and in the evening I often see them alone or two or three together with their Bibles.

Miss Stanley also tells of a visit to a country village thirty miles away, where a helper had been for a few weeks, but more than a year ago. Some of the women had learned to read a little, and many were very attentive: but there was no one in the village to continue the work. On December first, a station class was opened by Miss Stanley in the new rooms,—twelve women from five districts. They have progressed well in reading and in

understanding and have shown much patience and helpfulness in close quarters. They also showed a desire to testify for Christ in the week of prayer. One little woman, when the leader of a meeting asked for brief words of thanksgiving, rose and said, "The heavens declare the glory of God and I want to praise him too." Miss Stanley cannot leave her work to do much touring, though she keeps up the visiting and teaching in homes around her and also looks after a reading circle of women and girls.

But a Bible woman is greatly needed, and also another woman from home to share the care and responsibility. Help is evidently coming some day from among those so carefully trained. Miss Stanley speaks of one young woman especially who is very bright, and sweet, and winsome, but alas, too young to go in and out as a Bible woman should. Help now is sorely needed. Miss Stanley's letter closes in this way: "Our union meetings have been most helpful, the numbers large, and the spirit most blessed; many earnest prayers have been offered. Pray for us. 'The morning cometh, the darkness is breaking,' everywhere are signs of great encouragement. Yours, In His Name."

Extract from a letter from Mrs. Hyde, Honolulu, February 25th:—

I THINK you would have been much interested in an entertainment given by our Woman's Board, last week, during Chinese New Year, to the Chinese women in the Chinese church. Cards of invitation were sent to the women, and we succeeded in bringing out a large number who had never been inside the church before. Music and refreshments furnished the entertainment. We hope in the near future to meet the Japanese, Portuguese, and Hawaiian women in a similar manner. It was a great gratification that we were able to welcome the Deputation to our sunny isles.

From a private letter from Miss Barrows, Kobe, February 16th:—

Our house seems very orderly and quiet and empty, since day before yesterday, when we sent Miss Talcott and Mrs. Gulick with her three children off on the China. Mrs. G. and the children have been with us since the first of January, when they expected to leave, and their going leaves a great vacancy.

Miss Dudley has been in Matsuyama for a month or more keeping Miss Harwood company and finding plenty to do. We look for her this week. At the college Miss Kent has been in her bed since Christmas and is only just beginning to sit up. It has become apparent that she cannot stay, and she herself, though the last one to recognize it, has been compelled to the same conclusion. She may go with Miss Cozad and her party the last of April. It is all *going* in these days and very little *coming*, and to add to our weak-

ness comes the word from Dr. Barton, unofficially as yet, that everything under the Board, except Turkey, is to be cut down ten per cent!

Our brethren say, "Who would not be a Woman's Boardite in these days?" We certainly are thankful that the earnest work of your good women has kept up that part of the work so that the school and our women need not be cut down; but we mourn over the evangelistic work, which still needs not only the help of the missionary, but of the money in many places. To attempt to do the work without the money is like making bricks without straw. I cannot believe the churches at home will allow such a cutting off of the work everywhere when they come to realize it.

There have been large additions to the church,—twenty in November and forty in January, if I remember rightly,—by far the larger part by letter, and both pastor and people seem to be working more earnestly than last year. Just now Mr. Osada and Mr. Ebina and Mr. Miyagawa are in Joshu holding meetings with the churches there. They report encouragement.

We shall always hold most pleasant memories of that much looked for, somewhat dreaded, most gracious Deputation.

For the Young People.

FROM MISS HOPPIN'S JOURNAL.

SUDDENLY the engine stopped! and the Morning Star received such a shock that we all sat up, wondering what had happened, what would happen next. A continual grinding was felt more than heard. Our inquiries were soon answered. We were on the rocks, the sunken reef of Namu! The captain ordered all hands to shift ballast to the stern of the ship. Sailors, scholars, teachers, helped the work on. Then they put out anchors, and all hands worked on the windlass with a will, and our dear old ship floated again!

I never shall forget how solemnly sorrowful Chinese Charley, the cook, looked when he came into the cabin to tell us that our fate would probably be to be cast without food (evidently the chief end of man in his mind) upon the shores of Namu. We tried in vain to cheer him. But when the ship was under way again, he put his head around the corner and said, "He! He! He! You plenty scare!" Jeramaia prayed, in morning prayers, such a prayer of childlike thankfulness and trust. You cannot be-

gin to realize how much the Morning Star's loss would mean to all the people. With it they connect all the good that comes into their simple lives.

BIBLE STUDY IN EBON.

We anchored before breakfast, November 7th, on Ebon. It seemed like a different island from what it was last year. Lejlarik and his sweet little wife Likinebe, have evidently done a good year's work. Lejlarik says the people gather at his house every night, except Saturday, to study the Bible. They come with questions which have come up in their study, and passages which they do not understand.

I went ashore one morning at daylight, to see if I could help Likinebe with her machine, and what a siege I had of it! First one man, then another, and another, without a minute's rest between, asking what this verse meant, and who Melchizedek's parents were, and many things more. Some asked because they wanted to know, others wanted to know if I knew.

Dr. Rife, in the service held, said that there was much in the Bible we could not perfectly understand. It was more important to live up to the clear passages than to try and search out the hidden ones. The church was very full. The schools here seem flourishing.

HOW A SCHOLAR WAS SECURED.

A very nice looking girl came to the ship, and said she wanted to go to Kusaie. Raijok and his wife said she was a good girl, but her mother was a long way off, and Libibi, for that is her name, could not leave without first seeing her.

Both Nettie, and I liked the child's appearance; she seemed more desirable too, because she was grown up, and the majority of our Marshall girls are not. Then too, we had lost one girl, and would soon lose another by marriage, besides Louisa, who had been kept; and as yet, we had no new girls. It was then four p. m., and the Star was to sail the next morning at nine o'clock. I told Doctor that I was going with Libibi to see her mother, and he said he would take some boys, and go too. The Captain gave us the second mate, and one sailor, and Doctor took six boys to pull, if the wind should die out. Raijok, ever slow to move or speak, felt troubled when he saw us really started; especially when he realized that we had only Libibi as pilot. But he spoke too late. Libibi was sure she knew the way, and she did, though it looked doubtful, when she pointed out, as our destination, a place where sky and sea seemed to meet. We left the boat about seven o'clock, as it could go no farther, and started on foot. None of us will ever forget that all-night walk,—now over stones that cut our feet, and now in

soft sand that made us feel that we might be going ahead one step, and back two; sometimes, the sand would be firm and hard as a sidewalk at home, and that was a great relief. We thought an hour or two of walking would bring us to the place. Every time we asked, Libibi would reply, "Just ahead a little;" and on we would go, until we had gone so far we determined to keep on anyway. Libibi kept close to me, and Sam appointed himself my bodyguard against the native dogs, who all seem to dislike me even more than I do them. If a lagoon were really a little perfect ring of land with water in the center, such as we see in geographies, not in reality, we might have thought we had walked around the lagoon several times. Somewhere in the small hours of the night, we came upon the house, just a poor little native hut with one room. Libibi's mother proved to be quite an old woman. She seemed very pleasant and sunshiny, and as if her surroundings were not quite good enough for her. She seemed very fond indeed of her child, but gave her up very sweetly and simply. We only stayed a short time, and she would keep saying, "I must stay by Libibi, and fondle her while she stays." Soon she had her mats tied up, and we started again for our boat. But how cold we were! And how our teeth chattered! The wind was blowing hard, and the rain falling in sheets. Doctor tried to find a small boat to carry us to our boat. But the only one there was, they said, had no ballast, and they would not dare to go in so high a wind without any. And so we walked again. Libibi's mother and sister joined us, saying they would walk to the boat with us. The old mother seemed quite proud, at least honored, by our visit. All along the way she would call out, "Our friends the missionaries have come to see us, and Libibi is gone."

When we were about half way to our boat, Libibi's sister told us that between us and our destination was a crazy man, who was said to delight in trying to kill people with a large knife he carried. My bodyguard was immediately increased by one, Sam walking on one side of me and Lejekto on the other. Sam carried a large club, and his eyes seemed to stand out of his head, not with any fear, but in his eagerness to get a sight of that man, and, I thought, in hope that it might be necessary to show his devotion by using his club. It was seven o'clock A. M. when we reached our boat, wet, tired and sleepy, with shoes falling from our feet. The wind ought to have been fair and taken us quickly to the ship, but some way it came out ahead. The Star pulled up anchor and we got on board, while she was in motion, about 10 o'clock, A. M. There was nothing to do but carry Libibi's mother and sister down to the other station, some eight miles away.

THE CONTRAST BETWEEN CHRISTIANITY AND ISLAM.

BOTH these religions are of Shemitic origin, and both have led great nations wholly foreign to the Shemitic world to exchange their native religions for an earnest devotion to the one personal God of Shem.

As the apostles went forth from Judea, after the death of their Master, to found a Christendom, so it was after the death of Mohammed that the remarkable body of men, "The companions of the Prophet," issued forth from Arabia to found the wide realm of Islam. But long ere this, the parallelism gives place to contrasts.

Instead of the scene on Palm Sunday, when Jesus came a few days before his death to the city which rejected him, Mohammed returned, a short time before his death, to the Mecca which had spurned him, at the head of 114,000 of the best warriors and robbers of the world. From the day that a race, predatory by custom and descent, was summoned by Mohammed to a war upon all mankind, every distinctive feature of Islam, whether in its past or its present, is found to be based upon easily understood motives of human nature. Thus nothing could be more welcome to the heart of the natural man than Mohammed's compromise between Allah and the old human passions for combat and for bodily license. The life of the original seed in these two religions is shown by the first definite step of each in its development.

Christianity as an aggressive movement began with the day of Pentecost—that day which wholly transformed the apostles from the men which they had been, in thought, word and act, into the men who established the Church in the world. Islam dates its beginning, not from Mohammed's first preaching in his native city, but from his flight from Mecca, for that event wholly transformed him from a preacher against the old Arab religions into a man of the sword, and a man who for planning and for executing cold-blooded assassinations of individuals, or massacres of whole bodies of men, has few superiors in history except among his own followers. Moslems, indeed, cease to rob and to kill each other, as well as other people, only where Christian power compels them to keep the peace.

That religion should ally herself with human passions and inclinations was no new thing in the world, as the religions of antiquity everywhere prove. But what was reserved to Islam was to make the God of the Old and of the New Testament alike acceptable to the original bent of human nature, and especially to man's dominant passion, pride. But did Christianity offer any such allurements when her voice was first heard? If there be one term fitly descriptive of her most characteristic aspect to the world, it would be the Religion of Humiliation.—*From Dr. W. H. Thomson's Parables by the Lake.*

In Memoriam.

MARTHA A. KING.

DIED AT MARSOVAN, TURKEY, FEBRUARY 1, 1896.

MORE and more the mystery of God's wisdom settles down upon us,—it is indeed past finding out,—yet more and more the confident assurance of the love that “passeth knowledge” fills our hearts with his peace and even joy. We are glad we need not understand God's *whys*,—they would be too great for us to bear. We are glad, glad He knows,—there can be no mistake.

On the day of the massacre in Marsovan, God stayed the hand of man ready at our very gates to destroy, but before three moons had come and gone he laid his own hand upon us, and by means of one of the most unexpected and most dreadful of diseases, transferred one of our number, in the very fullness of her strength, to the company around the throne.

We had just finished our Christmas vacation, which after the trying experiences of the preceding term had been most welcome to all of us, and had brought to Miss King peculiar rest and joy. All those days she had been most free from care, and as school began Monday, January 20th, she had said, “This has been a good vacation, I feel completely rested.” That day, as treasurer of the school, she saw every girl about money arrangements before sending them to me to have their programmes arranged, and Tuesday, though not quite well, she had her lessons as usual, going to bed after school. What we at first thought an ordinary sick headache soon developed fever symptoms, and in a few days was pronounced smallpox. Then Miss Willard, her beloved friend and teacher, who had come to spend the year with her, and I went into quarantine with her. The disease was most fierce upon her; she grew steadily worse till early Thursday morning, January 30th, when she woke from a refreshing sleep saying, “I am almost well”; and truly her fever had nearly left her; but that very afternoon the “secondary fever” began, and on Saturday evening, while the missionaries gathered in the Tracy house were on their knees in prayer that if it could be the Master's will, he would give her back to us, she slipped quietly away, as she so often did in her earthly life when she wanted a quiet time, into the Saviour's very presence.

Miss King was born in Minneapolis, Minnesota, Dec. 26, 1867, and that city had always been her home. Early she became a member of Park Avenue Congregational Church, and her Christian life had been singularly simple, pure and rich. She received her preparatory and collegiate edu-

cation at Carleton College, Northfield, Minnesota, from which institution she was graduated in 1891. After teaching a primary school for a few months she became pastor's assistant to Dr. Smith Baker in her own home church. In this work, by her ready tact, her enthusiastic consecration, her wonderful gift of rising above obstacles and discouragements, her absorbing love for souls, she won a place in her pastor's heart and in the hearts of his people that can never be effaced. This work she left to become a missionary teacher in Marsovan Girls' Boarding School under the W. B. M. I.

Her father, O. B. King, one of the earliest of Minneapolis Congregationalists, and her mother, gave their daughter most freely and willingly to the work to which God had called her and which she had with fullest consecration chosen.

We sailed from Boston, Aug. 6, 1893, glad and sorry as we looked back at the homeland, but glad to be together, and only glad as we looked forward to the work to which we were going. The new girls' boarding school building had just been burned, and we left America able, in a peculiar way, only to see one step ahead. The land was infested by cholera, the people we were to work for full of misery and revolution. How we were to reach our destination, what we should find, or whether we should ever reach here at all, were questions no one could answer and which we did not care to ask. Step by step we came and only step by step we have walked through these twenty-eight glad, hard months of our missionary life; yet in the midst of plots and murder, fire and plague, massacre and fearful suffering, Miss King's courage has never failed, her glad service never wavered. Her heart had always yearned toward the touring work, the direct evangelistic service; and even before she had much working knowledge of the language, she had visited many of our outstations, winning the hearts of all with whom she came in contact, and turning their thoughts heavenward by a kind of spiritual influence, even without words.

In the school, what is there to say? It seems as if we could not do without her. In her teaching of literary branches, her work in gymnastics, her training of the girls in singing, ever leading them with her sweet, strong voice; in the King's Daughters' Society of which she was president and inspiration, in the personal work for souls—we cannot yet bear to think what it means to do without her. Yet the good Father knows, and, thankful that we have had her so long, we can only wait for his next thought for us.

FRANCES C. GAGE.

MARSOVAN, TURKEY.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 10, 1896, TO FEBRUARY 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Illinois, A Friend, 25; Canton, 7.75; Chicago, Covenant Ch., 24.17, Kenwood Ev. Ch., 96, Lake View, Cong'l Ch., 5, Leavitt St. Ch., 17.09, Lincoln Park Ch., 7.25, New England Ch., 38.70, Union Park Ch., 271.45; Decatur, First Ch., 5; Elgin, 6; Galesburg, Central Ch., 50.25; Hinsdale, 300; Jacksonville, 34.65; Peoria, Plymouth Ch., 4.62; Polo, Ind., Pres. Ch., 4; Ridgeland, 12.50; Rockford, First Ch., 10.20,	919 63
JUNIOR: Chicago, Kenwood Ev. Ch., 18.37; Porter Memorial Ch., 12.25, Warren Ave. Ch., 9; Galesburg, Central Ch., 20; Ilini, 10.20,	69 82
Y. P. M. S.: Chicago, Lake View, Ch. of the Redeemer,	5 00
JUVENILE: Chicago, Lake View, Ch. of the Redeemer, Coral Workers, 1; Evanston, First Ch., Light Bearers, 10; Griggsville, of wh. 65 cts. is given by Primary Dept. of S. S., 5.65; Plano, 5,	21 65
C. E.: Aurora, New England Ch., 10; Buda, 15; Chicago, Covenant Ch., 5; Englewood, Pilgrim Ch., 10; Ravenswood, First Ch., 20; Galesburg, Central Ch., 40; Plainfield, 7; Quincy, First Union Ch., 10,	117 00
JUNIOR C. E.: Peatonica,	1 00
THE KING'S DAUGHTERS: La Grange, 3.75; Rogers Park, Covenant Circle, 10,	13 75
Total,	1,147 85

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 2.50; Cedar Rapids, First Ch., 3.05; Chester Center, 1; Creston, 6.50; Davenport, Edwards Ch., 8.50; Des Moines, Plymouth Ch., 7.50; Fairfield, 85 cts.; Grinnell, 21.80; Magnolia, 3.50; McGregor, 7.60; McIntire, Mrs. D. W. Kimball, 5; Ogden, 4.50; Red Oak, Miss M. I. Clark, 20; Sioux City, Mayflower Ch., 5; South Ottumwa, 5; Tabor, 7.25,	109 55
C. E.: Central City, 4; East Sumner, 4.16; Emmetsburg, 1; Grinnell, 3; Montour, 6; Rowen, 1.15; Tabor, 20.64,	39 95
JUVENILE: Cedar Rapids, Willing Workers,	1 50
JUNIOR C. E.: Anita, 2.14; Manchester, 3.50; Peterson, 2.65; South Ottumwa, 4; Tabor, 5.25,	17 54
SUNDAY SCHOOL: Grinnell,	8 71
Total,	177 25

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Douglass, 2; Emporia, 10; Seneca, 5.42; St. Mary's, 1.45; Western Park, A Friend, 5,	23 87
C. E.: Kansas City, 4.35; Sabetha, 5; Smith Center, 6.59,	15 94

SUNDAY SCHOOL: Lawrence, Plymouth Ch., Primary S. S.,	2 30
Total,	42 11

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas.—Almont, 5; Allendale, 5; Detroit, First Ch., 127.23; Greenville, 4.20; Grand Rapids, Plymouth Ch., 1.70; Galesburg, 6; Jackson, 70.20, Mrs. F. E. Marsh, 30; Kalamazoo, of wh. 25 to const. L. M. Mrs. Henry Beckwith, 38.93; Reed City, 10.82; St. Johns, 9; Stanton, 26.22; Sandstone, 7.40; Webster, 5,	446 70
Michigan.—The Lord's Funds,	125 00
JUNIOR: Cooper, 7.50; Stanton, 15,	22 50
C. E.: Almont, 5; Detroit, First Ch., 20; Edmore, 5; Inlay City, A Friend, 1; Nevins Lake, 1; Port Huron, 6; Reed City, 65 cts.; Traverse City, 23.50; Grand Junction, 3,	65 15
JUVENILE: Detroit, First Ch., Children's Missionary Army, 20, Woodward Ave. Ch., King's Cup Bearers, 5,	25 00
JUVENILE C. E.: Allegan,	1 00
SUNDAY SCHOOL: Jackson, First Ch., Birthday Boxes,	20 00
THANK OFFERING: Jackson,	35 00
Total,	740 35

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Ash Creek, 1.60; Duluth, Pilgrim Ch., 21.65, Morley Ch., 5; Edgerton, 1.85; Ellsworth, 4.50; Fairmont, 10.85; Fergus Falls, Helen T. Buckley, 5; Frazer, 1.50; Freeborn, 1.40; Garvin, 1.25; Granada, 1.65; Kanabazui, 1.50; Lamberton, 2.75; Marshall, 13.15; Medford, 3; Minneapolis, First Ch., 15.03, Forest Heights Ch., 1.61, Fremont Ave. Ch., 10, Plymouth Ch., Friend, 15; New Ulm, 1.75; Northfield, 12.65; Owatonna, 25; St. Charles, 5; St. Cloud, 25; St. Paul, Atlantic Ch., 10, Two Cent Band, 10, Olivet Ch., 4.06, Pacific Ch., 4.65, Park Ch., 25; Sherburne, 2.85; Sleepy Eye, 3.50; Springfield, 40 cts.; Walnut Grove, 1; Waterville, 5; Worthington, 28.35; Zumbrota, 9.40,	291 90
JUNIOR: Northfield,	6 20
C. E.: Benson, 6.25; Lake Belt, 2.10; Mankato, 1.25; Minneapolis, Park Ave. Ch., 11.50, Union Ch., 3; St. Paul, South Park Ch., 1.91; Rochester, 4,	30 01
INTERMEDIATE C. E.: Minneapolis, Park Ave Ch.,	3 75
JUNIOR C. E.: Minneapolis, Forest Heights Ch., 2; Zumbrota, 9,	11 00
SUNDAY SCHOOLS: Minneapolis, Park Ave. Ch., Senior Dept., 25, Vine Ch., Birthday Box, 3.32; Round Prairie, 3.29; St. Paul, Atlantic Ch., 11.45; Villard, 1,	44 06
THANK OFFERINGS: Duluth, Pilgrim Ch., Aux., Laura Warner Memorial, to const. Winifred Warner L. M., 32.12, Jun. C.	

E., 8.50; Minneapolis, Park Ave. Ch., Aux., 14.75; St. Paul, Plymouth Ch., Aux., 12.42,	67 79
SPECIAL: St. Paul, Olivet Ch., for Miss Gage, Marsovan, Turkey,	5 00
	459 71
Less expenses,	55 45
Total,	404 26

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aurora, 1.80; De Soto, 5; Hannibal, 2.30; Kansas City, Clyde Ch., 11.10; St. Joseph, Tabernacle Ch., 12.50; St. Louis, Compton Hill Ch., 10, Central Ch., 14.80, Redeemer Ch., 1, Memorial Ch., 5,	63 50
JUNIOR: St. Louis, First Ch.,	8 75
JUVENILE: Kansas City, Clyde Ch., Cheerful Givers,	8 03
C. E.: Springfield, First Ch., 3.50; St. Louis, Central Ch., 10,	13 50
JUNIOR C. E.: St. Joseph, Tabernacle Ch.,	2 14
SUNDAY SCHOOLS: St. Joseph, Infant Class, 2.10; St. Louis, First Ch., 7.50,	9 60
THANK OFFERINGS: Aurora, 3.20; Kansas City, Clyde Ch., 48 cts.,	3 68
Total,	109 20

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of James- town, Treas. Oberon,	10 00
C. E.: Carrington,	2 50
JUVENILE: Cummings, Christian Soldiers,	6 25
Total,	18 75

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Andover, 10; Bellevue, 6; Berea, 8.75; Cleveland, Pilgrim Ch., 25, Plymouth Ch., 17; Cool- ville, 12.35; Huntsburg, 4.85; Linden- ville, 5; Medina, 10; Oberlin, 135, Mrs. Dorsett, 25; Ravenna, of wh. 25 to const. Mrs. B. F. Ashley L. M., 47.60; St. Mary's, 12; Springfield, First Ch., 10.30; Toledo, Washington St. Ch., 14.65,	363 50
JUNIOR: Jefferson, Covenant Circle,	2 75
C. E.: Cleveland, Archwood Ave. Ch., 6.56; Hudson, 5; Lodi, 1.63; North Am- herst, 4.75; Williamsfield, 5,	22 94
JUVENILE: Elyria, Little Helpers,	15 00
JUNIOR C. E.: Cleveland, Euclid Ave., Ch., 60 cts.; North Amherst, 2,	2 60
SUNDAY SCHOOLS: Cincinnati, Walnut Hills Ch., 12.50; Toledo, Plymouth Ch., 5.10,	17 60
THANK OFFERING: Windham,	15 85
SPECIALS.—Oberlin College, Y. W. C. A., for Armenian Sufferers,	11 76
Toledo.—First Ch., for Miss Lawrence personally,	3 00
	455 00
Less expenses,	14 00
Total,	441 00

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Buffalo Gap, 2.55; Howard, 1.10; Santee Agency, Pilgrim Ch., 16,	19 65
JUVENILE: Buffalo Gap,	60
Total,	20 25

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, First Ch., 11.40; Burling- ton, 10; Bristol and Paris, 25; Eau Claire, 25; Kenosha, Mrs. Jessie Petrie, 25; Mil- waukee, Grand Ave. Ch., 50, Plymouth Ch., 50; Union Grove, 15; Wauwatosa, 11; Whitewater, 37.26,	259 66
JUNIOR: Platteville, 10; Sturgeon Bay, C. E., 1.15; Sparta, C. E., 5.14; Wauwa- tosa, 12; Waupun, 5,	33 29
JUVENILE: Fond du Lac, Jun. C. E., 5; Milwaukee, Grand Ave. Ch., Jun. C. E. and M. B., 8; Ripon, S. S., 14.25; Stough- ton, Jun. C. E., 3; Waupun, S. S., 10,	40 25
	333 20
Less expenses,	16 66
Total,	316 54

LIFE MEMBERS: Bristol and Paris, Aux.,
Mrs. Anna Fowler; Kenosha, by Mrs.
Jessie Petrie, Miss Ruth Margaret
Petrie; Milwaukee, Grand Ave. Ch.,
Aux., Mrs. G. W. Garrett; Whitewater,
Aux., Mrs. B. V. Barrett; Eau Claire,
Aux., Mrs. F. C. Allen.

ALABAMA.

Talladega.—Little Helpers,	18 00
Total,	18 00

JAPAN.

Kyoto.—H., to const. Miss Mary Whitelaw L. M.,	25 00
Total,	25 00

NEW YORK.

Ithaca.—Misses Day and Buchanan,	1 00
Total,	1 00

WASHINGTON.

Ellensburg.—A Friend,	50
Total,	50

MISCELLANEOUS.

FOR ARMENIAN SUFFERERS: Box at Rooms, 6.85; Miss Peters, per Miss Webb, 2,	8 85
Dividend from permanent investment, 32; sale of leaflets, 12.25; boxes, 4.95; envelopes, 82 cts.; annual reports, 1.15,	51 17
Receipts for month,	3,522 08
Previously acknowledged,	6,721 09
Total since Oct. 21, 1895,	\$10,243 17
Mrs. ALFRED B. WILLCOX, Ass't Treas.	



VOL. XXVI.

MAY, 1896.

No. 5.

Expect Great Things from God. Attempt Great Things for God.

WHAT SHALL WE DO ABOUT IT? It is said that the times are hard. We shrink from the possibility of making them any harder in the mission stations of the many lands where our work is begun. With the new dates of our financial year, the fifth month closed March 18th. Our receipts from contributions for these five months from October 18th were \$38,726.78. More than one tenth of this amount has been given for "specials," including Armenian relief, American Board debt, and various other objects. This reduces the amount available for the regular work for which the Board has *pledged* itself to \$34,617.13. A large part of this has of necessity been appropriated to work which the Executive Committee could not refuse for 1896. During this time the Board has received from legacies \$6,649.29. Money received from this source is always needed for extra work which every year is sure to demand, but which is not included in the ordinary pledges of local societies.

In the face of these facts, the amount necessary to be raised between March 18th and October 18th is three times as large as the amount already received for regular work. We appeal to you, officer of branch, auxiliary, or mission circle, and to you individual reader, What can you do about it? .

While we hear much from Miss Child of her enjoyment in visiting the various mission stations, many reports come also of the joy and cheer her visits are bringing to the workers in India. Mrs. Sibley writes from Wai:—

EVERY minute of their visit was a delight to us. Their loving interest and sympathy in all they saw inspired us with cheer and new courage. I thought I understood before something of the loving work and self-denying

interest some of you dear people at home have, but since our delightful talks with Miss Child, and seeing her own intense love for the work, I realize it more and more, and my heart grows warm and is strengthened as I remember such women are working and praying for us and the beloved work. God bless and multiply you more and more.

In behalf of womanhood in the world to-day, it is pleasant to know that the "first lady" in many lands takes a stand for righteousness and mercy. Miss Frances E. Willard, in her annual address before the national W. C. T. U. in Baltimore, last October, said :—

THE Empress of Japan takes the leadership of the Red Cross, and makes no distinction between Chinese and Japanese in her ministrations of mercy ; to-day she is the central figure in her empire for Christian progress. The Dowager Empress of China is the same in that great realm to-day ; she is a reader of the New Testament, and as much outraged by the recent massacres as we are. The same place is occupied by the Queen Regent of Spain, who will not attend a bull fight ; and it was occupied by the Empress Regent of Germany in her merciful work for the flood sufferers during the hundred days when Frederick the Good was nominally, but the Empress really, at the helm of state. So it was with the Empress of Brazil when, in the absence of Dom Pedro, she freed the slaves.

Among the dangers worse than death to which young girls in Armenia have been exposed, it is a comfort to know that our boarding schools have been a haven of security and rest, though many of the pupils have been rendered orphans and homeless by the massacres. Mrs. Andrus, of Mardin, writes :—

MANY are begging to come to us,—orphans, half orphans, naked, homeless, and hungry, begging their bread from door to door. We have accepted seven such dear girls, all from homes we have long known and loved, all in every way suitable for the school in age and in moral and mental ability. Those who are strangers to us, or known to be unsuitable, we try to help in other ways, finding them homes in families where they receive shelter, and food and clothes for the small service they can render. For the seven accepted as pupils the school assumes only the expense of their board and books. Did we do wrong to take them ? And shall we say "No" to several more just as suitable who are begging to come, because we fear the barrel of meal and the cruise of oil may fail very soon ? Some who have come to us could only have been rescued and brought to us by a muleteer friend we possess, a Koordish giant who fears no one, and whom all fear. It seems to us that the Lord gave him to us for this very work, and that in every case when these poor little waifs have been left at our school gates we have heard the Master's voice saying, "Inasmuch as ye did it unto the least of these, ye did it unto Me."

The promise, "As thy days so shall thy strength be," has been abundantly fulfilled to our missionaries in Turkey during the dark days through which they are passing, and the stories of their Christian heroism are innumerable. In midwinter Mrs. Perry, of Sivas, writes:—

I START New Year's Day for an investigation of Gurun station, where our chapel has been burnt, and perhaps three thousand people slain and a thousand homes burned. Mr. Perry cannot go, as Mr. Hubbard and family are still in Constantinople; so I have two Turkish soldiers as a guard, and an Armenian preacher as my translator. The Consul, Dr. Milo A. Jewett, asked permission for me to go, and it was cheerfully granted. The soldiers are responsible to the Governor General for me, and we carry some relief with us. It means four days on horseback over the mountains, but God has given me courage to go without Mr. Perry or any other English-speaking person.

INDIA.

BIBLE WOMEN'S WORK IN MADURA.

BY MISS A. B. CHILD.

FROM what I have seen of the work of the Bible women in Madura and the surrounding villages the last two or three weeks, I am convinced that it is not surpassed by any similar work in the missions of our Board, and perhaps not in those of any other society. Its foundations were laid years ago by Mrs. Chandler and Mrs. Capron, and again and again since I have been here I have heard emphatic testimony to the wisdom which made direct Bible teaching the chief corner stone. No fancy work or accessories of any kind have ever been used to gain entrance into houses. From the early days to the present time, invitations have been received to teach women to read and "to be like European ladies," with the understanding that there shall be no Bible teaching nor mention of Christianity,—this is especially desired to-day among the Brahmins,—but all such invitations have been steadily refused. No missionary or Bible woman will consent to receive pupils in any house except for the avowed purpose of reading or teaching the Bible. A primer has to be used for the first rudiments, but passages of Scripture, Christian hymns, and a simple catechism are taught in connection with it. The second reading book contains much gospel truth, and the next step is to the Bible itself.

More than twenty-five years ago "Mother Chandler," as she is still affectionately called by the missionaries, became greatly burdened over the women of Madura, and extremely anxious to commence a Bible work

among them. Every door was closed against her, however, and how to gain an entrance was a problem difficult to be solved. At last she found one woman who was willing to learn to read the Bible. At that time Gnanaperahasi, a native Christian woman, was seeking employment in Madura, and was glad to earn a little money by teaching this one woman to read. Gradually houses were opened, one after another, and were entered by this faithful woman in the face of opposition, insults, beatings, and persecutions of all kinds. So began the Bible women's work in Madura.

Let us take a brief glance at this work as it exists at present.

An important department is the Bible training school, established with a twofold aim: "First, that the students may so study God's Word as to be led into a deeper Christian experience, and that through the Spirit's indwelling they may receive of that life more abundant which the Son came to bestow. Second, to direct the energy and zeal which must spring from this new life into definite channels of usefulness."

Shall we visit this school at one of its morning sessions? Two upper rooms in the woman's hospital are utilized for its purpose till accommodations are furnished in the new building now being erected. Here are twelve earnest, mostly young, women who are studying for a purpose, and that purpose one that elevates, expands, and develops them in every way. After devotional exercises they separate into two classes,—those of the first and second years. We remain with one that is studying, under Miss Swift's teaching, the Old Testament tabernacle, taking up its types and symbols as foreshadowing the life of Christ. We are grateful for the Tamil language, which prevents our discovering that they know much more than we do of the subject. The next class are on the Ascension of Christ,—the prophecies concerning it,—the description of it in the Gospels,—as vouchsafed him because of his humility,—as affording him an entrance into heaven as our forerunner,—his presence there now as our representative and intercessor; a number of proof texts being given on each point.*

In connection with the two years' course in Bible study the women have practical experience in visiting houses in the city, under Miss Swift's direct supervision. As will readily be seen, the students of this school enter their work far in advance, in training and experience, of those who have not had its advantages.

The general work of the Bible women is familiar to many of the readers of LIFE AND LIGHT. How I wish every one of you could have gone, as we went last Friday afternoon, with Miss Swift, Gnanaperahasi, and Harriet to some of their houses in the city. To take you in imagination is a

*For specimen questions and answers see supplementary lesson leaflet for June.

very poor substitute, but perhaps the best that can be done under the circumstances. As many of you know, native houses, usually containing a number of families, are built around a courtyard, with thatch-roofed verandas opening into it, and a narrow passage into the street. Among the middle classes two or three dark rooms constitute the dwelling; the well-to-do have larger and better rooms; the poor have only the veranda built against the back of another house; the very poor have no home at all, but sleep in the street, and get their food as they can.

In the first house we shall visit lives Sita, one of Gnanaperahasi's pupils. She is a young widow. Her husband died about two years ago, and since that time she has never been outside the courtyard. She can see a patch of blue sky and some mud walls, nothing more. She is expecting us, and has arranged a wooden bench with a piece of carpeting on it for our comfort at one end of the veranda. We seat ourselves, and according to the graceful custom of the country, she hangs garlands of yellow chrysanthemums around our necks, and gives each one a fresh



GNANAPERAHASI.

lime. We turn our heads, and, as if they had sprung out of the ground, we find a crowd of women and children pressing about us; heads, heads everywhere, shutting out both light and air, with even the cracks filled with the heads of babies sitting astride their mothers' hips. One of the trials of missionary life must be work done so much in the midst of a street rabble, curious eyes peering from every direction, and scoffing tongues making re-

marks, pleasant or otherwise. It is not easy to lead in prayer, and to explain Bible truth, and especially to keep the attention of the audience under such conditions. Gnanaperahasi has learned by long experience, however, how to manage such a company. The right women are soon seated on the floor of the veranda, she herself conspicuous in her clean white cloth among them, and she does not lose her alertness for a moment. Her eyes shine like two stars, and her dear old brown hands—the fingers bent far back in her intensity—are in constant motion, now hushing the first loud word from a careless boy, now motioning pupils coming shyly in to a place where they can be seen and heard, finding places for the readers; glowing with pride when they do well, anxiously putting in an encouraging or prompting word in case of failure. All the while she watches the slightest movement of her dear “Swift Missy Ammal,” ready to supply any need.

Ten of her pupils are gathered from neighboring houses, for Miss Swift to examine the results of her teaching. Sita first reads fluently and earnestly the tenth chapter of John, in the midst of perfect quiet, and repeats, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “Jesus Christ came into the world to save sinners.” “Him that cometh unto me I will in no wise cast out.” After an earnest talk, Miss Swift asks her, “Has the Lord Jesus Christ come to this house?” There is a whole world of meaning in her eyes as she says simply, “Yes; He has.” “And you are one of His followers?” “Yes.” In some houses such an answer would cause furious anger and uproar, but this is evidently no new confession here. Sita is a type of many women in Madura who are known as Christians among their friends and kinsfolk, who are living consistent Christian lives according to the light they have, who have never been baptized or formally joined any church, and who are never numbered in any statistics. Who can estimate the far-reaching power of their influence?

One woman in the crowd attracts our special notice. Her iron-gray hair, her classical features in contrast with the soft, round curves of the faces about her, the superb setting of her head upon her shoulders, make her look like some Eastern queen in disguise. After some urging from Gnanaperahasi she seats herself at the missionary’s feet, and tries to spell out some of the first words in the primer. Gnanaperahasi’s quick eye discerns one difficulty, and saying, “Her eyes are white” (old), hands her own glasses to her, and with her hand on her shoulder encourages her to go on, and slowly and painfully she goes through the page. As we listen we ask ourselves, “Is she not a symbol of the way these Eastern nations are learning of the Lord Jesus Christ,”—slowly, blindly, stumblingly, but surely, with

some of their best leading coming from these earnest native workers? May we live to see the day when humbly and trustingly they shall be sitting at His feet!

I have space to mention only one other visit, at a house where Harriet has two pupils. That we are expected here is evident from the great display of jewelry on some of the younger members of the household,—earrings, nose rings, head ornaments, necklaces, bangles, anklets, and toe rings,—all in the greatest profusion.

We go across the courtyard, followed by the usual crowd from the street, beyond the veranda into a large, high room, dimly lighted by openings near the ceiling, and a low partition shutting off one end of the room. Here quite a company of women and girls have gathered.

The first sound that greets our ears is the loud barking of a dog, which resounds from the bare, high walls with deafening force. At this a dozen women and boys begin to scream with great vigor, apparently telling each other what to do with the dog. After some minutes a grand rush is made, and the small animal is ejected into the street.

Attention is next called to eight or ten small boys, who, it seems, have no business in the room except to gaze at the white ladies with wide-open eyes and mouths. The other day, as Miss Swift was going down one of the narrowest lanes in the city, two or three little naked urchins ran jumping up and down before her in great glee, shouting: "The queen is coming! The queen is coming! Get ready; she is coming!" I am sure none of us feel like a queen as we stand meekly by the door listening to another loud and long conversation, which results in the exit of the boys, tumbling over each



HARRIET.

other in their haste to escape. Seizing the momentary lull that follows, Miss Swift seats herself on the mud floor and asks the women to sit near, and with Harriet's able assistance a measure of quiet is secured, although more or less low talking and a restless coming and going continues on the outer edge of the circle. Now and then a man comes out from behind the partition, listens for a while, and then goes back again. There are two women learning to read in this house, and they produce two very much soiled little books, and become most intent on each going through a page. Noise and confusion have no effect upon them, and they scarcely even notice the crying, wriggling babies in their arms. This learning to read is evidently a new and very absorbing interest to them. They also, as in the other house, repeat the texts that have grown so dear to all Christian hearts, and join heartily in singing a Christian hymn.

Again Miss Swift gives an earnest, quiet talk, and from the changing expression in the faces, and the queer little shake of the head that denotes approval in this country, we know that her words have found a lodgment in their hearts. She leads in prayer, and we rise to go. Just then a man appears from behind the partition, and says in very good English, "I beg your pardon, madam, will you allow me to ask you a few questions?" Miss Swift quickly divines his purpose of arguing with her, and of trying to puzzle her with hard questions, and so destroy the influence of what she has said to the women. Experience has shown her that such conversations do no good, and she merely invites him to come to her bungalow the next day, when she will be happy to talk with him. He bows assent and we take our leave. It is needless to say that he did not come to the bungalow.

It is with great regret that I close this article without a word about the work, still more fascinating, if possible, that is going on in fifty-eight villages just outside of Madura, under the care of Miss M. M. Root. Nothing would give me greater pleasure than to seat you, reader of LIFE AND LIGHT, on a mattress on the floor of her little blue cart, and take you to one of these villages with Ammal, one of the best Bible women in the mission; but this must wait for another time.

In the city of Madura there are eighteen Bible women and twelve students in the training school, who had, in 1895, 1836 regular pupils, and read and explained the Bible to 42,774 women. In the villages just outside there were sixteen Bible women at work, with 829 pupils and 34,035 hearers. So this Bible work goes grandly on, by the wayside, among thorns, in shallow ground, much of it in good ground, by years of labor and prayer. Will you not pray, every one of you, dear friends, for a watering of the Spirit that shall make it an irresistible power in bringing this land to the Lord Jesus Christ?

A DAY IN A MISSIONARY'S HOME.

BY MRS. HENRIETTA S. CHANDLER.

IT is not easy to select any one particular day to picture to you, as there is so much of variety in our life. Indeed, our work is sufficient to keep hands, feet, brain, and heart constantly alert, and we never know quite what a day may bring forth, or how our plans may have to be all changed.

This torrid sun warns us to be up and doing early, so seven o'clock finds us all, little folks included, at the table for our morning "tea and toast." Then we have prayers in Tamil; after which I go to the "godown," or store-room, to give out the supplies for the day. The cows and bullocks, the pony and fowls—necessary parts of a missionary's retinue—are not forgotten, and orders are given for the household work and meals for the day. Meanwhile the overland mail has come, and we sit down eager for the home news. Foreign mail day is the weekly milestone in our missionary life. While deep in our letters, here comes a poor Christian woman from a village near by. She tells a tale of sickness and distress. Here comes a school-teacher with a request for supplies for the school. This attended to I hasten to set my own little ones at their lessons, telling them I will hear them when I get back, for now I must go out to visit one of the schools. Several mornings in the week must be devoted to this. The bandy and bullocks are at the door, and I gather up what I need to take with me, and start out. On the veranda a smiling little woman with her baby waits to see me. One is sometimes tempted to begrudge the time given to these merely friendly calls, and yet they are an important part of a missionary lady's work. But it is a real pleasure, as well as duty, to see these dear women thus informally, and try to get a little nearer their hearts.

Now we are ready to start again. A twenty-minutes' drive brings us to the North Gate School, one of the four schools for Hindu girls in Madura. My chief work this morning is, not the ordinary routine of examining classes and noting defects and progress, but to hear some of the little girls recite Psalms they have committed to memory. Those in the IV. standard recite five Psalms each, in the next lower class three Psalms each. They make their own selections, their favorite Psalms being the 1st, 23d, 91st 100th, 121st and 133d. As a reward each one receives a little book of Psalms. One of the successful girls is a little dwarf, about nine or ten years of age. Except in her little, old face, she does not seem to be more than three or four. Her hands are so tiny she can hardly hold a needle to sew. Another is a poor little girl with a crooked back. She has a happy face, however, and I like to think that in the dear Lord's sight she is straight and whole.

The clock warns me to hurry home. I should like to describe to you some of the sights on the way, but time presses. Our eleven o'clock breakfast is ready, and again we all meet at the table. The cool house, my sweet, clean children, and the punkah are doubly attractive after the morning's work. Prayers with the children follow; and then I hear their lessons, and help them over the hard places. After this, quiet reigns in the household as the little folks lie down for a noonday rest,—a good time for mending or reading as I sit by them in the quiet room,—or perhaps a *tapal* or carrier from an outstation comes with notes to be answered.

Two o'clock finds the household all astir again. Remaining lessons are finished, numberless little duties attended to, and then with many warnings to "be good," I leave again for an hour with the women of the East Gate Church. I cannot attend this meeting regularly, but go as often as I can. We do not find great eagerness to attend women's prayer meetings here any more than at home, but there are always the faithful few whose interest keeps the missionary from getting quite discouraged, and makes her feel that the effort is "not in vain in the Lord," even though some good but tired sister may have enjoyed a little nap during one's most earnest exhortation! The short walk home is made pleasant by cheery conversation with the women.

As soon as the sun begins to think of saying good night, we can venture forth for a little exercise, discarding pith *toppee*, and umbrella. Sometimes it may be a little tennis, sometimes a drive or a call, or merely a little aimless walk in the garden. This afternoon we will go and see a little sick girl who has been having convulsions. She lives but a step or two off, and is better. Her mother has been well-nigh distracted, and feels grateful for the little sympathy we can give.

Night comes all too soon for the many duties left undone, but none too soon for the "flesh" which is "weak."

MADURA, INDIA.

LETTER FROM MISS MARY METCALFE ROOT.

Miss Root is again at her work among the outlying villages of Madura, meeting old friends and making new ones. An incident in one of her recent letters shows us through what ordeals some of the women of that land have to pass. She writes:—

My Bible woman led me in and out of the narrow lanes. Presently we heard a noise of voices and of beating of drums, and she told me that one of her readers was being persecuted by her friends. She wished me to see one of their strange ceremonies. I went on a few steps and came upon a crowd

of people sitting on a small veranda. An elderly man with a very determined air was playing or pounding on a strange-looking drum, and singing at the top of his voice. Before him, on the floor, was seated our reader. She was married, but had no children, and her husband and mother-in-law became convinced that a devil had gotten into her, and that was the reason that she was childless. They had persecuted her in several ways before, and now had hired this old priest to drive the devil out of her. This he was trying to do. He was singing about the devils she had, and getting her as excited as possible. His object was to get her upon her feet, and when she danced around in a wild way, then the devil would go out of her. She appeared very sullen and angry when I arrived upon the scene, but every one else seemed good-natured, and they invited me to sit down. I did so for a few minutes, but was much startled to have the woman turn around and glare at me. Her face was daubed with holy ashes, and her fierce eyes made her look really diabolical. I waved my hand to soothe her, but she edged nearer to me, and looked so ready to tear me to shreds, that after a minute or two I beat a retreat. That very morning she had read quietly to the Bible woman. She was acting a part, and felt obliged to keep it up before all the men around, but her excitable nature was probably being acted upon also. I begged the Bible woman to find some way of stopping it all and to ask them to let us sing, but she assured me that it would be impossible to do that; they would only be angry at us, and perhaps hinder her work afterwards. Do you wonder that we mourn when we meet with such hindrances to our work?

LETTER FROM DR. HARRIET E. PARKER.

Dr. Parker, who went to India in company with the Misses Child and Miss Root, arrived opportunely in time to take care of Mr. Vaughan, at Battalagundu, through a relapse of typhoid fever. In the meantime, she says, her diligent study of Tamil makes her feel as though she had returned to her school days. The study began even on the steamer, where the copying and recopying of the Tamil alphabet was a part of her ocean routine. Early in February Dr. Parker accompanied Mr. and Mrs. Vaughan to Kodi-Kanal, taking her munshi and the necessary Tamil books, that she might continue the study of the language. Her hope of seeing Miss Child at Kodi was not disappointed, as the latter spent two days there later in the month, enjoying the pure air and the beautiful scenery of that lovely mountain region. Dr. Parker writes from Battalagundu, February 5 :—

THE past week brought with it two interesting occasions,—interesting at least to me, a newcomer. The Vaughans had their deferred New Year's reception, and I joined in communion for the first time in a Tamil church.

New Year's calls are becoming popular in India, and the Christians especially have taken up that custom with fervor. On account of Mr. Vaughan's illness we left for Madras January 1st, so the celebration was postponed until our return, and last Wednesday was the day finally appointed. When the first strains of music indicated approaching callers my courage failed, and I wanted to retreat; but I was promptly ordered to a seat on the piazza with Mr. and Mrs. Vaughan. The people came in groups at intervals, often attended with music, of which the greater part came from drums, varying in size and sonority, but always thoroughly beaten, and from a wonderful horn that sounded like bagpipes. There were the boys and girls from the boarding school, the families living on the compound, Hindu boys from neighboring villages, and deputations of Christians from the different congregations in the station. Every group brought garlands to put around our necks, and usually a little offering of plantains or sugar for the missionary. Each person greeted us with a "salaam" and the gift of a lime. The school children repeated verses and sang, sometimes alone, sometimes to the music of violin and cymbals. Mrs. Vaughan had prepared more than two hundred bags of parched rice and candy for the children, but had not enough to go around; so you may see that the callers were not few. The women had little to say but "salaam," but the men talked over their affairs with Mr. Vaughan, and children were brought from several quarters for admission to the boarding school, so that at the end of the day the head master had thirty of them assembled for inspection. Twelve of them had to be rejected; some because they were not up to the required standard, and others because the reduction in funds made it impossible to take them in, though they came from Christian families and were special objects of missionary interest. There are many more children who would gladly come if the school were able to receive them. So the otherwise pleasant day closed with regrets.

Last Sunday was communion day in the church upon our compound. The white exterior of the building seemed more homelike than did the interior, when we entered and found all the people sitting on the floor, the women to the left of the pastor, the girls at his right, and the men and boys in front. The first part of the service was responsive, and the people readily joined in it. Only a few words of the sermon were familiar to me, but it was pleasant to take part in the Lord's supper with Tamil Christians, and it made me feel more thoroughly in sympathy with them than before.

The Master's work may make weary feet,
But it leaves the spirit glad.

—Elizabeth Charles.

AFRICA.

LETTER FROM MISS LAURA M. MELLEN.

It will be remembered that in sailing for Africa last September to join the Zulu Mission, Miss Mellen was returning to her native land, which she had left in her early girlhood. She is stationed at Esidumbini, where she will prove a valuable assistant to Miss Hance, who has so long held the fort alone. Miss Mellen writes from Esidumbini :—

THE station with all its new buildings and improvements had almost gone out of my memory, but the beautiful green hills, glimpses of the ocean in the distance, the blossoming trees and wild flowers, brought back my childhood days very vividly. It is the spring of the year and the rainy season. The people are busy planting their gardens.

I made my first attempt at teaching last Sunday, reading and explaining, in broken sentences, the parable of the sower to a heathen woman who had crept into Sunday school and sat in a back seat by herself. She said she understood! The language is coming back slowly. Some things I can understand quite readily, but it is another matter to try to form sentences of one's own, especially with words that have a similar sound but different meaning. Were it not that Zulus are too polite to laugh at one's mistakes, I fear I should often be a subject of ridicule, because of persistent efforts to speak in my zeal to gain the language. However, yesterday the old Bible woman could not resist a hearty laugh, with apologies, when I asked her if she was bewitched, instead of if she was tired. We had just returned from a kraal a mile away, up and down hill. Hannah talked well and earnestly to the people; men, women, and children listened with close attention and respect. They say she has great power with them, and it seemed as though their hearts must be touched by the simple, direct truths she uttered. These heathen people appeal to me wonderfully, and I am impatient to be able to speak to them in their own tongue.

The field here looks very interesting and full of promise. I can see many and rich fruits of Miss Hance's labors, and room for a great work for the Master. Am I not glad that He has honored me with a small share of this work in his vineyard?

And later from Durban she wrote :—

The schools at Esidumbini closed November 28th with exercises by the children and a Christmas tree, which old and young seemed to enjoy with almost equal zest. Three days' trip by wagon over the Noodsburg took Miss Crocker and me to Maritzburg, where the time since has been very pleasantly spent at the "Cottage," the Rest Haven of the Zulu Mission,

with various ladies of the mission who have come from time to time. Miss Smith has been especially helpful in the study of Zulu. The language comes back slowly, like a long-forgotten strain of music, of the notes of which one feels uncertain; but I am encouraged in finding my tongue has not lost its "clicks," so the pronunciation comes easily, and I am able to understand the people more and more readily. The grammar and dictionary of a language never held so much interest for me as do those of the Zulu, notwithstanding its perplexing construction and numerous "exceptions."

I am glad to report Miss Hance as improving. Her stay in Durban and in Maritzburg have done her good, and I sincerely hope, with proper rest now and due care, she may be spared to her loved work for a number of years. She has sown faithfully and well amidst perplexities and sorrowings, and deserves to see a rich harvest at Esidumbini.

At present I am in Durban for two weeks, to give Mrs. Edwards a little rest from her care of the "Home for Zulu Women." Meals are also served to men. To-day we have had a company of preachers and teachers who are holding a committee meeting with reference to the question of self-support for the native churches. I am very much impressed with the growth and improvement of the people in twenty years, especially as shown in the second generation. One of the men said to me: "You do not find us babes any longer, do you?" Yet those who have had the advantage of study in America grow impatient with the slow progress of their own people, and say "they will not learn to think independently, but must lean upon leaders" (a trait inherent in them), "and it will take two years to decide this question of self-support." We hope their slowness of decision will carry with it sureness!

MICRONESIA.

MISS CROSBY'S JOURNAL.

[We are happy to be able to present portions of Miss E. Theodora Crosby's journal received in advance of the regular mail by the Morning Star.]

JAN. 19, 1895.

THESE past days have been very full—full to overflowing—and the weather has been in harmony; the clouds overflowing and pouring down upon us water and waters in sheets and eddies, a high wind the greater part of the time carrying the rain in every direction at once, whirling round and round our houses, tearing up trees by the roots, and making it decidedly uncomfortable for those of us who were obliged to go out of doors; and, indeed, I did

not have to go out of doors to be made uncomfortable, for after awaking one morning and finding a little stream of water trickling down on my foot, I came to the conclusion that my roof needed strengthening. I also found about a pint of water standing on the top of my large oil stove, and various damp spots on matting and furniture, and, of course, everything that could mold was covered with a white fuzz or a shiny green deposit—books and boots being the worst victims; but such is life in Micronesia!

Saturday, Feb. 2d. We are having the usual ups and downs in our school work, and these days it is sickness among our boys; several have been out of school, and others ought to be but are not willing to miss a day, and so are dragging along somehow and anyhow. The boys who are unable to come to school have sent little notes to tell me the reason of their absence, though I knew they were sick, but they like an excuse for writing and getting a note in reply. I was much amused at the note sent by one of them; he began it in truly apostolic fashion, doubtless copying one of the Pauline salutations: "In the name of our Lord and Saviour, Jesus Christ, Amen. My Mother Crosby, I want to tell you of my sorrow that I cannot come to school to-day; yes, greatly as I sorrow, but as weakness has appeared in my back, and a great pain has taken hold of me, a shaking when I walk, so that I cannot but lie still. You pray that God will make me well, so that I can come to school again to-morrow. I am your son, Sam."

I went to see him, and we did pray for him, and with him; he was out of school but two days; he came the second day, but seemed to have such a shaking when he walked, that I sent him back to his house. We are hoping the scholars will all be convalescent soon, though this rainy weather is bad for them.

Saturday, Feb. 16th. Mr. Channon has been having a new canoe made, and to-day I was bidden to the launching. He decided to make an outing of the occasion, and very kindly invited Miss Foss and me to go along; and here we are at Si-a-lat, a village of three houses and a cook house and some half a dozen families, including pigs and dogs innumerable. To-day the *élite* of Kusaie graced the feast with their presence.

We left the mission at Mwot shortly after three o'clock this morning. It was a glorious night, the moon being full, and it was so light one could see to read without difficulty. Two canoe loads of Gilbert boys went on ahead of us, and our canoe was also well filled. We were so sleepy during the first hour or so that we were very quiet. Just as the sun was fairly beaming down upon us in the morning freshness we came to Si-a-lat, where we received a cordial welcome from the assembled people and from the native pastor, Likiak Sa, who was master of ceremonies.

There were two houses for our use; by "our" I mean the whole company, Kusaieans and white folk. In one house great preparations were in progress for the feast, but the other, the one nearest the sea, was for the missionaries; both houses were merely thatched roofs, extending to within three feet of the ground, and open on all four sides. The one we occupied had fresh mats laid on the ground, so it was nice and clean. After we had greeted the people we went over to the other house where they were making *fa-fa*, which is the "*summum bonum*" of a Kusaiean feast. There were four young men, the principal operators, while some half a dozen lesser lights were assisting. Before each of them was a large flat stone, perhaps two feet in diameter; on this they pounded the taro, taking the roots after they had been baked in the *um*, or native oven, on hot stones, and pounding them till it was one solid mass, spongy, like dough; when this process was completed it was put in a clean breadfruit or banana leaf and passed on to other workers, who placed it on the stones in front of them, and added baked bananas to it, kneading them in till they were thoroughly incorporated with the mass. Then it passed into other hands; one man was adding the juice from the sugar cane to a part of it, another added cocoanut milk,—and this, by the way, is not the water in the nut; they grate or scrape the meat very fine, then strain it through a mass of cocoanut fiber; it comes out thick and creamy. Then several others bake portions and place them in sections of banana leaves; a last worker squeezes cocoanut milk and the grated cocoanut on the top like frosting, and the *fa-fa* is done. It is delicious; I wish I could send you some! I believe there is a class of people who make the *fa-fa*; and of this class each has a particular part; no one person makes the whole. The men in Kusaie are the cooks, not the women, but the latter do most of the fishing; the men fish for fun, the women for food.

By and by Likiak Sa brought us some breakfast; they gave us pigeons, breadfruit, bananas, fish and *fa-fa*, and apologized for the meagerness of the meal. We were very hungry, as we had been up six hours, and canoe riding four hours had given us keen appetites. We had brought coffee but had forgotten to bring spoons, and were at a loss how to sweeten it. We finally took pieces of leaves, and used sticks to stir with. We had but one cup, and took turns in using it.

About eleven o'clock the men all went back into the woods to bring the canoe down to the water, and when they were ready one of the boys came and told us. A rough path had been made, by cutting down small trees and bushes; on either side was a real tropical jungle. At length we came out on a little clearing where the new canoe lay. So far it consisted only of the trunk of a tree, hollowed out, and roughly shaped on the outside. The

finishing was to be done later, after it reached the mission station. One of the oldest Kusaieans now stepped forward, and after they had fastened a heavy cable to the canoe, and placed rollers under it, and for some distance on the road seaward, he placed the men at regular intervals, holding the large rope; then he stood by the canoe, and harangued them for perhaps five minutes. He gave a cry,—very much like a college yell,—which was answered by the men; then they gave a long pull, a strong pull, and a pull all together, which started the canoe, and gave it such an impetus that they ran with it some distance. When they paused the yell was repeated, and the answering cry from the men, the simultaneous pulling, got the heavy canoe over the ground with a rapidity that astonished me. At the last rush it floated on the sea, and their task was ended.

The ride home was delightful; the sun was setting, a cool breeze blowing from the mountains, and there was just enough motion to rest one, almost a lullaby. The moon was rising as we swept round the last point and drew up on the beach of Mwot.

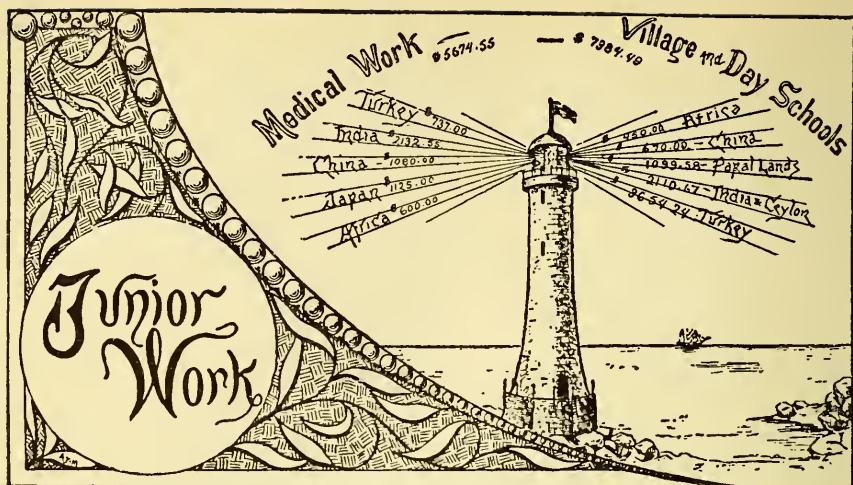
Saturday Feb. 23d. Captain Milander came this week from the west, and brought us a mail from home. A few papers came with news of the Board meeting, just enough to be tantalizing. I was telling some of our new scholars of the meeting, and one asked, "Where is the American Board?" I replied, "In Boston;" and he went on, "How big a city is it? Is it as big as Boston?" I explained what the American Board is, and he was much surprised. "Why, we all thought it was a big city, and you all lived there when you were in America!" That will do to go with another question one of them asked me before, "Are the United States in Boston, or is Boston in the United States?" Boston is indeed the "Hub of the Universe" to them.

A PLACE FOR ME.

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.



- To give light to them that sit in darkness Luke 1:7 -

SPAIN.

DAY SCHOOLS.

BY MRS. ALICE GORDON GULICK.

(Continued from April.)

PRADEJON.

THE pastor was accustomed to call together the grown people as well as the children on Sunday afternoon to read to them from the Bible or from the religious literature printed in Spanish. When the weather became cold they would go into the large barn of one of the wealthy farmers, and sit on the hay in order to keep warm. Often the hens and chickens would come home to roost before the reading was finished, and they would fly in cackling, lighting on the people or flying over their heads, and old and young remained perfectly serious, listening with unmoved faces until the reading was finished.

The school was held in the chapel. The children were mostly young, for as Pradejon is in a farming country, the older children are placed in the fields to work. However, they made real progress, and at one of the examinations I attended showed really to as good advantage as city children. They learned rapidly from memory passages of Scripture and hymns. For a year this school has been closed, on account of the order to "retrench." The evangelical people feel very sadly about it, and we continually receive letters asking when the school is to be reopened. They are unable themselves to pay the salary of the teacher, but they appreciate the advantages of

Christian education for their children. We cannot understand the providence that hinders our entering such open doors in Spain.

TAUSTE.

This is another village school, which has been carried on at small expense. The teacher is at the same time the pastor, and supports himself by cultivating his fields. In order to do this he rises at three o'clock in the morning and does his work as a farmer. After breakfast he evolves into a school-teacher, the process being sometimes interrupted by special calls. On Sunday morning he is transferred into the preacher. He is an example of the result of persevering self-education, and is to-day a light in a dark place. One of our graduates ought to be there, however, to help in the education of the girls. We are not able to send anyone for lack of funds, and the people are too poor to do anything for themselves. The education of the children in Spain ought not to be neglected. There is a special call now to care for them, and in a few years we may hope for a far different state of affairs.

ZARAGOZA.

The school in Zaragoza is large and flourishing. One of our early graduates has been the teacher for many years. Probably hundreds of children have been influenced in these schools. Many of the children belonging to Roman Catholic families are not brought into the church, but a large number become evangelical Christians and form the nucleus of a Christian Endeavor Society. The older boys have formed a Young Men's Christian Association, which holds them together and to the church, and they help the pastor in his tours among the neighboring villages. It is a center of influence which should be well supported, and yet we are not able to move the schools from the dingy rooms in a dark narrow street, because we have not the means. The time has come for us to plead with those to whom God has intrusted his wealth to use for him, to use a part of it in the regenerating of Spain.

SAN SEBASTIAN.

The day schools of San Sebastian are three in number,—a kindergarten class taught by one of our graduates, and schools for boys and girls cared for by the Spanish pastor and his wife.

KINDERGARTEN.

I went one day into the primary school of the city of San Sebastian to see for myself how the little ones were cared for. The door opened into a large, dark room, where some one hundred and fifty children were running about. One woman, armed with a long stick not unlike those used by turkey drivers

in Spain, was gradually forcing these small people into the garden, or court, for the afternoon recess. I looked into the classroom; there were not nearly enough desks, or room enough for the children, and on making certain inquiries we learned that very little instruction was given. One person could hardly attend to so many, even under the best conditions; and the teacher frankly confessed that it was impossible to do very much besides keeping them in order, as she called it, which to our ideas was very different from the bright, sunny, well-ordered arrangements which we find in Boston schools for the little ones during their school hours.

Another day we were in Pasages, the seaport of San Sebastian, a beautiful land-locked harbor a little to the south. As we were walking through the narrow street—the only one, and so called Only Street (*Calle Unica*)—we looked in through the window upon a set of little ones evidently in school. The teacher was sitting by herself embroidering a sheet; the children were tumbling over the floor, a very few off in the corners lying fast asleep on the floor. As we looked in the window the children crowded to look at us, which attracted the attention of the teacher. I then asked her if they could sing. “O yes,” she said, and forthwith she took up her stick and urged some fifteen or twenty of the older ones to one side of the room, where they sat down upon long benches ranged along the wall, and then they began to sing. She spoke to them in Basque, and the words of the song were Basque. Such howling I never before heard; the little fellows leaned forward, and with all the muscular effort possible, their faces turning red under the violent strain, they fairly shrieked the words, which, of course, we did not understand. Suddenly they stopped, and, in order to give ourselves a rest, I asked the teacher what they had been singing. “O,” she said, “that is a prayer; now they will sing.” And so they began again, working up and down and from side to side, using their vocal cords to the utmost possible extent, until we could hardly endure it. Again the music stopped. “Now,” she said, “the Sign of the Cross.” Every little thumb went up to the forehead,—no, not every one, because two or three were inattentive, so the rest had to sit with their thumbs on their foreheads until the line was complete,—and then they all began to make, or endeavor to make, the Sign of the Cross in concert. We were looking on much interested, when suddenly in the street behind us the words, “the Queen, the Queen,” were heard. We saw that the Queen was crossing the bay in a boat from one of the men-of-war, and we turned to see where she was going. As we walked away the whole crowd of little urchins came rushing out of the school behind us, and had disappeared in a moment, pupils and teacher alike wishing to see the Queen.

These two scenes multiplied indefinitely may give one an idea of what goes on in the day schools supported by government. Uneducated young women as a rule are the teachers; the parents are comparatively indifferent, or ignorant as to what their children do in school. But they are Roman Catholic schools, and the children will be taught the *Doctrina* if nothing else, and this is about all that is provided in the way of public instruction for the little children.

It will not be wondered at that we have seen the necessity of endeavoring to show a better way.

(To be concluded.)

FOR CHILDREN'S MEETINGS.—MADURA, INDIA.

BY MRS. HARLAN P. BEACH.

How many children remember the name of the third city which we are to study?

Let two of them personate the children of a missionary now in America, and give their impressions of their childhood's home. Let one begin with, "I remember going with papa to see the great tank east of the city when it was illuminated,—as it always is once a year,—with 100,000 lamps, and the idols from the pagoda were drawn around it on a raft," etc. Other visits to the great temple, noted for the nine imposing pyramidal towers on its outer wall, and for its hall of a thousand pillars, to the ruins of the palace of Madura's most celebrated governor, and to the hardly less important summer palace of a Hindu god, still well preserved, may be described.

The other child may tell of street scenes. "I used to like to see the elephants with their riders, and the sacred cows, and the droves of buffaloes coming in from the country. Sometimes the sights were very sad—poor men with iron frames on their necks, lepers lying in the sun, processions of priests and people carrying a hideous doll for a god," etc. (*Mission Dayspring*, July, 1891. For missionary children's home life, see *Dayspring*, August, 1889.)

Let some stories of Bible women follow, those of Miss Swift's articles in *LIFE AND LIGHT*, June, 1893, and January, 1895, and Miss Child's letter in this present number, for example, each child giving the little account of Martha, Harriet, Annal, and others in his own words. Let them tell of a missionary's visits with a Bible woman out in the hot sun and wind, over burning sands, sitting in the one chair of the house, on a wooden mortar, on a little board "pillow," or on the floor. (*LIFE AND LIGHT*, February, 1895.)

The whole hour could be easily filled with extracts from Dr. Root's breezy letters and stirring articles: "The New Hospital at Madura," with pictures (*LIFE AND LIGHT*, September, 1893); the children who came to her for treatment (*Dayspring*, June, 1889); "Medical Work in the Villages" (leaflet); the Lesson Leaflet for June, 1895, and others. Help the children to see the crowds that come for healing, "the lame, the blind, the deaf and dumb," "the proud Brahman and the despised outcasts," "in purple, and scarlet, and gold," or "in coarse cotton and brass." Remind them how the crowds pressed about Jesus, "the dirty, ill-smelling, cringing Eastern crowd . . . frantic to touch him;" and tell them that in their small way they are helping in work like his, preaching the kingdom and healing the sick.

Our Work at Home.

WHICH THREW HERSELF AWAY?

"THAT was a pure triumph of genius; the prettiest wedding Hingham ever saw, and no money behind it either."

"Yes; but there were magnificent elms and a superb June sky over it, and that sloping lawn and a million roses, to say nothing of us pretty girls, to help along."

"Certainly! We'll take all the credit due. I am proud to have assisted in solving such a problem. Just think, one bridegroom a missionary, therefore no pomps and vanities; the other a millionaire, and all the Dana pride to forbid any King-Cophetua-and-beggar-maid reflections by his relatives."

"But, girls, why did Helen Dana throw herself away on a poor missionary?"

"O, she always loved to give away her clothes and to stifle in a tenement house over some sick forlorn."

"And don't you remember how indignant she was if anyone said in a missionary meeting, 'You may not be able to go yourselves, but you can help those who do go.' She declared that a dozen girls in our society could go perfectly well, and might want to if anyone ever encouraged us to go."

"Well, I don't want to be a missionary, but wouldn't I like to be Alice? Fancy! She can have every single thing she wants."

"If money can buy it."

So the girls talked when the Dana sisters were married.

It was the lack of something money could not buy which half spoiled for Alice that first winter as Mrs. Ringold. How thoroughly she would have enjoyed the luxury, the homage paid to the wealthy bride, the magnificence of feasts and entertainments, the very roll of her carriage wheels, but for the constant fear that she would blunderingly betray how new it all was to her, and so annoy that husband of whom she was yet shy, to whom she looked up with exceeding deference. But she set herself diligently to master unaccustomed conventionalities, and succeeded, of course.

Meanwhile, Helen Dana Lightbody and her husband went their happy way, enjoying to the full the glory of the sea, the novelty and inspiration of foreign lands, and, above all, new revelations of each other. And more and more their common purpose of service to the unhappy lifted all life into an atmosphere of joy and love. At last the journey ended; face to face with the degradation and ignorance which they had come to lighten, they set themselves with zeal to study the strange language and people.

By and by, to both these sisters came the experience of motherhood. She whose purse could command the best of service had that, and only that, during a lonely convalescence, while the exiled sister found tender sympathy and almost mother love in an older missionary.

The Ringold baby, conveyed by his nurse, went to many places unvisited by his parents, and when he died of typhus fever they little dreamed where he had contracted it. Helen's baby died, too, and the dusky women about her, seeing her grief and sweet submission, began to dimly understand what she had been trying to teach them about a "God of all comfort." And so, through her sorrow, she found a way to their joyless hearts.

Years came and went. Other children gladdened both homes. Life brimmed full to both sisters. Mrs. Ringold achieved social success; she tried to be intelligent in art, music, the drama, literature, architecture and current events, and knew she was superficial in all. Her garments were irreproachable; she traveled far; she presided well in city and country house, and felt there was little home life in either. As her calling list grew longer real friendships grew rarer. Multiplied engagements left little chance for heart life with husband and children, and underneath all the glitter, this rich woman felt painfully that she missed the best things of life, —high ideals, moral earnestness, self-reliance, and such mutual sacrifices as keep love alight in families where means and space are limited. She was sadly aware that her sons had more money than was good for them, her daughters but little knowledge that would serve in a day of calamity. But most of all she lamented a moral deterioration to which she could not be blind, both in herself and her husband. They were too comfortable to exert themselves.

When Helen and her poor missionary came home with the children, who must be left in America to be educated, Mrs. Ringold knew that Helen was right in saying: "My children must live in a plain home, where they will have to deny themselves for each other. I do not want them to have costly gifts. Unearned luxuries they are better off without." Helen's hair was gray all too early, but her face shone with radiant peace. How youthful her spirits were, and what delight she took in her friends and in home pleasures so long foregone! How interested she was in all matters of importance the world over! how devoted to the people for whom she had given her life! Even when the dreaded wrench of parting came, Alice Ringold knew that Helen's children would not be so sundered from their parents by continents and oceans as her own were separated from herself, by years of selfish living unto society.

Little by little the Lightbodies are seeing the love of God banish superstition, and hope beginning to dawn in lives hitherto hopeless. They know that they will never see that heathen city a thoroughly enlightened community, but they believe their children may.

The Ringolds are large buyers at the best stores in New York, and their entertainments are among the most costly, but Mr. Ringold does not think it worth while to vote at city elections, and Mrs. Ringold fights off nervous prostration by longer and longer banishments to a sanitarium.

After all, was it Helen Dana who threw herself away?—*From Woman's Work for Woman.*

OUR BOOK TABLE.

For His Sake. Extracts from the Letters of Elsie Marshall, martyred at Hwa-Sang, Aug. 1, 1895. Fleming H. Revell Co., New York. Pp. 223. \$1.00.

It will be remembered by our readers that on Aug. 1, 1895, mission houses of the English Church Missionary Society in Hwa-Sang, China, were attacked by a band of lawless men, called Vegetarians, and that eight missionaries were killed, while several, including an American lady missionary, were wounded. Among this martyred company was Elsie Marshall, a young English missionary, full of brightness and sunshine,—one who had been remarkably consecrated to her Master from childhood. In her labors of three brief years among the Chinese at Ku-Cheng, she had shown great ability and abounding enthusiasm.

Favored of God with encouraging results, beloved by all co-workers and natives, it was yet the providence of God that she leave the life here on earth, sealing her faith with her blood.

These letters are full of interesting details concerning missionary life and Chinese character, while they reflect a bright faith and inspiring courage.

Rambles in Japan. By Canon Tristram. Fleming H. Revell Co., New York and Chicago. Pp. 304. Price \$2.00.

As the title indicates, this book comes to us from the pen of a traveler, rather than of a resident in Japan. It is in fact the expansion of a daily journal, in which the traveler recorded his sight-seeing and impressions thereof, as he journeyed over the country. The one great purpose which instigated and guided these rambles, we are told, was to master thoroughly the position of missionary work in Japan, especially that of the Church Missionary Society of England; and along with this, was the desire to look into the practical workings of Buddhism as compared with the Buddhism of China and Ceylon. The results of this latter study are but suggested in the journal. We learn much, however, which is valuable and encouraging concerning the mission stations of the Church Missionary Society, their beginnings, growth and present successes. These all appear in their places as the traveler comes to them in his journeyings, jotted down among descriptions of scenery, temples, and national customs. The volume would naturally be classed among books of travel—and this is a kind valuable in missionary study. Particularly do we like to know the physical features which go to make up the setting of a nation so interesting and prominent as Japan. The fair mountain of Fuji is perhaps the only clear, definite picture many of us have in mind, when we think of Japanese landscape, except, indeed, the ornamental trees and masses of chrysanthemums. But to this we may add, from the “*Rambles*,” many other distinct, charming scenes, such as the author calls “minute prettinesses;” also many wonderful objects of nature on a large scale. Of the latter sort is Hakone lake, an enormous mountain tarn, five thousand feet above the sea level, and of unknown depth. Due honor is given to Fuji, towering against a sunset sky.

The large cities of Japan, notably Kyoto, Nikko, Osaka, Tokyo, Yokohama, are described, with their temples. In connection with Kyoto, we come upon the familiar names of the Doshisha and the Nurses’ Training School, both of which the author visited with apparent pleasure and admiration. Especially was he surprised at the extensive buildings and work of the Doshisha.

The volume is rendered doubly attractive by many illustrations, clear type and beautiful unique binding.

SIDELIGHTS FROM PERIODICALS.

The Century, April. “Who are our Brethren?” by W. D. Howells.

The Arena, April. "The Land of the Midnight Sun, Mexico in Midwinter," by Justice Walter Clark, LL.D.

Lippincott's, April. "Holy Week in Mexico," by O. L.

Atlantic Monthly, April. "China and the Western World," by Lafcadio Hearn. The consideration of a book, "National Life and Character," written three years since by Dr. Pearson.

The Fortnightly Review, March. "The Fiasco in Armenia," by Dr. E. J. Dillon.

Public Opinion, April. "Japan and Her Outlook," an editorial.

Chambers' Journal, March 2d. "The Uganda Railway." "Transvaal Prisons from the Inside." "A West African Story."

The Review of Reviews, April. "An American Heroine in the Heart of Armenia,"—referring to Grace N. Kimball, M.D.

TOPICS FOR AUXILIARIES.

June.—Madura, India. A Day with the Bible Women; a Day with the Doctor; a Day in a Missionary's Home.

July.—Jaffna, Ceylon. A Bird's-eye View of the Work; Heathen Festivals.

August.—Kindergartens. In Turkey; in Japan; in Other Countries.

September.—Foochow, China. Chinese Characteristics; Native Christians; Our Workers in Foochow.

TOPIC FOR JUNE.

Madura, India. 1. A Day with the Bible Women. 2. A Day with the Doctor. 3. A Day in a Missionary's Home.

1. For the first section of the topic see LIFE AND LIGHT for April and June, 1893; January, February, July, and September, 1895, and article by Miss Child in this number.

2. A Day with the Doctor. LIFE AND LIGHT, September, 1892; September, 1893; January and May, 1895; Lesson Leaflet for June, 1895; Leaflet "Medical Work in the Villages of Southern India."

3. A Day in a Missionary's Home. LIFE AND LIGHT, May, 1893, and article by Mrs. John S. Chandler in this number.

SEMI-ANNUAL MEETING.

THE semi-annual meeting of the Woman's Board of Missions will be held in connection with the twentieth anniversary of Hampshire County Branch in Edward's Church, Northampton, Mass., Wednesday, May 27th. Sessions at 9.45 and 2 o'clock.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18 to March 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Portland, Seamen's Bethel Ch., 5, Mission Band, 10.66, Y. L. M. B., 80, Y. L. Aid, Second Parish, 35; West Woolwich, Young People, 12.50; Calais, Aux., 17.27, Junior Endeavor Soc'y, 2.10; Westbrook, Cong'l Ch., 23.73; New Gloucester, Cradle Roll, 1.75; Albany, 5; Waterville, Willing Workers, 5; Brewer, Ladies of Cong'l Ch., 3; Biddeford, Y. P. S. C. E. of Pavilion Ch., 2; South Freeport, S. S. Class, 5,

208 01

Total, 208 01

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. L. F. B., 100; Derry, First Cong'l Ch., Y. P. S. C. E., 10; Exeter, Aux., 16; Jaffrey, Y. P. S. C. E., 7.15; E. Jaffrey, Y. P. S. C. E., 5; Keene, Second Ch., Aux., const. L. M. Mrs. W. H. Hurd, 25; Lyndeboro, Aux., 10; Westmoreland, Cong'l Ch., 16; Short Falls, Y. P. S. C. E., 3; Sullivan, East, Y. P. S. C. E., 5; Winchester, Y. P. S. C. E., 3.35; Manchester, Miss H. J. Parkhurst, 50;

182 32

182 32

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn M. S., 40; Benson, Aux., 17; Berkshire, East, Busy Bees, 8.78; Brattleboro, Fessenden Helping Hands, 5; Burlington, Aux., 25; Chelsea, Aux., 10; Hardwick, East, Junior C. E., 2.40; Randolph Centre, Y. P. S. C. E., 3.87; Shoreham, Y. P. S. C. E., 1.45; St. Johnsbury, South Ch., 51; Wallingford, Aux., 35.50; Westminster, Mrs. C. W. Thompson, 5; Error, over charge on reports, 7.20; Less expenses, 15.85,

196 35

Total, 196 35

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Abbot Academy, 25; Lowell, a Friend, 200; A Friend, 80 cts.; Wilmington, a Friend, 1.40; West Medford, Y. P. S. C. E., 10; Reading, Junior C. E., 10,

247 20

Barnstable Co. Branch.—Miss Amelia Snow, Treas. Falmouth, Y. P. S. C. E.,

8 00

Berkshire Branch.—Mrs. C. E. West, Treas. Hinsdale, Y. P. S. C. E., 10; Housatonic, Aux., 13.65; Pittsfield, First Ch., Aux., 7, South Ch., Aux., with prev. contri. const. L. M's Mrs. J. M. Wasson and Mrs. E. A. Walker, 18.34; North Adams, Aux., 2.50, King's Daughters, 3,

54 49

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Aux., 15; Lynn, Chestnut St. Ch., Aux., 7; Salem, Tabernacle Ch., Y. L. M. C., 12.98, Mrs. Caroline C. Page, const. L. M's Mrs. A. H. Johnson, Mrs. De Witt S. Clark, Mrs. J. C. Labaree, Mrs. C. C. Page, 100,

134 98

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. North Hadley, Aux., 15; Florence, Aux., 10; Northampton, Edwards Ch., Aux., 8.50; So. Hadley, a Friend, 1; Mt. Holyoke College, 10,

44 50

Hubbardston.—Cong'l Ch.,

3 00

Mansfield.—Ladies' Miss'y Soc'y,

10 00

Mattapoisett.—Junior C. E. Soc'y,

2 50

Middlesex Branch.—Mrs. E. H. Bigelow,

25 00

Treas. Ashland, Y. P. S. C. E.,

Norfolk and Pilgrim Branch.—Miss

S. B. Tirrell, Treas. Chiltonville, Aux.,

11; Easton, Aux., 5; Holbrook, Torch

Bearers, 16; Plymouth, Ch. of the Pil-

grimage, Y. P. S. C. E., 20; Weymouth

and Braintree, Union Ch., Aux., 32.50;

North Weymouth, Y. L. M. C., 33; South

Weymouth, Old South Ch., Y. P. S. C. E.,

10,

127 50

Phillipston.—A Friend,

1 10

Springfield Branch.—Miss H. T. Bucking-

ham, Treas. Brimfield, Aux., 5.25;

Holyoke, Second Ch., 75, I'll Try Band,

10; Ludlow Mills, Aux., 32.63; Mitti-

neague, Aux., 15; Springfield, Olivet

Ch., S. S., 30, South Ch., Aux., 35,

202 88

Suffolk Branch.—Miss M. B. Child, Treas.

Arlington, Y. L. Soc'y, 25; Aburndale,

Y. P. S. C. E., 15; Boston, a Friend, 100,

Old South, Aux., 710.50, Mt. Vernon Ch.,

Aux., 15, Central Ch., Aux., 170.21, Union

Ch., Aux., 97.28, Mrs. C. P. Adams, 25,

Park St. Ch., Aux., 10; Cambridgeport,

Pilgrim Ch., Y. L. Aux., 50, Miss'y Soc'y,

10; Dorchester, Village Ch., Junior C.

E., 5, Second Ch., Miss M. B. Means and

S. S. Class, 10; Needham, Willing Work-

ers, 5.20; Newton, Eliot Ch., Mrs. Char-

lotte L. Read, const. self L. M., 25, Eliot

Ch., Little Helpers, 3; Newton Centre,

Aux., const. L. M. Mrs. Agnes Noyes,

83.33; Norwood, Lookout M. B., 10; Rox-

bury, Immanuel Ch., Aux., 10.70; Som-

erville, Winter Hill, Y. L. Soc'y, 7; Wal-

pole, Harvest Gleaners, 5; Watertown,

Phillips Ch., Aux., 25.20; Waltham, Car-

rier Pigeons, 20; West Somerville, Day

St., Aux., 4.50; A Mass. Friend, 25,

1,466 92

Worcester Co. Branch.—Mrs. E. A. Sum-

ner, Treas. Ware, Aux., 30; Warren,

Aux., 12; Webster, Junior C. E., 2; Wor-

cester, Park Ch., Aux., 5, A Friend,

thro' same, 5, Old South Ch., Y. P. S. C.

74 00

Total, 2,402 07

LEGACY.

Reading, Mass.—Legacy of Rev. Samuel and Mrs. Elizabeth E. Bowker,

50 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Burlington, Junior C. E., 10; Providence, Central Ch., Aux., 5, Infant Class, 5, Beneficent Ch., Aux. (of wh. 50 from Mrs. A. C. Barstow, const. self and Mrs. E. O. Bartlett L. M's), 198.59, Plymouth Ch., Junior C. E., 5,	
Total,	223 59

CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Burlington, by Miss Annie C. Broadbent, 2.50; Burnside, Long Hill Aux., 5; Coventry, Aux., 28.25; East Windsor, Aux., 10; Ellington, Aux., 20; Enfield, Aux. (of wh. 25, by Mrs. Joseph Chapin, const. self L. M.), 63.75; Hartford, Asylum Hill Ch., Aux., 1, First Ch., M. C., 37, Y. P. S. C. E., 8.40, Park Ch., Aux., 40, S. S., 30, Pearl St. Ch., S. S., 12.25, Warburton Chapel, Y. P. S. C. E., 5; Mansfield, Aux., 6; Rockville, Y. P. S. C. E., 10; Terryville, Aux., 18, Mrs. Lois Gridley, 7.60; Windsor Locks, Aux., 25, by Mrs. Laura H. Hall, const. L. M. Mrs. Jennie E. Andrews, 25,	
	354 75
<i>Lakeville.</i> —A Friend,	40

<i>New Haven Branch.</i> —Miss Julia Twin- ing, Treas. Bridgeport, West End Ch., Aux., 15.41; Cromwell, Aux., 10.65, Y. L. M. C., 28.91; Guilford, First Ch., A Friend, 5; Third Ch., Y. P. S. C. E., 50; Ivoryton, Y. P. S. C. E., 30.54; Killing- worth, Aux., 4.60, S. S., 5; Lakeville, Cradle Roll, 1.50; Naugatuck, Aux., 65.60; New Haven, Davenport Ch., Aux., 2.50, Dwight Pl., Fairbank M. C., 25, Humphrey St. Ch., Aux., 5, United Ch., Aux., const. L. M's Miss Helen D. Bradley, Mrs. Sarah E. Champion, Mrs. Katherine Hume Miller, Miss Sarah W. Foote, 150; North Haven, Y. P. S. C. E., 15.53; Norwalk, Aux., 1.50, Cradle Roll, 80 cts.; Portland, Y. P. S. C. E., 3; South Britain, Y. P. S. C. E., 3; Stamford, Aux., 25; Stratford, Aux., 82.57; Walling- ford, Y. P. S. C. E., 5.82; Washington, Y. P. S. C. E., 15; Winsted, First Ch., Y. L. M. C., 3, Mrs. M. Hart Perkins, 10; Bethel, Y. L. M. C., 30,	
	594 93
Total,	950 08

NEW YORK.

<i>New York Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., Aux., const. L. M's Mrs. Sarah S. Fuller, Mrs. S. Dickey, 75, S. S., 15, Young Men's Congress, 5; Lockport, East Ave. Aux., 20; Neath, Y. P. S. C. E., 5; Homer, Mrs. B. W. Payne, 5, Mrs. E. S. Pomeroy, 3; Riverhead, Aux., 60, S. S., 9.01; Buffalo, Mrs. W. G. Bancroft, 100, First Ch., Mrs. Haines's S. S. Class, 5; Bingham- ton, First Ch., Aux., 25; Poughkeepsie, Aux., const. L. M. Mrs. S. J. Rhynus, 25, Mrs. T. M. Gilbert, 22, Miss H. J. Andrus, 10, Mrs. H. H. White, 6.75; Sid- ney, Aux., 5.72; Flushing, Acorn M. B., 43.12; Ogdensburg, Junior C. E., 3; Bed- ford Park, Junior C. E., 5; Syracuse, Plymouth Ch., Mrs. B. Wilson, 25; Sloan, Halsted Ave. Aux., 15; Brooklyn, Ply-	
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mouth Ch., Y. L. Guild, 51.55, S. S. Class, 52.66; Lewis Ave. Ch., Earnest Workers, const. L. M. Bertha Day, 69.35, Tompkins Ave. Ch., S. S. Class, 25, East Ave. Ch., Aux., 10, Central Ch., Aux., 150, Ch. of the Pilgrims, Y. P. S. C. E., 10; Cambridgeboro, Pa., 10; Sherburne, Aux., 50; Phoenix, Aux., 42; Elmira, Park Ch., Aux., 25; Mt. Sinai, Y. P. S. C. E., 5; Watertown, Ladies' Miss'y Soc'y, 20; Nellasane, Mrs. F. G. Hal- leck, 2.40; Less expenses, 3.75,	
Total,	1,006 81

LEGACY.

<i>Gloversville, N. Y.</i> —Legacy of Mrs. Sarah B. Place, in part,	4,750 00
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PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C. Wash- ington, First Ch., Aux. (of wh. 25, from Mrs. Augusta P. Whittlesey, const. L. M. Frances Whittlesey), 85, Mt. C. 150, N. J., Round Brook, Aux., 12; Glen Ridge, Y. P. S. C. E., 10; Montclair, Aux., Thank Off., 45; Orange Valley, Aux., 17; Plainfield, Aux., 10, Penn., Germantown, Neesima Guild, 10, Y. P. S. C. E., 11; Less expenses, 49,	
Total,	301 00

FLORIDA.

<i>Winter Park.</i> —Aux.,	10 00
Total,	10 00

LOUISIANA.

<i>Lake Charles.</i> —Mrs. H. L. Hubbell,	5 00
Total,	5 00

OHIO.

<i>Canal Dover.</i> —Junior Class of Welsh Union Ch.,	11 45
Total,	11 45

CALIFORNIA.

<i>Pasadena.</i> —A Friend,	1 40
Total,	1 40

CANADA.

W. B. M.,	13 00
<i>Waterville.</i> —Quebec.—Miss'y Soc'y,	5 00
Total,	18 00

FOREIGN LANDS.

<i>China.</i> —Foochow.—Girls' Boarding School,	5 00
<i>India.</i> —Madura.—Girls' Boarding School,	1 24
Total,	6 24
General Funds,	4,948 77
Gifts for Special Objects,	573 55
Variety Account,	69 06
Legacies,	4,800 00
Total,	\$10,391 38



JAPAN.

FROM THE DOSHISHA, KYOTO.

BY MISS M. F. DENTON.

MY DEAR MRS. FARNAM: Your questions or topics touch exactly on points that I want to speak of.

INFLUENCE OF THE WAR ON OUR WORK.

1. Early in the year we felt the influence of the war, chiefly in our diminished numbers and in the spirit of unrest in the school, which made intellectual progress slow, and quite prevented any spiritual uplift in the school. Only the careful attention of the foreign teachers kept the girls from giving up the principal dishes from their daily table; they did give up more than we wished; and as they pay so little for their board, a small change may be of great loss. In the end, the responsibilities for the future in the changed relation of Japan to Korea and China, in the line of responsibility and her need to take a higher place in the family of nations, helped to sober the girls and to deepen their spiritual life. This, of course, applies largely to the Christian girls. Those not converted were, I am inclined to think, so taken up with the "situation," and especially with Japan's great success, that they felt the need of Christ less than they would, and were harder to reach. It already seems like ancient history, so quickly have we settled down.

PROGRESS MADE.

2. The report (nineteenth annual report) which you have already received will bring out the answer.

ENCOURAGEMENTS.

3. (a) The close and sympathetic union of the teachers, foreign and Japanese.

(b) The good work of our Sunday schools and of our girls in them.

(c) The kindness, sympathy, and help of the teachers, foreign and Japanese, in the boys' school.

(*d*) The position of the new Minister of Education in relation to the higher education of woman, which must make for great good in the future of our work.

(*e*) The good influence of the older girls, and their earnest and beautiful lives.

(*f*) The feeling of responsibility that has been roused toward spreading the gospel in Japan, and beyond into Korea and China ; but time fails me to tell of the measure pressed down and running over that is filled for us.

DISCOURAGEMENTS.

4. Our slowly accumulating debt weighs very heavily upon us, and the war has left us worse off in this regard, for our Japanese friends are not able to do much for it. One hundred dollars a year in addition to what the Board gives us (three hundred yen) would, I am sure, take us over these troubles. That would pay the salary of three lady teachers almost, and, if sent directly for that, would smooth many a wrinkle from our brows and add many a night's sleep to us!

We have lost one of our best teachers, whose place we hardly know how to fill. Many of you know her—Sakota San, who has been a power in the school for these many years, first as a pupil, then as a teacher ; and with untried teachers in the future there is somewhat to be feared ; but specially do we fear that the number will be small, and our financial burden greater.

(To be continued.)

TURKEY.

LETTER FROM MRS. T. J. BALDWIN.

BROUSA, January 13, 1896.

MY DEAR MRS. FARNAM: As it is New Year's Day for all our native friends, it will not be amiss, though it seem late, to wish a happy New Year to you and all that large circle of loving, interested workers on the Pacific Coast. If ever I had occasion to be grateful to you all, it is now, when you have done so much to make the present holiday season bright and happy for so many children. We closed school Friday last, after a long term of nineteen weeks, and to-day is really the first day of our short vacation.

Work, and plenty of it, has been the safety valve for many weeks, and I have not realized till now that I am tired. We still continue to hear of terrible doings in new places, or a repetition in old, and our hearts grow

faint when we think of what may possibly come to the people here, or to those in our own field whom we love like brothers, and sisters, and children.

I cannot write about it! My pen almost refuses to move, while my heart goes up in prayer that God will have mercy, and in His own time and way deliver us all from the hand of the oppressor. We cannot understand. We cannot answer the agonizing question "Why?" that is constantly put to us. We realize as never before that

"God is His own interpreter,
And He will make it plain."

A good brother from one of our villages who was with us yesterday, said, "If in this way the door is to be opened wide for the preaching of the gospel to all nationalities in this land, I shall be satisfied." And yet he goes back to his home to-day in bodily fear and trembling, not knowing what is to befall him and his, but, if need be, willing to be sacrificed for the furtherance of Christ's kingdom.

It was well we had that little outing by the sea last summer, for immediately on our return our renewed strength was called into use by a trip to one of our outstations. We found the wife of the pastor prostrated by a lingering illness, so that during our stay I scarcely left her bedside except to minister to her in some other way; and now I am glad of the privilege, for she and her five-year-old boy were soon after called away from earth. Though her body was emaciated to the last degree, her mind was clear, and she died triumphantly rejoicing in her Saviour. The memory of her patient, gentle life, and the lessons carried away from the sick chamber, will linger long in the minds of the women of the whole village.

We came home just as the fatal cholera wave broke over the city, and for days we were in the midst of exciting scenes; until, however, the authorities imposed the dreaded quarantine again, we were able to go in and out and to do what we could to relieve distress, though I very narrowly escaped being shut up for eleven days at a neighbor's where first the father and then the daughter died, the latter a few hours after I left the house. So engrossed was I that I was not aware of what was going on until a guard was actually standing before the street door. On his refusing to let me pass out, I ran quickly to the garden, climbed down a steep ladder to a terrace below, and from there scrambled along the dry, stony bed of a mountain stream, until I came to a place where it seemed safe to emerge into the street again. It was an intensely hot day, and I was quite overcome when I reached the pastor's house, where I stayed a few hours before coming home.

After that we could give assistance only from the outside, but even this was a comfort to those thus shut up. It was with some hesitancy that I

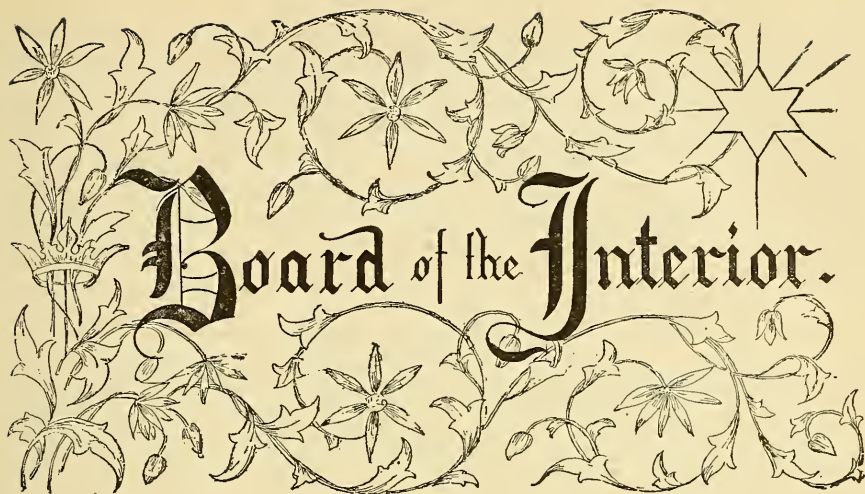
opened school September second, fearing it might be peremptorily closed as it was last year, but we were not disturbed. The exaggerated reports that reached Constantinople prevented the assistant teacher from returning in time, as well as pupils from several families who had fled in alarm from the city. Some new pupils came in, however, and others returning later, we had on the whole a satisfactory term; for, once sheltered within the walls of the school premises with the big gate locked on the inside, we often forgot for hours the troubles and agitations of the outside world.

November nineteenth is noted in my diary as the day on which the scrapbooks arrived, and I assure you I was taken by surprise; such a bountiful supply I had never dreamed of. I cannot, I am sure, make you realize how much pleasure the books gave. They were something quite new, and there were so many that no one could look with envious eyes on another. I sent a number to the boarding school, as they had a tree and their closing exercises before ours, on account of Greek Christmas.

When the last day of our term came, January 10th, instead of inviting the school here to the house, as usual, we invited the boys' school with their teacher to meet with us in our large schoolroom. There were about fifty girls in the desks and about twenty boys in seats arranged on one side; while on the opposite side were Mr. Baldwin, the pastor, and his family, the teachers from the boarding school and others.

We had no tree, but arranged the presents to show to good advantage where the children might feast their eyes upon them during the exercises. These consisted of Christmas songs, and hymns, and recitations in Armenian and English, the leading idea being "The Star"; while from a wire hung a large gilt star, which Mr. Baldwin made for us. Then came the distribution of the gifts; and besides a scrapbook and bag of candy for each, there were some other little things, such as a doll, an apron, a box fitted up with ink-stand, pens, pencils, etc., or a needlecase.

To all the societies, to all the circles, to all the Sunday-school classes, to all the individuals who helped in this work, let me say "Thank you" as heartily as I know how. The big books, the little books, the fat books, the thin books, the pink books, the blue books, all found happy owners, and were carried home to be looked over and enjoyed by the whole family. It was a most generous and acceptable donation; and if in the preparation some grew more interested in our Brousa schools, you may be sure that many here think glad thoughts when they hear the word California. Whatever comes from America seems to possess peculiar charms here, and fresh ideas or patterns are eagerly sought, and copied, if possible, to say nothing of the strengthening of the bond of love that should and does unite us all.



EDITORIAL COMMITTEE.

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Mrs. H. M. LYMAN.

WE are grateful that there are "times of refreshing" throughout the year, when new zeal and courage are imparted to earnest workers for God's kingdom. Such are Christmas, when the good tidings come to us with new meaning; the New Year, when we make new and good resolutions; the beginning of cold weather, when we feel renewed vigor and plan our winter's campaign; and Easter, when nature puts on new life and gladness, and says to us, "If ye be risen with Christ, seek those things which are above."

PREPARATIONS for branch meetings and for division of labor in view thereof, go on, merrily, we might almost say, so shining are the faces of those who prepare the way for the feet of them who carry the good tidings of salvation.

THOREAU says: "Not by constraint or severity shall you have access to true wisdom, but by abandonment and childlike mirthfulness. If you would know aught, be gay before it." There is wisdom in this.

THE library in our rooms looks well thumbed over, and books are often wanted and wanting. This is promising, and if the leader who searches out her material for meetings will persuade any of her audience to read the

book, she will be doing double service. Just now it would be helpful to our work if some of our valuable missionary literature could come more into the general reading, and not to our mission-loving readers only. Information about Turkey, Japan, and Africa, so much in demand now, can be well supplied by the works of our own missionaries. A new book is noticed in our columns written by a converted Japanese, and treats of Christianity as we sometimes wish we could see it,—untrammelled by traditions and words of man's wisdom, and with the fresh, keen interest that attaches to the dawn of new truth.

MANY missionaries have lately given unusual interest to our Friday prayer meetings. The latest of these is Mrs. Goodrich, of China, a keen observer, with a vivid, inspiring way of putting the work and workers before us. Dr. and Mrs. Thom and Miss Webb of Turkey, and Miss Howe of Japan, have also been in Chicago, and leaders of mission bands and other societies have discovered them.

News from Turkey changes fast, and is in the daily papers besides, so that a monthly issue gives information that everybody has been long familiar with. Now our eyes are turned to Russia's influence in Turkey, well knowing that it is adverse to our missionaries. But in Russia, so a recent sermon by Dr. Th. Hall informs us, "early in this century the Czar gave permission to the American and English Bible societies to distribute, to print, and to sell the Scriptures everywhere all over Russia. It is not always read by the common people in their homes, but it is read by the villagers in groups. It is learned and committed to memory, and is scattered broadcast all over Russia, being circulated sometimes in clumsy manuscript where the printed page is not accessible." The missionaries cling all the closer to their work in Turkey in these terrible times of darkness. They say there is new hope in their work. "The differences between the Protestant community and the Gregorians are fast melting away. To leave the field now would be to give up the possibility of a stronger position and wider influence than has ever before been possible in the history of these missions."

The following report is from the *Advance* of March 26th, of one of the meetings at 59 Dearborn Street. It gives a suggestion of what the meetings are like, though it cannot show the deep interest of the large gathering. This is a full report of Mrs. Goodrich's most interesting address:—

March 20th.—Individual responsibility was the theme brought forward by Mrs. Ripley, of Hinsdale, in opening the meeting. She read, from Mark xii., Christ's answer to the question of the scribe giving the two great com-

mandments, and emphasized the truth that the responsibility of a community or a nation is made up of that of individuals. Each of us is responsible for the influence and power of one. No man or woman is responsible for more. May each one lift high the light of faith and righteousness in home, society, the church, and the whole world. The Calendar appeal for missionaries in North China was read, and every heart responded to Miss Spence's earnest prayer for them. Mrs. Haven, mother of our missionary in Peking, reminded us that to-morrow would be Miss Haven's birthday. Monday, the 23d, is devoted to her in the Calendar with the words,

The bravest are the tenderest;
The loving are the daring.

But we can pray more than one day for her to whom these words apply so well.

Mrs. Haven said that when her daughter asked her if she could let her go to China, her answer was, "Yes, if you have the courage to go." Mrs. Goodrich, of North China, was introduced as a sister to Miss Haven. She spoke feelingly of their having gone out and begun their work in China together. She went on to give pictures of work in China, beginning: "You who are here know how important it is to Americanize those who come to you from foreign lands before you can do them any good. You must make them feel that you have something better than they have. Now, we go to China and we have not one thing to offer the people which they want. They do not want English. We are only foreign devils to them. They cannot understand how any one can listen to us. If one of their neighbors does listen they use their word *mehose* (hypnotized). We are different in speech, language, dress. Miss Russell can put on their dress, and they like her in it. She is small, and has dark eyes and hair. Miss Haven puts it on and it does not please them. She is tall and light, with blue eyes. We cannot win them in that way.

"Then we cannot live in our homes down at the Chinese level. We are willing to do it if we might thereby win them to Christ. But it is impossible. We cannot go back two thousand years. Chinese roads, inns, and houses are just like those in the life of our Saviour. Only by heart touching heart can we reach that people. Our only hope is in the gift of the Holy Spirit to make them willing to receive something from outside their own land. Money is not going to open the door of their hearts. Only the Holy Spirit can open that door. We begin with those who come to us in our homes. We need some one to do our errands in these strange streets, a cook, a teacher. They see after a little that we have something they have not. We do not get angry. We speak the truth. When one begins to believe

in Jesus he wants to give this great gift to some one else. Some, even, of the best people we know become estranged from us.

"We had a teacher in Tung-cho from the aristocracy. His family had been wealthy but had lost their money, and he was obliged to teach. We read the Bible with him constantly, as we had to. This man can tell more of the history of the Old and New Testaments than most ministers in this city. He knows the whole book intellectually. In our busy lives he prepares lists of questions for our classes, afterwards revised or changed, as may be necessary. He understands our work, he loves and believes in missionaries. But he is the eldest son. He stands at the head of a large family. He is the one to conduct the worship of his ancestors, and he cannot give it up for his mother's sake. 'Can you not lead her to the truth?' we say. 'No; she is too old, too bound up. For my mother's sake I cannot give up the worship of my ancestors.' Confucianism is not a religion. It deals only with the present life.

"Buddhism has come in with a more spiritual power. Every Confucian family sends for a Buddhist priest for a funeral ceremony. But ancestral worship controls every Chinese heart. Even those converted to the Moslem faith worship ancestors. A mother has control of body and soul. A father, or an elder as he is called, in a family has complete control over sons and cousins to the furthest degree. 'My father's fifth cousin controls me,' one will say. Power in China is all in the hands of the old. The admiral of their navy is over seventy; Li Hung Chang is over seventy. The Emperor has no power, for the Empress Dowager, over sixty, a woman of imperial will and splendid intellect, holds the seal of state. Every mandarin is determined nothing shall break the power of ancestral worship. Look at China. No code of morals outside of the Bible is so perfect as that of Confucius. You cannot give the Chinese a Bible maxim but they will match it with one from Confucius. But Christianity says, 'Where God's law clashes with the mother's will, God's law shall prevail.' Therefore they will have none of it.

"Of course they read. Prizes are offered there for the best essays on Christian doctrine. But they know that to accept our Bible means giving up all they hold dear. A young man, a student in our Tung-cho College, became a Christian. When a married man, with a child, he came in bruised and bleeding, and replied to questions with, 'My mother said she would not have me a Christian; she would beat it out of me.' For ten years that mother reviled him, persecuted him, then one day he came in radiant. He had been ill, very near to the open gate of heaven, he believed, but came back, he then knew, to see his mother. 'All these years she has resisted,'

he told us, 'but to-day she says, "I see now that it was God in your heart, and I want to be saved too."' That mother over sixty, a grandmother eighty, a sister, brother, and brother's wife have united with the church, the sister delaying her marriage that she might learn the truth more perfectly.

"Girls in village schools receive the truth in their hearts which brings forth fruit long after. One woman, so taught when young, had her Testament burned by her husband. Placing her hands on her heart she said: 'He cannot take away my book. It is in here.' Pray, O pray for China, and for Turkey, where relief work so absorbs the time of our missionaries."

M. J. W.

BOOK NOTICE.

THERE are few Christians who have not had times of wishing that they might have the spiritual impressions produced by the first hearing of the transforming truths of Christianity. Who has not longed for a frank and full statement of the thoughts of those "common people" who, wearied and unsatisfied with the teachings of Scribes, "heard gladly" the words of the Galilean Teacher? Next to this we have often wished that we might read the frank story of the process of thought in the mind of an intelligent pagan as he gave up his false religion for Christianity. We have just this in "The Diary of a Japanese Convert," by Kanzō Uchimura. This young man takes his journal, begun in 1877, and, giving its entries, comments on them in the light of his better understanding of himself and of Christian experience and Christian truth in 1895.

It is a very valuable revelation of a religious nature as wrought upon by missionary teaching and influence. We get views of both sides, and the missionary gets that valuable glimpse of himself as others see him, which is always helpful to the earnest and sincere soul. In the subsequent life of this thoughtful Japanese in this country, the frank expressions of opinion do not need to be absolutely correct to be very interesting, and suggestive of needed modifications and improvements in us.

Every genuine revelation of a human heart is of deep interest to every other genuine heart. It is the touch of nature that makes the whole world kin. "I have told you," he writes in closing, "how I became a convert to Christianity. Should my life prove eventful enough, and my readers not tired of my ways of telling, I have in mind another book of later experiences." It is by all means to be hoped that Mr. Uchimura will carry out his purpose. His "ways of telling" give an added charm to his story.

J. G. J.

GIVING.

Helps.—Read Dr. Strong's "Our Country," chapter xv., "Money and the Kingdom." "The New West," Rev. E. P. Tenney. Story's "Conversations in a Studio," pages 373-377 and 550-551. Storr's "Divine Origin of Christianity," pages 272-274 and 588-591. Dorchester's "Problem of Religious Progress," pages 290-292. Stalker's "Imago Christi," pages 203-220.

Leaflets.—"Thanksgiving Ann," Chicago, 310 Ashland Ave. "Giving," Woman's Board of Foreign Missions of the Presbyterian Church. "An Experiment in Systematic Giving," by Rev. George A. Gates, Bible House, New York. "A Talk on Mite Boxes," Woman's American Baptist Home Mission Society, 14 Tremont Temple, Boston. "The World for Christ Leaflets," "Hap-Hazard Giving," and others, 39 Bible House, New York. "A Sermon on Tithes," by Blind Hohannes; "The Tithe," by M. L. M.; American Board, Boston. "O. P. J.," W. B. M. I., Chicago.

I. "A Prolific Root of Multiform Evils." 1 Timothy vi. 10. Love of money leads to every sin.

II. A Caution Against a Peril. Psalms lxii. 10.

III. A Remedy. Systematic Giving. Genesis xxviii. 22. (1) It strikes at the very root of selfishness. (2) It will give a clear conscience. (3) By using some system, anyone will give more than if he gives at hap-hazard. (4) The general adoption of a system would equalize burdens. (5) Those who give regularly and on principle are more likely to enjoy prosperity.

IV. "Purification Through Almsgiving." Luke xi. 41. (1) Love is the highest grace of human character. Love is always bestowing. (2) The giving of alms according to one's ability puts one in cordial and happy relations with his fellow-men. (3) The giving of alms creates happy memories. (4) Giving sanctifies life in the brightening of hope. "Thy prayers and thine alms are gone up for a memorial before God."

 HIROSHIMA.

HIROSHIMA was not to be found in old editions of the guidebook, but it is famous now. The railroad made it accessible, and the war brought it into prominence. The jinrikisha ride through its streets was not a pleasant one, for carts and heavy weights have made them rutty, and one bumps along helplessly. There are many soldiers in its streets bent on some duty; many horses, also,—an unusual sight in the greater part of Japan. There stood a long row of them, each with a soldier at its head, and each loaded, ready to start for some point and for some kind of important drill. There

was another row of the same animals in their stalls, their heads turned the wrong way.

Now and then an officer galloped quickly past us, and our men, as they heard the coming hoofs, uttered a short, sharp cry and drew out of the way. It is entertaining to hear this sound which will pass on through a row of jinrikisha men when something gets in the way, or threatens the rear. They are always good-natured, and many seem helpfully inclined, and will lend a hand to a comrade pulling hard up a hill. To a frequenter of Western city streets, it is a comfort to miss the rude, profane ejaculations, and violent actions of the drivers of broken-spirited horses, and heavily laden vehicles. Instead of these are nimble men with their baby carriages or their two-wheeled carts, and their contented, cheerful ways. They seem to be interested in seating you comfortably, and in disposing of your packages or wraps in the ways most comfortable for you. But after that, you are convinced that all they care for is the fare end of the journey, and it is next to impossible to make them change their route or their pace when a helpless, English-speaking foreigner is in their clutches. Such a person clings close to Japanese friends on these expeditions. Prices have gone up in Hiroshima, our friends tell us, prices of everything, since the war; and still the busy life continues there, for it is the base of supplies for the army, and the port for the arrival and departure of troops. A steamer was setting out for Formosa, with its freight of soldiers, while we were being transferred on the morning after our arrival from a flat-bottomed rowboat to a small steamer. The men put matting on the forward deck for us, which we supplemented with our rugs, and seated on them we turned our faces toward one of the three famous sights of Japan—according to the Japanese idea. No scene of beauty can be more beautiful than this inland sea, as looked on from the deck of a small vessel on a calm, clear day. This must be what some of our hilly countries once were in long-past ages, when all the hills were islands, and the valleys and fertile plains lakes. You can wind in and out among these ever varying hills, new water ways revealing themselves as you sail a little farther on. And some of these island hills are bare and rocky, and others of the richest verdure, and some are covered with Japan's dainty maple trees, now all tinged with red. Then, far as you can see, the horizon is bounded with mountain ranges rising beyond these lesser heights, while clouds are caught on their summits, and blue and white mists nestle in the distant hollows, and the beauty above is reflected in the mirror below till heart and eyes are filled to overflowing with loveliness.

A small steamer seemed to be swallowed up in the forest growth of an island directly in front of us; but as we neared it and turned, we too

vanished into a narrow passage that revealed itself, and soon we saw before us one of those graceful gateways, simple lines of beauty they call Torii, rising up out of the water. The sea swept under and around it, and on to a temple on the edge of the island that seemed to float out to meet the waters. This is the island of Miadjima, with its temple and its water gate, and this is one of the three famous sights of Japan. The gallery approaches, that lead into the temple, are lined with pictures by famous Japanese artists,—the old masters. A guide stands ready to describe them to an unappreciative audience. But when we pass a very poor chromo of the Eiffel Tower, we feel that the tables are turned; they surely do not appreciate Western art who put a daub like this among their old masters. The temple approaches are also lined with dealers and their wares, consisting of trays, boxes, and other articles made from various woods, and beautifully polished and carved. This is the specialty of Miadjima. So one will find in much of Japan special kinds of handicraft or of natural productions limited to a certain town, or village, or province.

We climbed the narrow streets to a beautiful tea house on the side of the hill. We took off our shoes and sat down on the soft mats around a low table. From the open sides of the pretty apartment we looked out on the red-leaved maples, the fanciful garden with its summer houses, rocks, and tiny bridges, and off to the sea below. We took our luncheon with us, and attendants brought in what dishes we needed, and waited on us most deftly. The nature-loving and picnic-loving Japanese have made it possible to get comfort as well as keen enjoyment in such excursions.

Hiroshima has its Daimio's castle and park, and this last is very beautiful. We wandered through on a fine morning, followed by the usual accompaniment of men and boys, and children with babies on their backs. There were winding walks and short, steep climbs, rustic and stone bridges, islands, dwarfed trees, foliage, flowers, concealed beauty breaking into view from some opening in the trees or turn in the path,—a tiny shrine hidden in thick shade. These were the scenes we lingered over, and then looked down upon, from the eminence where the old Daimio used to stand and view the sunset. His castle is used now for a soldiers' garrison.

Our principal object in visiting Hiroshima was to see the work of one of our missionaries, Miss Talcott, in the soldiers' hospitals. There are four permanent hospital buildings, besides temporary structures. A year or two ago Mrs. Neesima was there at the head of fifty women nurses. But now all the nurses are men, and with the attendants all in white, and convalescents moving about in white, wadded wrappers, everything looked comfortable, sunny, and neat. We were not admitted to wards where cases were

serious. Two ladies, one an American, Miss Talcott, the other a Japanese, widow of Lieutenant Foulk, both of whom had permission from Government to visit the patients, were going from cot to cot. We saw the eager welcomes received, and faces lit up at sight of the well-known friends. They had their writing tablets, and books, papers, and flowers with them. We visitors had the privilege of arranging a spray or two of flowers and foliage in bottles and putting them up in sight of the patients, also of giving friendly greetings here and there to those who might be interested in meeting the strangers.

Mr. Northrop has written of these hospitals and of our "Clara Barton of Japan," in the *Congregationalist* of February 27th. Miss Gaines, of the Methodist Mission, entertained us in her large school building during our stay in Hiroshima, with most delightful hospitality. This was also Miss Talcott's home, and the home, too, of a young lady recently arrived in Japan, an Episcopalian, who in its shelter was already finding a work for herself.

This girls' school is large and flourishing, with a fine kindergarten, presided over by Miss Koka, one of our Kobe graduates. The mothers of these children were invited to meet us. They are, for the most part, not Christian women, but are greatly interested in the progress of their children, and listened attentively to addresses on that occasion, and afterwards met us most cordially.

Miss Gaines says of her work,—and with her long and rich experience her words are valuable,—that in her opinion no Christian work surpasses efficient instruction and training in a girls' school, combined with following the graduates into their after lives by visiting and correspondence. Miss Talcott told us of the work among the sick and wounded soldiers, and of its happy results, and how correspondence was kept up with many who in these times of enforced quiet had become seekers after truth.

As we left our kind hostess the children of the kindergarten, with their teachers, formed in a line on each side of the pathway to the gate. Flowers were in their hands, and they sang as they presented them to us, "God be with you till we meet again." And our hearts responded, "*Sayonara*, Little Travelers Zionward!"

M. R. J.

TWO TRIPS BY TRAIN.

BY MISS ANSTICE ABBOTT.

A FEW days ago my sister and I started on a five hours' trip by train, and had as companions in the compartment a Brahman woman with four children and a widowed mother. The woman had a bright face and had the jewels and air of a well-to-do woman. The widow, with her shaved head and clothed in her single garment, a coarse *saree*, sat curled up in a

corner of a seat, alternately shivering and burning with malarious fever. After a little general conversation with the younger woman, I said to her, "Why do you not give your poor mother some water? She is continually calling for it?" "Because she has not performed her ceremonies this morning; we had to start too early. However, as she has fever, I am allowed to give her a little, but if I give her some now she will be asking for more." She took a little brass cup, however, and gave the sick woman a few sips. "Why do you not make your mother more comfortable?" I continued. "See how well you look, and your poor mother so forlorn, with no jewels, and only that one thin garment! Do you not love your mother? How can you let her be in such a condition?" "What can I do?" she answered. "My mother was a magistrate's wife, and had beautiful clothes, a very expensive shawl, and a great box full of jewels. Now look at her! But I can do nothing."

"Why can you do nothing? What would happen if you took loving care of your sick and sorrowing mother? If you should dress her warmly and comfortably, give her good nourishing food twice or thrice a day, and show her that she was loved and respected more than ever, what would happen?" The tears came into the daughter's eyes as she answered: "We should all be put out of caste and persecuted in every way. I would like to do it, but I cannot." "Would not the love you have to your mother make you brave enough to do anything for her sake?" "O no; for it is not only I that would suffer but my whole family; my husband and my children would be outcasts. No, I dare not do it." "It seems to me that the Hindu religion was made for men only," I said, "not for women. I pray every day that the women of India may some day be free in the religion of Jesus Christ." "We Brahman women have a daily prayer, too." "What is it?" "We pray every day that we may die before our husbands."

All this time the poor widow was listening as intently as she could, and so now I had a precious opportunity to tell them both of the Saviour's love, and how this Divine love begets love and mercy in the hearts of those who believe on him. Both of the women were visibly affected. The husband was a government official in a small village where there were no schools and no missionary work. Neither of the women could read, although the husband knew English very well, the wife said. It seemed so hard to leave these poor women with just a sip of the living water, with no way, as far as I could see, of having their weary souls refreshed, however much they might thirst and long for the "healing stream." But He who gave the daughter of Israel to drink of the living water, can make of the sip a healing flood to save and comfort these daughters of India.

On our return journey, our compartment was shared by a large company of Brahman women. Our experience with them was a marked contrast with that written above.

One of the women was laden with jewels and had on rich clothes, but her manners stamped her at once as an untraveled woman of the old orthodox Hindu type. The others were a merry party, who had been up to Poona during the sittings of the Social Conference, and were all chatting and laughing together. The countrywoman began by examining my sister and myself, leaned over to see our traveling bags, and got up to feel of my wrap. Not imagining that we could understand Marathi, she talked to the other women about us, and gave her opinion as to which of us was the "second wife." Then she gave her attention to her Brahman neighbors, and was very curious as to some alteration in the usual Brahman dress. She could not understand the Anglicized dress of the children, was astonished to find that all of the women could read, but was scandalized that two of them could read and talk English well. But her scorn was without bounds when, at a station, the husband of one of the women handed in, through the window, some rolls and cakes for them all to eat. Wherever these cakes had been made, they were the same as Europeans have. We kept quiet a long time, just listening to the most interesting conversation between these women. The ignorance and wonder of the one, and the coolness and ease with which the others explained the change in their social customs and advantages, was something most edifying. The two young women who understood English had been brought up in mission schools, and although they were Hindu still, we could not help thinking, what hath Christianity wrought, in seeing how their ideas and those of their relatives had been changed and moulded by the influence of Bible teaching. When we joined in the conversation, in English and in Marathi, the reformed women, as they called themselves, were greatly pleased and talked freely with us; the orthodox woman was simply stupefied, not only that we could talk Marathi, but at the evident pleasure and comradeship our conversation evinced. Our mention of Christ and Christianity had evidently no meaning for her; we might as well have talked of bacteria and protoplasm. But when we turned to speak directly to her, she got up and began to examine the jewelry upon the others, and to ask the price, etc. The educated "reformed" Brahman women are lovable, attractive women, and our hearts go out to them, and we long to lead out their steps still farther until they can walk in the glorious liberty of the gospel, which will mean to them a sweeter, more womanly, a truer and more modest life than the purdah can ever give them.

For the Young People.

ODOOVILLE, JAFFNA, CEYLON, 8th Feb., 1896.

MY DEAR MISS WINGATE: Can the children at home fancy what a Christmas in Ceylon would be like, with its burning sun? It's the season of the year when we do have a bit of green, therefore a "green Christmas."

Our shipment was late this year, as it usually is; so of course Christmas was a bit late, as Santa Claus sends our things from America. Our 1894 Christmas did not come until February, '95!!

Our dear Miss Howland is still in America, so the celebration fell to me alone this year. But I knew she would be glad to help, even with the thousands of miles between us.

I wrote her my Christmas plans early in the year, and told her at last I, too, had turned beggar. I wanted to give every girl in the school a little Christmas gift, that they might remember it was the giving time, the time when the Christ child was given us. Yes, I want to teach them to give to each other. They are by nature a receiving people, and not a giving spirit is to be found among them.

But my courage failed when I counted what such a treat would cost, and I asked her in speaking to young ladies to mention the fact that a yard and a half of calico or lawn would make a pretty jacket for a girl here, and would only cost one street-car fare; and to tell them if they could see how very happy the recipient of this bit of cloth would be, they surely would be glad to do so much.

Miss Howland went to work at once in her quiet way, and when the home box came, I was so happy I cried for joy (folks do sometimes), for I had planned my whole entertainment, and had promised all the girls, yes, and the village Y. P. S. C. E., a special treat, and did not know where the things were to come from. As we have one hundred and forty in the boarding school, and our village Y. P. S. C. E. numbers one hundred more, I had to plan very carefully to have a present for each. But when the box was opened I had something to be thankful for. I always have! It's easier to feel thankful here for small blessing than in the home land, and it takes less to make us happy here.

But I have asked one of my own dear girls to write you about the entertainment, and what they thought of it all. And it has been copied just as she wrote it; so please excuse grammatical mistakes, as English is not her "mother tongue." With much love to all at the rooms, believe me sincerely yours,
KATIE MYERS.

DEAR MADAM: All the people of the world have their own special festival days according to the religion they profess. Christmas is such a day with the Christians of all denominations.

Our school numbers at least one hundred and thirty girls, and our principal granted leave to go home on the 24th, and we were to return promptly on the 28th Dec., as that was our entertainment night. All but those who live at a great distance went, and we who remained behind had special treats during these days.

All returned on the fixed day. But as Miss Myers was not well enough to be about we did not have our entertainment until on the evening of the 30th.

A real tree was cut down for the purpose of hanging on the presents and was planted in the big school-room. The presents consisted of different kinds of cloth for jackets, one for each girl; Beautiful red, white and yellow bags made of some thin material and filled with sweets and parched pease, dolls, combs, and for each of the senior class a needle work bag containing thimble, needles, thread, and a scissors.

Indeed the way the tree was decorated is beyond discription. Wreaths, flags, stars, and chains made of coloured paper. And the whole illumined with six dozen candles and a lot of Chinese lanterns.

Miss Myers asked Dr. Greve and Miss Smith to come and help decorate the School and tree, and they hung cloth over the windows while they were at work. But when these ladies went to their food, the teachers got in and hung a small silk quilt, kerchiefs, and a few other things on the tree for our dear lady principal, who was working every nerve to make us have a pleasant time.

When the clock struck seven we were invited to come in, and we feasted our eyes with the scenery the school-room presented. I assure you that this is the first scenery of its kind I ever saw in my life time, and I have been here in this school ten years.

Then we had declamations, and some songs in English from some of our girls, and several played a few times on the harmonium. These exercises being over Miss Myers told us if we were patient she was sure St. Nicholas would come to see us, and he would give us our presents. Then we began talking with each other with surprise,—“Who is he?” “What kind of a man?” “Whence is he coming?” and “What will he do?” We were all in fever heat to see him.

Presently Miss Myers came in, and with her an old looking man, with a long gray beard, shaggy mantle and a very small furry cap on his head. He entered with a tottering gait, holding onto a walking stick. All the while Miss Myers talked to him as if they were very old friends, and then she would laugh, as only she can. He saluted the girls. And we all shouted with joy as we saw his strange dress, and heard his disfer-tones. He said it was a year since he had been around, and it gave him great pleasure to see so many pleasant faces, as we were usually asleep when he came. He told us he was the St. Nicholas we had been told about, and made many jokes. Then he turned and told our principal if the girls were good he would like to give them the presents he had seen on the tree. We were not a little surprised as we never had witnessed such a scene.

Then the presents were plucked from the tree and handed to St. Nicholas who gave them to the girls, all the while making some jokes. Miss Myers had to read the names for him as he was too old to see.

Miss Myers had not forgotten to put on presents for the missionaries and their children, even St. Nicholas himself was surprised with a present or two.

I think such a scene would be very common in England and America, but not so with us in our heathen land. We thank the Providence of God which had enabled us to enjoy such privileges and feel ever grateful to our

principal who had taken such pains to encourage us to be merry and glad. But it is very late and I will close. I remain, yours faithfully,

CLARA MEENACHIE NAGAMUTTU.

JAPAN.

A GLIMPSE INTO THE HEART OF A JAPANESE BOY.

EXTRACT FROM DIARY OF K. UCHIMURA.

I BELIEVED, and that sincerely, that there dwelt in each of innumerable temples its god, jealous over its jurisdiction, ready with punishment to any transgressor that fell under his displeasure. The god whom I revered and adored most was the god of learning and writing, for whom I faithfully observed the twenty-fifth of every month with due sanctity and sacrifice. I prostrated myself before his image, earnestly implored his aid to improve my handwriting and help my memory.

Then there is a god who presides over rice culture, and his errands unto mortals are done by white foxes. He can be approached with prayers to protect our houses from fire and robbery, and, as my father was mostly away from home and I was alone with my mother, I ceased not to beseech this god of rice to keep my poor home from the said disasters. There was another god whom I feared more than all the others. His emblem was a black raven, and he was the searcher of man's inmost heart. The keeper of his temple issued papers, upon which ravens were printed in somber colors, the whole having a miraculous property to cause immediate hemorrhage when taken into the stomach by any one who told a falsehood. I often vindicated my truthfulness before my comrades by calling upon them to test my veracity by the use of a piece of this sacred paper. Still another god exercises healing power over those who suffer from toothache. Him also did I call upon, as I was a constant sufferer from this painful malady. He would exact from his devotee a vow to abstain from pears, as specially obnoxious to him. Future study in chemistry and toxicology revealed to me a good scientific foundation for this abstinence, as the injurious effect of grape sugar upon the decaying teeth is well known. But all of heathen superstitions cannot be so happily explained. One god would impose upon me abstinence from beans, another from the use of eggs, till after I had made all my vows, many of my boyish delicacies were entered upon the prohibition list. With so many gods to satisfy and appease I was naturally a fretful, timid child. I framed a general prayer to be offered to every one of them, adding, of course, especial requests appropriate to each as I happened to pass before each temple. Every morning as soon as I washed myself I offered this common prayer to each of the four groups of gods, located at the four points of the compass, paying special attention to the eastern group, as the Rising Sun was the greatest of all gods. Where several temples were contiguous to one another the trouble of repeating the same prayer so many times was very great, and I would often prefer a longer route with a less number of sanctuaries. The number of deities to be worshiped increased day by day, till I found my little soul incapable of pleasing them all. But a relief came at last,

One Sunday morning a schoolmate of mine asked me whether I would not go with him to a "certain place in foreigners' quarter where we can hear pretty women sing and a tall, big man with long beard shout and howl upon an elevated place, flinging his arms and twisting his body in all fantastic manners, to all which admittance is entirely free."

Such was his description of a Christian house of worship.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Alton, Ch. of the Redeemer, 14.65; Byron, 6; Chicago, Assn. Convention Collection, 25, Mrs. H. W. Lewis, 3, First Ch., 160, A Friend, 30, Ev. Luth. Ch., 10; Lake View, Ch. of the Redeemer, 6.50, New England Ch., 16.64, Plymouth Ch., Mrs. Follett, 5, Union Park Ch., 4.49, A Friend, 25; Crystal Lake, 3; Glencoe, 27; Granville, 7.70; Hinsdale, 100; Joy Prairie, of wh. 1 is additional Th. Off., 36; Kewanee, 5; Oneida, 6.90; Plainfield, 25.86; Princeton, 10; Rantoul, 5; Rockford, First Ch., 8.95; Rollo, 14.48; Stillman Valley, 5.85; Summerdale, 6.50; Waukegan, 3,	571 52
JUNIOR: Y. L. M. S., Chicago, First Ch., 25, Millard Ave. Ch., 10, Union Park Ch., 41.40; Dover, 1; Griggsville, Cree Miss. Soc., 25; Ottawa, First Ch., 64.62,	167 02
Y. P. M. S.: Chicago, Lake View, Ch. of the Redeemer, 5; Galesburg, Knox College, 50,	55 00
C. E.: Chicago, Covenant Ch., 5, Tabernacle Ch., 13.50; Chillicothe, 2; Dwight, 3; Rogers Park, 10,	33 50
JUVENILE: Hinsdale, 10; Ravenswood, Wee Folks Band, 1; Rollo, 1.82; Sheffield, 10; Summerdale, 2,	24 82
JUNIOR C. E.: Chicago, Englewood, Pilgrim Ch., 10, Puritan Ch., 5; Chillicothe, 1; Peoria, Plymouth Ch., 3,	19 00
SUNDAY SCHOOLS: Bloomington, 30; Evanston, First Ch., 25,	55 00
SPECIAL: Illinois, A Friend, 10; Kankakee, Mrs. A. T. Stephens, 4,	14 00
ARMENIAN SUFFERERS: Chicago, Plymouth Ch., Mrs. Converse, 1, Mrs. Follett, 5, Puritan Ch., Y. P. S. C. E., 11.24; Danville, Mrs. A. M. Swan, 8; Jacksonville, Female Academy, 23.60, Mrs. J. A. Bradley, 1, Mrs. E. P. Kirby, 15, Miss Edith Walcott, 1; Washington Heights, Bethany Ch., per Mrs. C. O. Howe, 7,	72 84
Total,	1,012 70

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Indianapolis, Mayflower Ch., 8; Kokono, 15; Washington, 10,	33 00
<i>Ft. Wayne</i> .—Kindergarten,	1 00
Total,	34 00

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Bear Grove, 4.35; Belmond,	
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Mrs. M. E. Lathrop, 5; Denmark, 12.50; Grinnell, 23.40; Independence, 4; Le Mars, 2.50; Mt. Pleasant, 5.43; Muscatine, First Ch., 60; Sabula, Mrs. H. H. Wood, 5; Sioux City, First Ch., 5.21,	127 39
JUNIOR: Des Moines, Plymouth Rock Soc., 20; Grinnell, Iowa College, Y. W. C. A., 40; Marion, Y. P. M. S., 10,	70 00
C. E.: Cresco, 5; McGregor, 15; Monticello, 5,	25 00
JUVENILE: Cedar Rapids, Willing Workers, 1; Grinnell, Busy Bees, W. Br., 10,	11 00
SUNDAY SCHOOL: Mt. Pleasant,	3 00
SPECIAL: Magnolia, Mrs. Hillis, for Miss Nellie Prescott, Mexico, 10; for the Armenians, Independence, 2; Charles City, C. E., 5; Iowa Falls, 9.55,	26 55
Total,	262 94

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Centralia, A Friend, 5; Dover, 5; Topeka, First Ch., 7.60; Seabrook, 4; Wakarusa Valley, 7,	28 60
C. E.: Oneida, 2.91; Twelve Mile, 4; Wellington, 5,	11 91
Total,	40 51

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Addison, 6.50; Alpine and Walker, 8.10; Alamo, 2.50; Ann Arbor, to const. L. M. Mrs. M. A. Waples, 25; Ceresco, 3.53; Detroit, Plymouth Ch., 20; Ellsworth, 1; Flint, 6.50; Greenville, 3.35; Grand Rapids, South Ch., 10; Hudson, 5; Lester, 50 cts.; Lansing, Plymouth Ch., 9.16; Laingsburg, 5; Memphis, 6.26; Olivet, 24; Portland, 3.50; Pontiac, 2.70; Ransom, 7; Somerset, 12; Traverse City, 25; Union City, 6; Whitaker, 5.50; Watervliet, 4.32; Ypsilanti, 5.80,	208 32
JUNIOR: Detroit, Woodward Ave. Ch., 17; Grand Rapids, First Ch., 10; Hancock, 33.76; Lansing, 5.67; Manistee, 12; Pontiac, 10,	88 43
C. E.: Bancroft, 5; Crystal, 10; Detroit, First Ch., 4.50; Freeport, 1, Mrs. Anna Wolcott, 1; Litchfield, 5; Morenci, 5; Manistee, 1; Richmond, 3,	35 50
JUNIOR C. E.: Grand Rapids, First Ch., 10; St. Claire, 10,	20 00
SUNDAY SCHOOL: Greenville, Mission Band,	1 92
FOR ARMENIAN SUFFERERS: Alpena, C. E. S.,	2 00
Total,	356 17

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Centre City, 1.63; Custer, 4; Dawson, 1.20; Fairmont, 5.24; Franconia, 1.50; Gibbon, 1.92; Granite Falls, 2.15; Lake Benton, 1.05; Luverne, Mary C. Heald, 5; Madison, 1.60; Marshall, 4.55; Minneapolis, Como Ave. Ch., 42.50, First Ch., 13.12, Missionary Union, 12.59, Park Ave. Ch., 35.62, Plymouth Ch., 187.41; Montevideo, 1.65; St. Paul, Atlantic Ch., 14.18, Olivet Ch., 10.94, Pacific Ch., 5.35, Plymouth Ch., 24.95; Tyler, 1.67; Winthrop, 4.25,	
C. E.: Brainerd, First Ch., 4.25; Burtrum, 2; Duluth, Pilgrim Ch., 12.50; Fairmont, 1.50; Ham Lake, Fair Oaks Ch., 1.37; Hutchinson, 4; Minneapolis, Lyndale Ch., 6.63, Robbinsdale Ch., 3.20; St. Paul, Plymouth Ch., 18; Silver Lake, Bohemian Free Reformed Ch., 5.05,	384 10
MISSION BANDS: Hutchinson,	58 50
JUNIOR C. E.: Ada, 14; Custer, 1.35; Marshall, 77 cts.; Minneapolis, Como Ave. Ch., 7.50; St. Paul, Plymouth Ch., 3.84,	1 00
SUNDAY SCHOOLS: Hawley, Union Ch., 9.40; Gibbon, 1; Marshall, Birthday Box, 1.30; Minneapolis, Lyndale Ch., 13.65,	27 46
FOR ARMENIAN SUFFERERS: Detroit City, Aux.,	25 35
	10 70
	507 11
Less expenses,	40 84
Total,	466 27

Rec'd from N. R. C., for American Board Debt, 100.00.

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Carthage, 5.40; Kansas City, First Ch., 189.73, S. W. Tabernacle Ch., 10; Kidder, 5; St. Louis, Pilgrim Ch., 31, Compton Hill Ch., 60.95, Reber Place Ch., 8,	
C. E.: Carthage, 5; Eldon, 70 cts.; St. Louis, Tabernacle Ch., 2.50,	310 08
JUNIOR C. E.: Sedalia, Second Ch.,	8 20
SUNDAY SCHOOLS: Bonne Terre, 1; Eldon, 1.26; St. Louis, Immanuel Ch., 1.26; Swedish Evan. Ch., 2,	1 00
ARMENIAN AID: Kansas City, S. W. Tabernacle Ch.,	5 52
	1 00
	325 80
Less expenses,	4 50
Total,	321 30

MONTANA.

UNION.—Mrs. H. E. Jones, of Livingstone, Treas.	
C. E.: Helena,	5 73
Total,	5 73

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cincinnati, Vine St. Ch., 57.20; Cleveland, Euclid Ave. Ch., 41.55, Hough Ave. Ch., 7; Elyria, 70.90; Harbor, Second Ch., 7; Madison, 36.20; Oberlin, 80; Toledo, Central Ch., 3.50; Wellington, 7.12,	
	310 47
C.,	25 00
C. E.: Cincinnati, Vine St. Ch., 15; Cleveland, Archwood Ave. Ch., 6.89,	21 89

SUNDAY SCHOOLS: Elyria, 20; Kinsman, 14.80,	34 80
BEQUEST: Mrs. Eliza L. Mauley, Chardon, 100 00	
RELIEF FUND: Tallmadge, 17; Toledo, Central Ch., 5,	22 00
SPECIAL: Harmar, for Dr. and Mrs. H. C. Haskell, Samokov,	36 00
	550 16
Less expenses,	10 70
Total,	539 46

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Alcester, 5; Beresford, 5; Dakota, Assn., A Friend, 5; Sioux Falls, 16.25,	31 25
C. E.: Beresford, 15; Webster, 4,	19 00
THANK OFFERING: Badger Lake, for Aintab, Turkey,	9 25
Total,	59 50

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Auroraville, 10; Brandon, 5.50, Mrs. A. Hillman, 5; Beloit, First Ch., 23.60, Second Ch., 10; Delevan, 17.61; Edgerton, 10; Milwaukee, Pilgrim Ch., 10, Grand Ave. Ch., 50; Ripon, 25; Waukesha, 31; Wauwatosa, 12,	209 71
JUNIOR: Delevan, C. E., 10; Edgerton, Bridge Builders, 10; Milwaukee, Grand Ave. Ch., 32.76; Wyoming, 3.35,	56 10
JUVENILE: Barretts, 5; Delevan, S. S., 35.94; Genoa Junction, Jun. C. E., 5; Milwaukee, Grand Ave. Ch., Jun. C. E. and M. B., 10.65; Racine, Jun. C. E., 5,	61 59
SPECIAL: Mrs. Albion Smith, of Excelsior, for her Bible Woman,	25 00
FOR THE ARMENIANS: Arena, Second Ch., 6; Oshkosh, Plymouth Ch., 2.10, Primary S. S. Class, 40 cts.,	8 50
	360 90
Less expenses,	17 20
Total,	343 70
LIFE MEMBERS: Milwaukee, Grand Ave. Ch., Aux., Mrs. Fannie J. Stacy, Mrs. Eliza H. Stickney, Mrs. Anna E. Williams; Waukesha, Aux., Miss Beth Ebersol.	

AFRICA.

Umzumbe.—Mrs. Laura B. Bridgman, sale of African stamps,	4 25
Total,	4 25

TURKEY.

Hadjin.—Miss Bates's S. S., 1.40; The Marthas, 14.08; Jerebakan, Children, 80 cts.,	16 28
Total,	16 28

MISCELLANEOUS.

Sale of articles, per M. P. W., 7.50; leaflets, 25.83; envelopes, 4.17; boxes, 2.74; box at Rooms for Armenian sufferers, 4.10,	44 34
Receipts for month,	3,507 15
Previously acknowledged,	10,243 17
Total since Oct. 26, 1895,	\$13,750 32
Mrs. ALFRED B. WILLCOX,	
Ass't Treas.	



VOL. XXVI.

JUNE, 1896.

No. 6.

Expect Great Things from God. Attempt Great Things for God.

In the present direful conditions in Turkey it is well to note any possible results for good, and as one missionary expresses it, "When you cannot see any bright side, polish up the dark side." Miss Seymour wrote from Harpoot last February that their hearts were made glad by seeing how the partition walls between Armenians and Gregorians were breaking down. The churches of both were burned, but the Gregorian schoolrooms were less ruinous than those of the Armenians, so both gathered there for worship. Later (March 12th) she reports that the workrooms, where three hundred women had been given daily employment, were closed for lack of funds.

Miss HYDE, of Adabazar, says she would not have missed this year, with all its suspense and anxieties, out of her Christian life.

In the Girls' School in Smyrna, the helpful, sympathetic spirit called forth by the terrible suffering, shows growth in the Christian grace of burden bearing. Miss Pohl writes:—

It seems to me that the girls are a great deal more earnest in spirit, and very willing to do their little share toward helping the sufferers. Each one has pledged a small sum to be given regularly each month, and they give it from their own money. Our King's Daughters' Society is constantly called upon for help, and, alas! our treasury gets so low all the time that we have to continually devise new ways to make some money. I am so thankful that all these lovely boys and girls who are so full of promise are unharmed, and their homes and parents spared, but it is the hardest

experience I ever had in my life to be here in peace and comfort when in other places there is such need of everything.

WE learn through the other missionaries that Dr. Kimball is adding to her other departments of relief work at Van, the manufacture of plows, shovels, and other agricultural implements, that the people may have some means of raising the next harvest. A priest in speaking of Dr. Kimball called her "God's little servant."

Mrs. Isabella Bird Bishop, in writing from Seoul last winter, says :—

IN my present journey of two years I have not seen so promising a mission field as this province, except Chinese Manchuria. A great door and effectual has been opened by the war, but doors sometimes close when men are not ready to step in.

In speaking of a meeting she attended in Pyeng Yang, she says :—

As I looked into those lighted faces, so different from the ordinary apathy of the Korean expression, and on some now washed and sanctified whom I had been told were among the vilest of men in that vilest of cities, I felt that the old gospel of love has lost none of its transforming grace, but that it is still the power of God unto salvation to every one that believeth.

BUDDHISM is said to exist in greater purity in Siam than in any other country, but it is a religion without a Saviour. When some native Christians were asked why they came to the missionaries, they replied, "We are sinners, and we hear that your God helps." Another said, "I have heard of many religions, but I have found no other god that loves as your God loves.—*Missionary Review*.

IT certainly shows their high appreciation of Christian methods of work, that Buddhists of Japan should be adopting so many of them. It is reported on good authority that there are now Young Peoples' Societies of Buddhist Endeavor, Young Men's Buddhist Associations, and Young Women's Buddhist Associations. They are planning medical missions and nurses' training schools, and even the Institutional Church has been introduced by them. The children of this world sometimes borrow ideas from the children of light. Would that they could catch the soul and heart of Christianity, and not alone its outward form!

Mrs. Gertrude C. Eaton, of Chihuahua, Mexico, speaks of reading some recently published criticisms on missions, and feeling quite cast down for awhile; then, as she writes :—

I ASKED the Lord to give me some token of the power of his Spirit and the use that he had for missionaries in this country, and he graciously did.

We went to call on the new Methodist minister and his wife (Mexicans), and listened to the most touching account of her conversion, simply by the reading of God's Word; and how, just following out the Divine command, she went to a stream and was baptized by her father-in-law, and they all took the juice of grapes she squeezed from a fresh cluster and ate unleavened cakes she herself had made. Some time after, she found a Protestant church, where she announced herself as a member of the church of Christ, and that church was our own church in Hermosillo.

It is seldom that the reading of a tract results in half a thousand years of missionary service, but such was the history of a tract read seventy-seven years ago by a young physician in New York while waiting to see a patient. Its title was "The Conversion of the World, or the claims of six hundred millions, and the ability and duty of the churches respecting them." The subject impressed the young man's mind, and he and his wife so pondered and prayed over it, that against appeal, argument, and opposition they set out for Ceylon, and later for India as foreign missionaries. They gave more than thirty years of service there, and, their nine children and several grandchildren having followed in their steps, thus far thirty of that family—the Scudders—have given five hundred and twenty-nine years to the work of foreign missions.—*Christian Herald*.

One daily habit of Miss Eliza Agnew, as told by the Misses Leitch, may be the secret of that holy influence which made her "the mother of a thousand daughters" in Ceylon. They say:—

It was Miss Agnew's unfailing habit to rise at the first streak of dawn and spend the first hour alone with God. This habit came to be known by all associated with her, and no one ever thought of interrupting that hallowed hour. The low murmur of her voice in prayer, often long continued and earnest, was heard at times by servants and pupils, and they knew that among the many names she would present before the throne, theirs would not be forgotten.

A recent visitor to the school of the Pundita Ramabai at Poona says:—

OF the 57 pupils, 43 are widows and 39 are Brahmins. About one half of the pupils attend daily prayers in Ramabai's own room, to which the door is always open and where any may come in, and the shy ones are not noticed until familiarity has done away with the shyness. The Pundita told me that she did not put new pupils at books for some time, but turned them into the garden to learn of God's wonderful works. Next they were told about themselves and their Creator. Then came the books.—*Woman's Work for Woman*.

CEYLON. A GLIMPSE OF CEYLON.

BY MISS A. B. CHILD.

THE first disappointment of any kind that we have experienced on our journey is our failure to reach our missionaries in Ceylon. For weeks we held ourselves in readiness to start at a moment's notice, on receiving word that the steamer which runs from Negapatam to Colombo would stop at Jaffna. Day by day passed and no such word came, till it was absolutely necessary to go direct to Colombo to take passage for Hong Kong. We are forced to content ourselves with what we could see of this beautiful island during a few days stay in Colombo. May I pass along our very brief glimpse of it—unsatisfactory as it is—to the readers of LIFE AND LIGHT?

Our first drive through the streets of Colombo brought out some contrasts with the country and people of India whom we had so learned to love during our delightful visit of nearly four months. We missed the predominance of the imposing turbans which affords so marked a feature in Indian cities, and we could not admire in their stead the foolish looking round shell combs worn by the Sinhalese men. Their hair combed straight over back and done up in a pug behind gave them a most effeminate look. The graceful lugadis of the Indian women were seldom seen, their place being supplied by a full skirt and a low-necked short-sleeved white waist. The brown skins formed an effective background for the white lace trimmings, but the general impression was of coarseness and lack of modesty. In general the people looked harder, more aggressive in their degradation, than those in India. On the other hand they had the appearance of greater energy, of being more well to do. Their homes were larger and better kept. There were the same mud walls and thatched roofs, it is true, but there was an air of civilization and refinement about them that we had seldom seen in India. Now and then a lace curtain at the window, tables and chairs visible through the open door, pots of crotons on the veranda or a pretty garden in front, showed a certain elevation in home life most refreshing to see.

One can hardly stay long in Ceylon even in one corner of it, without singing over and over with Bishop Heber,

“Where every prospect pleases,
And only man is vile.”

All through India we had sought for the tropical vegetation which had lived in our imaginations for so many years, but it had everywhere eluded us, leaving in its place dry, baked soil, dust and withered leaves; but we found

it at last in Ceylon in an abundance that exceeded our wildest flights of thought. It is said that there are four claimants for the site of the Garden of Eden,—Kashmir in the north of India, Honolulu, Mesopotamia, and Ceylon. There is also a Mohammedan legend that our first parents were sent here after their expulsion from Eden. If this was a place of punishment, what must Eden have been?

Every one who stays in Colombo more than a day goes to Kandy, a lovely mountain resort about seventy-five miles distant by rail. The sights of our ride over the *ghat* I have no power to describe; all up and down the mountain sides Nature had fairly run riot in lavish exuberance. Her face seemed full of laughter and enjoyment, and sent a thrill through one's whole being. Feathery tamarinds, with their shining pods; the large leaves of the bread-fruit trees, showing all shades of green from dark olive to bright apple; the jack trees, with their malodorous fruit clinging like enormous excrescences to their trunks; cinnamon shrubs, clove and nutmeg trees; hundreds of graceful plumes of the cocoanut palms towering high above all; the broad, solid leaves of the plantains; castor oil bushes springing up like weeds,—were all jumbled together in one mad revel of life and beauty. The banks along the railway were ablaze with the red and orange blossoms of the lantana, with now and then a patch of exquisite rose pink; the bright yellow of the wild sunflower; the beautiful young growth of the bamboos and masses of ferns. We were so fortunate as to see all this in the rosy light of the early morning, with dewdrops sparkling on every leaf, and twig, and flower: could anything be more beautiful? As if to show man's control even here, side by side with the bewildering, fascinating jungle there were long twin rows of tea plants creeping up the hillsides, cut down to regulation size and shape; a few coffee trees; and far down the valley the terraces of young rice gleaming out like lakes of vivid green. Surely this is a place like the Garden of Eden, where there are many trees pleasant to the sight and good for food.

Kandy itself is a town of some twenty thousand inhabitants, in the centre of which is a pretty lake surrounded by tropical trees. It was for years the seat of native government, and the scene of many bloody battles with other native tribes, with the Portuguese, the Dutch, and finally the English. Famous as it has been in many ways, it is best known to the world as holding a most precious relic of Buddha—nothing more nor less than one of his eye teeth! I well remember that twenty-five years ago, almost the first time I used my pen for *LIFE AND LIGHT*, it was to write on this very tooth of Buddha for the children's department. Little did I think then that I should ever stand in the building where it is kept; but this I did in this twenty-second of February, in the year of our Lord one thousand eight hundred

and ninety-six. We had had a most charming afternoon in the Botanical Gardens of Peradeniya, about four miles out of Kandy, where we had reveled in the palms—two hundred and fifty different varieties; in the great green plumes of the bamboo, shooting up a hundred feet in the air; in the wonderful orchids and ferns; where we had picked up green cloves from the ground and a nutmeg from the tree; where we had stood by the strange rubber tree, with all its roots on the surface of the ground, writhing and twisting about as if in horror that the inmost secrets of their being were exposed to the garish world—and had seen many, many marvelous things; but we must not miss the greatest wonder of all—the temple which holds the sacred tooth. It was growing dusk as we went up the stone steps of the temple, and the first thing that greeted our senses was the music of the temple band,—a most vigorous pounding of the tom-tom and the screeching of a conch and a flageolet. The next thing was some extremely realistic frescoes on the veranda portraying a Buddhistic *inferno*—the punishments meted out to sinners in the other world. True to one of their religious tenets most of the sufferers were women, the men being supposed to be happy in the abode of the good and the blessed.

From the veranda we went past the band and two or three sellers of flowers into a medium-sized, dimly lighted room, on one side of which was an image of Buddha in brass. On one side were two worshipers, one of them a woman who had come from Burmah to visit the sacred place. As she sat on the damp floor counting her beads she was apparently in an ecstasy of devotion, having reached the acme of her existence in this visit to the most holy place. In a few days she will start on her long, weary way home again, perhaps carrying away with her the hope that because of this pilgrimage, in her next existence she may be born as a man. As we stood watching her our guide asked us to stand aside, and we turned and saw a number of yellow-robed priests going up to the image. The one who headed the procession eyed us curiously, and asked where we came from. I expected the next question would be, "Who are you?" and I fell to wondering what effect it would have if he knew there was a secretary of a woman's missionary board within his precincts. From this room we went into another which contained images of Buddha large and small, behind a large glass screen. The most interesting of these was a queer representation of him cut out of a single rock crystal. All about the room were beautiful flowers, the fragrant champac, the flower of the temple tree, and the iron-wood, their red and white looking specially brilliant in their gruesome surroundings. Two tall priests came to us with silver trays for our offerings, also. Visions of dungeon cells and horrible contact with offended

priests if we refused flashed through our minds, and wrought upon our fears to the extent of one rupee each. We shall hereafter have more sympathy with the ignorant worshiper in his awe of tall priests in dark rooms.

The wonderful tooth is kept upstairs in a dark, airless chamber. Behind some iron bars stands a huge silver-gilt, bell-shaped shrine, with six others of the same shape and different sizes, ornamented with precious stones. The smallest of the shrines contains the tooth. We did not see it. It is never visible to eyes profane. It was shown to the Prince of Wales on his visit to Ceylon years ago, and later to his two sons, but lesser mortals must not expect so great a privilege. The guidebook says it is "an oblong piece of discolored ivory, tapering to a point about an inch and a quarter in length and half an inch in diameter at the base. It is not in the least like a human tooth, and more resembles that of a crocodile or a large pig." There are those who are skeptical as to its really being Buddha's tooth, but there are no doubts in the minds of the faithful. Even the fact that the original was stolen by the Portuguese years ago, was carried to Goa, then burned to lime and the dust scattered to the four winds of heaven, has no power to shake their belief.

It was growing late and we must leave the temple, and our going was the signal for the gathering of a swarm of people demanding money. When we first went in our attention was called to a placard saying that no fees were expected, but those who showed it to us were the first to ask for money. The priest who went about with us, the man who carried the light, the small boy who added his comments to what the priest said, the one who lighted a match to show us down the steps, a blind man, and various professional beggars, all flocked to our carriage vociferous in their demands. As we did not wish to make large contributions to Buddhist worship we fled precipitately, leaving a disgusted crowd behind us. As it was, we had to ease our consciences by an unusually large contribution at the Scotch Kirk the next day to keep the proper balance.

It seems strange that so many human beings, so many otherwise intelligent, should believe in an absurd relic like this; yet so it is. There was once a time when England was inhabited by a race of savages and America was an unknown land; that the natives of Ceylon were prosperous and strong, trading in spices with Western countries. Now they roam about her streets and in her jungles half clad, in deepest poverty and degradation, while England's power is felt in almost every nation on the globe; her name a synonym for wealth and civilization, enlightenment, purity and morality everywhere, and our beautiful republic stands a marvel to all the world in its youthful strength. What makes the difference?

A BIRD'S-EYE VIEW OF JAFFNA.

BY MRS. S. W. HOWLAND.

WHAT does Jaffna look like? Like a lovely garden at some seasons of the year. After the rains, grass springs up, flowers bloom in the hedges, and the flamboyer tree is gay with blossoms, the brilliant November flower "Gloriosa Superba" is bright with its curious petals turning this way and that to mark its age; all these add beauty to the scene. "Every prospect pleases," and we who have lived among them many years find even Bishop Heber's "vile men" interesting, especially when they put on Christ, as many do.

Eighty years ago no woman could read in that peninsula. The missionary ladies offered to teach the girls, but the fathers said, "No; it would spoil them." Mrs. Meigs taught one girl, and one day some dowry property belonging to that girl was to be sold, and she signed her name instead of making her mark, as others do. Heathen standing about were angry because so much had been done for that girl and their girls had been neglected, and from that time girls began to study; and now all over the peninsula Christian women are to be found well educated, and able to take their places among cultured Christian workers. They are never afraid to pray before others if called upon to do so, and they are ready always to speak to their neighbors about Christ and his love, and Christian women and girls love to give for Christ and to him. In addition to other giving, they give from their daily food a handful of rice. At the end of the month a collector calls, takes rice, and sells it for the benefit of the work of their foreign missionary society on the islands west of Jaffna. I have wondered sometimes if we in this country were as careful to give our tenth and our handful of rice every day as our Ceylon Christians are, if the Lord's treasury would not be well filled. We do not want to boast that our privileges are so little that it costs only twenty-five cents a year or two cents a day to belong "to our church."

Dear Miss Agnew for years felt the need of Bible women to go in and out of the homes of the people to teach them; it was a matter very dear to her; and she being one of the kind who work as they pray and pray as they work, found at last a woman whom she could trust: she was set aside for this blessed service, and "Mary" was sent out. She worked satisfactorily, and afterwards others were appointed, till now nearly fifty women do this work from day to day in our mission. The village schools now have thousands of little girls studying within their walls, many of whom will find their way into the two boarding schools of our mission, and later will become Christian wives to our college and training school graduates, or will become teachers or Bible women.

Within a few years the question has often come up whether we in Jaffna could not have a "Woman's Board." The idea originated with dear Mother Howland, and I feel that in the near future the idea may become a fact of which we shall all be proud and happy. Miss Howland, a true child of this sainted mother, is carrying forward the work begun by Miss Agnew, and with her thorough knowledge of the language and thorough acquaintance with every branch taught in the school, the Oodooville Seminary is a true daughter of Mt. Holyoke College. Love for souls stands first, then the effort to help these girls to be faithful workers follows. We all rejoice that we have the Oodooville and Uduppitty schools as nurseries for the Lord among the people who now are in darkness. Light is dawning, and I feel sure that the day is not far off when Jaffna will not only have the light, but will, like little New England, send out light to other dark places of the earth.



MISS SUSAN R. HOWLAND.

MORNING VISITS.

BY MRS. EMILY FAIRBANK SMITH.

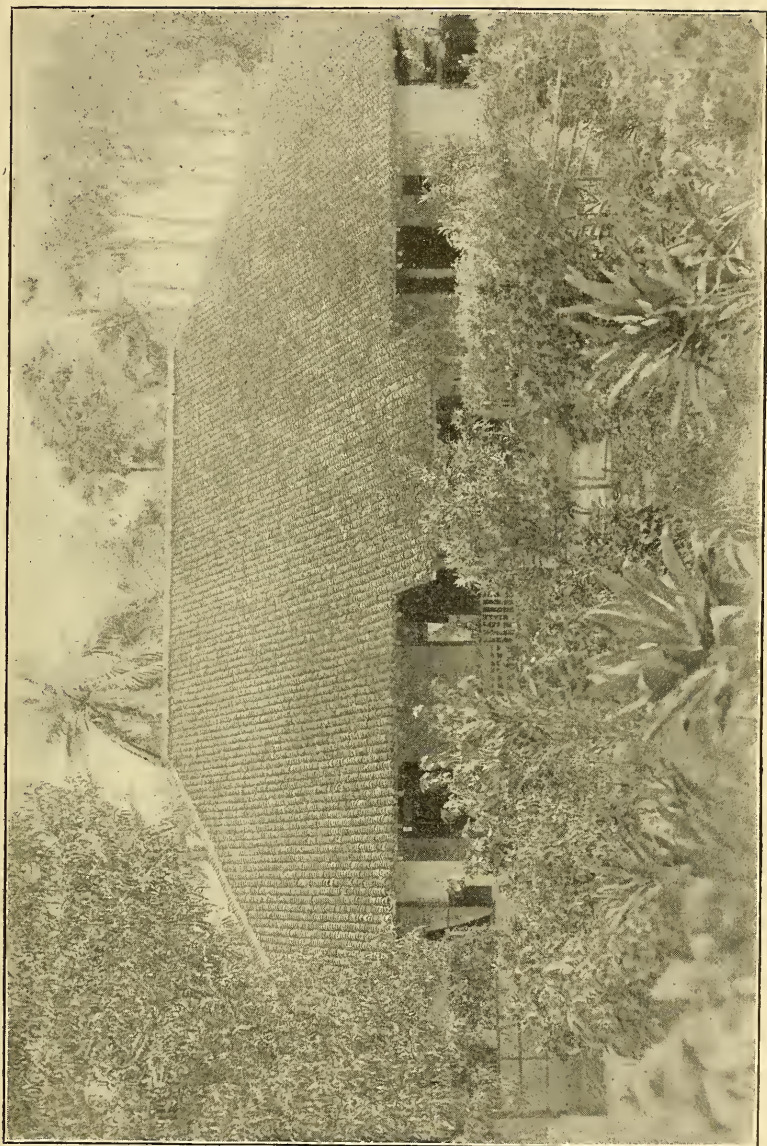
LET me show you my women's class of readers. We shall have to start out early, for the heat is intense, and after ten or eleven o'clock it is almost dangerous to stay out in the villages. In the early morning the air is still, and there is the freshness of the dew and the singing of the birds. The Ceylon robin has a song of ravishing sweetness, as, sitting on the topmost branch of a whip tree, he pours out his morning praise. This tall whip tree, with needles like a pine tree, but not as thick, is a great favorite with the birds. I

consider this morning concert one of the greatest pleasures of our life in Jaffa. With this benediction we will get into our carriage, and call the coolies and be off. At the first house we find a young bride, and she will repeat many Psalms if we will stop long enough to listen. The ninety-first, one hundred and thirty-ninth, and twenty-seventh are favorites. Here comes a cousin who, though not so ready, yet can repeat many verses from the one hundred texts—a most useful book compiled on the same foundation as that for the Church Mission Society for Ireland, with a few changes.

Here is a poor, broken down, dilapidated house. Evidently the people are very poor; but this is a lovely girl who comes to the carriage and reads to me the fourteenth of John. Her complexion is a clear brown; the large, lustrous eyes have deep lashes; her step is elastic; and we pray that the Heavenly Father may keep the lovely young women as pure in heart as attractive in appearance.

The next house belongs to a well-to-do farmer, and a large group of women soon gather to hear Ammah tell a Bible story after one of their number has read the story of the Prodigal Son. They are such a pleasant family that it is restful to sit and chat with the mothers, with their babies in their arms and the little ones standing close by. The young lady of the house is soon to be married. Then for the first time since she became a grown-up girl she will go to the temple. Now she spends much of her time in reading. In the adjoining house is a most attractive young woman. She reads slowly, but as if she enjoyed every word. She has a copy of "Morning and Evening," meditations translated and printed through the kindness of Mrs. Howland. It is a very useful book, and has done great good. I feel most grateful for the copies which I have had the pleasure of distributing. "Do come often," pleaded the young reader; "for as soon as my brother comes from Singapore I must be married, and I shall not have so much time to read then. Do help me now." I have wished that I could indeed go often and help that young soul so evidently desirous of learning about the better way. The mother is a kind, sweet-tempered woman who cares for none of these things.

Here we come to the Vidhan's house. There are three young girls who read one after the other; the youngest is learning her alphabet, the second is in the First Reader, and the eldest, by dint of much coaxing, is urged into reading a few lessons from the Second Book; but it will be some time before they wake up to the enjoyment of reading which has been the characteristic of all we have met so far this morning. But here in the next house comes a shrinking, timid girl of thirteen years who can hardly repeat her lesson, which is the sermon on the mount; not because she does not know it, but



TULLIPALLY MISSION HOUSE.

because she is so timid. Dear little girl! She is very lovely, and I hope we may soon become better friends. There are about fifty women and girls reading in this village—some very anxious and bright, others who do not care so much, but who are still desirous of knowing how to read.

We go to Mathawai next, where we find a group of women in the little thatched school bungalow. I always enjoy coming here, for there are some very dear women in this village who read the Bible regularly, and who always attend the monthly moonlight meetings that are held here. They are kept back from acknowledging Christ openly by the fear of their relatives. We felt quite sure that they would be allowed to come to Tillipally to attend the communion service, but at the last moment the relatives interfered, although they had promised that they would not. However, there is no hindrance to their coming to the school bungalow, and the Bible reader visits them regularly at their homes.

Now I should like to take you to Pennalaikaddavar, where for the past year Mr. Smith and I have held meetings regularly at least twice every month. There are two educated women and several girls who come to meetings, besides a large number who can read, though they have never been to boarding school. On the last moonlight Sabbath evening we had a most delightful service. Pastor Horsington, from Mylitty, had brought his two sons, one of whom is a college student, and plays very well on the violin; both of the sons sing remarkably well, and there were also two other teachers besides Pastor Horsington who had the gift of song. The women all joined in, and we had a service which was most enjoyable. At the last meeting we raised Rs85.00 towards building a chapel in this village. One of the women said to me: "Ammah, you used to come here and talk to our mothers; they are gone, now you come and talk to us. Can you not send a catechist to live here and help us at all times?" My great desire is to see a chapel and parsonage built and a preacher located there, for I have held meetings here for eighteen years, and the desire of my heart is to see this large, flourishing village a Christian village.

MICRONESIA.

EXTRACTS FROM THE JOURNAL OF MISS ANNIE E. ABELL.

[Miss Abell came up on the Morning Star last year and spent several weeks at Honolulu, thus gaining a much needed change and rest.]

MORNING STAR, AT SEA, July 18, 1895.

My vacation is drawing to a close, and in three weeks more I hope to be back in my Ruk home with Miss Kinney and our sixteen dusky maidens.

We sailed from Honolulu June 27th. At 9 A. M., when a large party were gathered on the wharf, the farewell service was opened, and at ten o'clock the "good bys" had been said, we had taken the last look into the faces of dear friends, and were steaming out into the great sea,—out into a silence of months, away from the busy, hurrying world, but not away from the love and tenderness of our omnipresent Friend, nor yet away from the powers of evil which are so strong among the dark-hearted islanders. For the "good missionary ship" this departure means carrying the Bread of Life to the heathen, and gladness and joy to the hearts of the workers.

When the mail from the coast came in, a few days before sailing, I supposed I had my last letters for some time: but not so; they keep coming, delivered in mid-ocean at all hours. Sometimes my letter is found at my place at breakfast; often sweet little Dorothy Garland comes in her father's arms holding it out to me; occasionally it is in the evening, when I go on deck after supper, that I find it tucked into some crevice of my chair. These letters are the bright spots in many a long day, and I truly thank all the friends who so lovingly contributed to the pleasure of the voyage.

Tuesday, July 23d.—We reached Butaritari Friday, the 19th, about 4 P. M. Mr. Walkup came on board at once, bringing the two young men who came with him on the Hiram Bingham from California. Before we were at anchor, canoes and boats of various shapes and sizes made their way toward the ship. Among those who came on board were the Gilbert teacher and Rev. Mr. Kanoa, an aged Hawaiian missionary now retired from active service. While we were sitting on deck engaged in conversation, Mr. Kanoa came and deposited a few young cocoanuts near by, and with a bright, friendly smile indicated that they were for me, and then passed on to leave a few at Mrs. Garland's door. The next day there were many natives on board all day. The king came also, bringing many followers and a few little fat princes, who were determined to miss nothing there was to be seen. The king was very much pleased with little Dorothy.

On Sunday we went ashore to service. They have a neat, roomy church and a nice-looking audience. The king has his special pew, which is a box-like enclosure,—the enclosed space being large enough to hold two chairs. Here the king sat alone, and his attendants were scattered about on the floor around the pew. They had left their arms outside, as the Ruk warriors do.

Off Pingalap, Saturday, August 10th.—We arrived at Kusaie the morning of July 27th, and came away August 8th. I came out on the early tide with the Captain. Miss Foss has come from Kusaie for the purpose of visiting these islands,—Pingalap, Mokil, and Ngatik,—which were under the Ponape Mission. Miss Foss knows their language, and can meet with them in conference.

Wednesday, September 4th.—We arrived here at Ruk early on Saturday, August 17th. Miss Crosby and Miss Foss came ashore with me. The former was met and carried off by Mrs. Price, and Miss Foss stayed with me and occupied her old room. It was pleasant to have her back again, though it was for so short a time. Miss Kinney gave me a warm welcome, and everything seemed very natural. It is so good to be back at my work again! All are disappointed that Mrs. Logan has not returned this year.

The number of our boarding pupils is down to twelve again. Since I went away one has been married, two were sent away for misconduct, and one, a Mortlock girl, died early in August. We started a new term of school to-day. The girls are always happy to get back to their books after a vacation.

Monday, September 23d.—Two weeks ago the Spanish ship Quiros came into the lagoon and anchored at Uman, where Moses, who is a Ponape man, is stationed.

The Captain and the Governor's secretary were ashore visiting the mission, and came up here to see the Girls' School. We had a pleasant call from the Captain. He speaks a little English, and showed a pleasant and friendly spirit. The next day the Governor and other officers of the vessel came ashore and called at the three houses in the mission. A meeting was held at the church, when the Governor spoke to the people, and among other things charged them to be obedient to the teachings of the missionaries. His talk was strong and good,—really all that we could desire. He was very friendly to the missionaries, and invited Mr. Price to visit Ponape, and said they would be pleased to have the Logan come there at any time. We all went aboard the Quiros by invitation of the Governor, and were received and entertained in a most gracious manner. And now the dreaded visit of "the Spanish ship" is over, and we are pleased with the result,—that it was so pleasant and agreeable. We think it will do the people good, and, as far as we can now see, think it will help our work.

Monday, November 4th.—Yesterday at our English service, besides ourselves, there were five persons present, of five different nationalities,—a German, an Irishman, a Chinaman, a Japanese, and a Mortlocker. Mr. Price gave an excellent talk on "Choose ye this day whom ye will serve." Two of the outsiders are not Christians. Often there is only the German, Mr. Garro, and his wife present, but they come very regularly. He has recently become a Christian, and is very earnest in the new life.

The first of last month we had Mr. Garro come and paint the schoolroom for us. The walls had never been painted until last winter, when we had a thin coat of white put on to lighten the room somewhat. It was all the

paint we had at the time, so now it has another coat, and this and our new shades make it seem quite like another room. The shades were given by The Gleaners of Honolulu. Then we have a new table for the girls to write and study by, the gift of a circle of King's Daughters, on Maui. This table is ten feet long, almost three feet wide, and a little more than a foot high; our pupils all sit on the floor. We had a new girl come about two weeks ago—little Emily, from Uman. She is a Ruk girl, but adopted by Moses, the Ponape teacher on Uman. She has taken to the ways of the house very readily, and seems exceedingly happy with the girls. The influenza has just gone the rounds among the natives again, our girls having a share in it most severely.

Thursday, November 21st.—We have been having stormy weather for the last two weeks—heavy rains and hard winds. We fear much damage has been done to the breadfruit crop. One morning when the wind was still blowing quite hard I heard a conch blowing, and on inquiring what it was for, was told that they were preparing to “work the spirits,” as they wanted the wind to stop blowing. It had already gone down some, but as it was considerably lighter the next morning, they no doubt thought it the result of their spirit worship.

The wet weather has made our path leading to Mr. Price's decidedly wet and slippery, which, being on a hill, makes it very disagreeable and somewhat dangerous. So this week we are having a new one made. Miss Kinney went down with Joshua, and explained to him what was wanted. He took hold of it with much zeal, having ideas of his own about it, and took great pride in doing it well. In the steep places he cut steps, and placed supports to keep it from washing down. The girls will go to the sea, each armed with a tin can, and bring coral for it, which will make the path passable when quite wet. The coral is rough to walk on, but is preferable to slippery mud.

Monday, February 3d.—The Morning Star arrived from Kusaie January 23d, and will go from here directly to Honolulu in two or three days.

GLEANINGS FROM LETTERS.

By the Morning Star, which arrived at Honolulu March 16th, we have our most recent news from Micronesia. Miss Foss, who has been for some time assisting Mr. Channon in the Gilbert Boys' School in Kusaie, writes Jan. 15, 1896:—

It has been a blessed privilege to me to visit the islands at the West the past two years. To take the dear people by the hand and to give them a word of counsel and encouragement, gave me more real pleasure than I can ex-

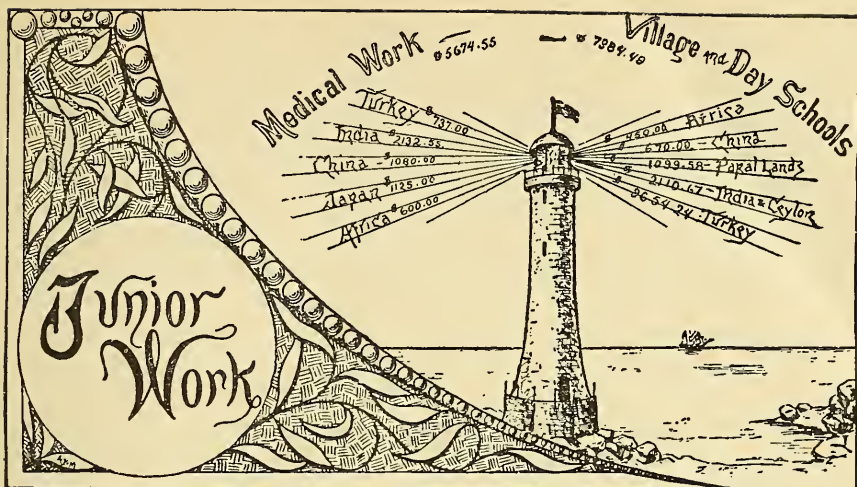
press. My heart was moved with compassion as I talked with them. Much credit is due the teachers in holding the Christians together, and in keeping up the meetings and general work. I was surprised and rejoiced. At Mokil and Pingalap the work is prospering in every respect. Mr. Rand would rejoice to see the good results of his labors on Mokil; they have a good church, and it is nearly all paid for. At Ngatik, we found the work more encouraging than the year before. Some of the Christians had fallen, but they have repented, and are again on the right track. In some sense the responsibility of these people rests upon me; not a ship comes to Kusaie from the West that fails to bring me letters from each of the islands reporting the condition of affairs, and asking advice about certain matters that they do not want to decide themselves. I am very glad that I can help them in some way. I collected the contributions, and money from the sale of books, together with what the Mokil people paid toward their new church, and sent the amount to Mr. Hall.

GREATLY to the regret of the Board, and much to her own sorrow and disappointment, Miss Theodora Crosby has again been constrained, through severe illness, to relinquish her work at Kusaie, for which she was so well fitted. Miss Crosby returned to California on the last trip of the Morning Star, and is resting for a time on the Pacific Coast before coming East.

The Kusaie Girls' school has numbered forty the past year, which is about as many as can be properly taught and looked after. Four of the girls have been married, three were left at their homes on account of illness, three others were kept at home by their friends, and two others were left for other reasons. Five new scholars have been added to the school, two of them being from Mejj, a new island from which no pupil has come before.

A decided change has been noticed in some of the older girls; a new awakening in their hearts, and in their daily lives there is manifest a greater desire to consecrate their time to their Master. The girls continue to contribute to the Woman's Board, their collections the past year amounting to seventeen dollars. Eight of the girls are church members, two of them having been taken into the membership the first Sunday of this year.

During the past year the school has been much helped by the presence and efficient assistance of Mrs. Sarah Smith Garland. "It would have been a real help to have her here," writes one of the teachers, "even if she was not able to teach at all;" how much more of comfort and strength it must have brought to them to have Mrs. Garland take regular classes, and establish and conduct a prayer-meeting among the younger girls. Evidently little Dorothy Garland is in training for future work as a missionary, as she is beginning to talk in four languages, with a decided preference for the Gilbert!



- To give light to them that sit in darkness Luke 1:77 -

SPAIN.

DAY SCHOOLS.

BY MRS. ALICE GORDON GULICK.

(Concluded.)

SOME years ago we started a normal kindergarten course in the institute, and a few of the older girls prepared themselves for the work of teaching. But we had many difficulties in the way, and the teacher died, so that when Miss Martha Williams, of Connecticut, came to our help three years ago we were very thankful. She was very successful in building up the imperfectly organized department. Since her return to America the class has been under the care of one of our graduates, Doña Concha Marfil. The only room we can spare the little ones is in the fourth story of our overcrowded house. At about 9.30 A. M. a procession of little men and women starts from the schoolroom on the ground floor for their limited quarters in the roof. Blue eyes as well as black look down through the banisters as they toddle upward. Little six-year-old Clementina helps chubby Antonio, half her age, to climb the difficult stairs; Peter and John, Joseph and Mary, and even Jesus, are names so common that in their Spanish form they have ceased to startle us, and they are all to be found among our little ones. But what are we to do with thirty or more of these vivacious little creatures in an 8 x 6 room? The tables must be taken out for the chairs to be put in, and the chairs must follow the tables if the children are to have one of the kindergarten plays. The process of taking out and putting in comes as near solving the problem

of perpetual motion as anything I have seen lately. All honor to those who have had the ingenuity and the patience to work under such trying conditions, and with success.

In some houses in San Sebastian the chief adornments on the walls are the products of the work of these tiny little ones. Scripture texts, the national flag, and emblems of charity and love show that duty to God, and home, and native land are being inculcated in these tender minds, preparing the children for lives of usefulness in the near future.

I have merely intimated the difficulties in the way of a suitable and possible development of this department of our work. We have reached the limit of admission to the class. No sanitary inspector would consider the present conditions wise or allowable; we need room, we need fresh material, we need an assistant teacher, and we need your sympathy—you who may read my words.

The same hindrances prevent the best development of the primary and secondary schools for boys and girls, and yet they are probably the best schools in the city of San Sebastian as far as the instruction is concerned. The teachers are the pastor for the boys, and his wife who cares for the girls. The schools are in one large room on the ground floor, but as there is no dividing wall the room becomes somewhat noisy when classes are going on in both schools. And yet it is wonderful to note the rapid progress made by these children under suitable instruction. Their retentive memory enables them to learn rapidly, and advantage is taken of this in storing their minds with portions of Scripture and hymns, and they are often able to entertain their friends at home for hours at a time with what they have learned at school. I remember a few years ago one of the little girls was borrowed by a family in order that she might entertain a wedding party with her recitations.

The special "Feasts" are the children's Sunday in June and the Christmas Festival. These occasions are made use of to attract the parents to hear the children recite, and to impress upon their minds Scripture truths which perhaps they would not hear in any other way. Last Christmas there were probably three hundred adults crowded into the room, who expressed the most earnest congratulations after hearing the recitations and songs of the children. The room was not large enough to hold those who would have entered; many were turned away from the door. All this in spite of the fact that there is a persistent effort made to destroy the school. I suppose no child attends the school who has not been already urged to go somewhere else. In some cases the parents have been obliged to take their children away in order to retain their employment. A few weeks ago two fathers were turned out of their places of work because they would not re-

move their children. It therefore seems to us that we should do all in our power to make the best use of the privileges we can give them. If there were freedom—perfect freedom—we should not have room to hold the numbers who would come in for daily instruction. It is a delightful thought that even if under persecution the children must leave, their minds have been already stored with some of the passages of Scripture which are so precious to us all ; for we know that God has said that his word shall not return unto him void.

These schools to which I have referred are only those under the care of the missionaries of the American Board. There are many others scattered throughout Spain under the care of missionaries from England, Scotland, Ireland, Switzerland, and Germany. Many of the graduates of our institute are teachers in these schools, and probably no less than a thousand children are to-day under their instruction. We must remember when we consider what is going on in the mission work of Spain, that less than thirty years ago men were imprisoned for reading the Bible ; and so as we look back over the years, and think the statistics do not prove great results, we may feel that there has been a sure and steady progress, and that God has given his blessing to what has been done.

CHILDREN'S MEETINGS FOR JULY.—JAFFNA, CEYLON.

IN order that the children may understand that all our missionary work in Ceylon is done in Jaffna, which represents not a city but a province, call this room in which you meet the peninsula at the northern end of Ceylon. Place the chairs in five sections of the room : the two sections on the north representing the cities of Tillipally and Udupitty, one southwest of Tillipally for Manepy and another southeast for Oodooville, and one still further southwest for Batticotta.

Let the children choose in which of these cities they will live for the afternoon. Appoint one girl to represent Miss Myers, and have her choose a hymn to be sung at the opening of the meeting by the girls of the Oodooville Boarding School. Call one of the boys Mr. Hastings, and have him lead the Jaffna College boys at Batticotta in repeating a psalm.

As the people of Jaffna first came from Madura, and speak the Tamil language, the children will simply have to review what they learned last month to know the customs of the Jaffanese.

The American Board Almanac (ten cents) will give the names of the missionaries and their stations.

Let one of your number be called a new missionary who has just arrived from America, and let her have the information she would be sure to want about Ceylon given to her by the others.

Give several brief facts about the history and general description of Ceylon. (*Daysprings*, May, 1884, March, 1892.) Let one girl describe her life at home. (*Dayspring*, May, 1893.) Have one of the college boys tell what he did and saw in going to a heathen festival. (*Dayspring*, Sept., 1882.) The LIFE AND LIGHT for April, 1891, gives a map of Jaffna, a picture of Mrs. Howland, and many facts about the other missionaries. LIFE AND LIGHT for September, 1894, a picture of Miss Agnew, and much about the Oodooville School and the work of the Bible women. The Lesson Leaflet for September, 1893, to be had at the Woman's Board Rooms, gives a full account of the Uduppitty Girls' School, and the *Missionary Herald* for November, 1893, pictures of native Christians, and an idol car.

"Seven Years in Ceylon,"* written by the Misses Leitch, and published by the American Tract Society, is full of illustrations and vivid stories of heathen festivals, of fakirs, and of those who have learned how to worship the true God.

Before the meeting closes ask the children to pray for the schools and the people about whom they have been studying.

Our Work at Home.

NEBUCHADNEZZAR'S MONTH.

BY ANNA FRANCES BURNHAM.

"My dear!"

The Rev. Frank Barnes smiled complacently behind his *Expositor's Monthly*, and waited for the rest of it.

"It is the first Monday of the quarter, and nobody has mentioned money to me. Have you any commands about dinner?"

"Yes. I have strict orders from the Council at Jerusalem to abstain from things strangled and from blood."

"That's all very well for a joke," pouted his wife, displaying a collapsed pocketbook, "but even a rabid vegetarian like you will be tired of what you'll get before the month is out, if you don't give me a little money to spend on the butcher pretty soon."

The young minister laid down his paper pleasantly.

"Well, Sharley, you told me to do it!"

"The Board Hundred? And that isn't quite saved yet? Well, if that's the case ——"

* To be obtained from the Woman's Board Circulating Library, two cents a day.

"That's the case!" said her husband, nodding gravely. "It will take another month to do it,—unless the people take hold better than I think they will."

"All right," said his wife, getting up to attend to the back-door bell. It was the butcher, and she sent him off with Spartan calmness. Out in the entry she wiped away a furtive tear or two.

"There's no use in saying that crosses don't hurt while you're bearing them, for they do!" she said, under breath, so that only the Lord heard, and it couldn't displease him. "It may be your Christian duty and pleasure to put your name down for a 'Self-denial Nobody-knows-how-long,' for the sake of helping the dear old Board pay its debts, but there's no use saying it isn't self-denial. And I'm afraid our 'board' has got to go bare till the time is up!"

When she appeared again she was as cheery as ever, and no one would have suspected that she had no more idea than the birds of the air where her dinner was coming from. After all, there were worse things to worry about. One was that she could not stir up her Society ladies to be any more public-spirited about the matter.

"I declare I wouldn't ask my husband for every cent I wanted to give away!" she said energetically. "It should be my earning or my saving, somehow, and a definite, count-able sum, at that! I'd do it if I had to earn the money—selling greens!" she added desperately, looking out of the window at two small boys with big baskets and shining broken knife-blades,—signs that they were "going greening." A bright thought popped into her fertile brain, and she put her head into the dining-room where her husband was at present engaged with the last number of the *Hebraica*, studying up the Pentateuchal question.

"Want some grass, Nebuchadnezzar?" she said, laughing.

"Ye-es!" he said absently, looking through her rather than at her, and seeming to weigh the matter profoundly. "Still, even the most conservative scholars have long recognized the existence of various documents (in an undigested form) in these and other ——"

A merry peal of laughter half roused him from his dazed condition, but the door closed considerably, and a few moments later he might have heard the closing of another door, as his wife sallied out into the street with a big basket in her hand and a broken knife in the basket, and a big shade hat on her pretty, bright head. She had a morning call to make, and her visitor lived on the outskirts of the village.

Miss Pettijohn looked down, as she saw her yellow head framed in the light of the doorway. She was standing on the top stair of the front entry stairway, brushing cobwebs.

"What are you up to now, Shalott Tewksbury, for the Lord's sake!"

It was only Miss Pettijohn's way of speaking. She had rough, pious ways. She had known the minister's wife ever since she had worn sunbonnets, and never proposed, she said, to call her by anything but her "given name" if she had a dozen married ones.

"I'm glad you see what I've come for!" laughed Charlotte, running up the stairs, and dropping down on the broad, three-cornered step at the turn, where she could talk easily. "'Tis for His sake, but to some folks I have to tell my errand. I'm round to talk to you about that hundred dollars that we've pledged to the Board to help along, you know! I do want that we ladies should have a hand in it, Miss Pettijohn, and I want you to be the good, strong, middle finger!" "Humph!" said Miss Pettijohn, grimly, retying her check apron, which she had wound around her head to keep the spiders off. "I'm all thumbs. You mean well, Shalott, and you're a first-rate, enterprisin' forefinger to point the way, and do a good share of the work, and all that, but the rest of us aren't of much account to raise money, and you ought to know that by this time. You can't depend on so much as one good, active, little finger! We haven't got the money, bad as we'd like to give it, and that's all there is to it. No—the rest is that we don't know how to get it."

"Oh, ain't I glad I came to you first!" said Charlotte, seeming in no wise dismayed by this discouraging way of looking at the situation. "You have such a blessed way of picking up my dry Aaron's rod of a simile, and making it bud and blossom in ways I never thought of! Oh, you dear woman, if you only will be 'thumbs,' and help us poor weak fingers get a good grip of the money there is lying around ready to pick up, we'll have that hundred in no time. I've got a scheme!"

"Getting married don't take 'em out of ye!" was Miss Pettijohn's half-smiling comment. "Come along down into the kitchen an' set awhile, if you can stop, an' tell about it. I've got to stick an' pick a chicken. We're going to have the Hollises to supper to-night, and they're the greatest hands for chicken salad,—or he is. Why ain't you down stairs cutting up that bunch o' salary, Roxy Ann?" she demanded suddenly and sharply, in a tone of voice that was as good as a shaking, reaching over and past the startled visitor on the stair to surprise her little handmaid listening curiously at the foot, while she pretended to be busily dusting the baluster.

"O, I can't stop, Miss Pettijohn, unless ——"

"There ain't any 'unless' about it!" retorted that lady, clattering down stairs with an air of expecting her to follow. "Now, you've said so much, you may tell your scheme, an' be done with it!"

"I want you ladies all to buy your 'greens' of me!" said Charlotte, who was nothing if she was not definite.

"Where'll you get 'em!" demanded Miss Pettijohn, while the little bound girl stood with upraised knife and a half-decapitated head of celery in her hand, and her mouth open, as if the next thing she meant to do was to swallow it.

"Dig 'em!" said Charlotte, merrily.

"You talk about 'middle fingers'!" said Miss Pettijohn. "There isn't a woman in the parish that would have thought of such a thing!"

"They all will if you tell them about it!" returned Charlotte, "and don't you see how much money there is in it! I saw the boys go by this morning, and they'll sell their dandelions for thirty or forty cents a peck when they get them. And it's just fun! I know; I used to dig them for my mother! You're out doors in the sun, and down in the grass, and it's no harder work than digging up roots for a herbarium. How often will you take 'a mess,' Miss Pettijohn?"

"Every day in the week!" said Miss Pettijohn, with enthusiasm. "Well, just as often as the men folks will stand havin' 'em, anyway; and I'll warrant I'll get twenty women pledged to the same thing 'fore night. An' what's more, I'll help dig. Fun for you is just as good fun for me, I guess! Wish't the Hollises wan't coming!"

"Please, Miss Pettijohn?" said a timid voice at her elbow, "I know where there's banks of 'em growin'!"

"Ain't a mortal thing to hender you from going if them dishes don't take till doomsday!"

"Would you be willing I should get a lot more to come, too?" asked the girl, turning beamingly to her adored minister's wife. "I know all your Sunday-school class will!"

"A boy and a girl to every dandelion!" said Charlotte, enthusiastically, realizing the good of getting all the "little fingers" to feel their responsibilities and opportunities.

"We'll give an hour after school every night, and Wedn'sdays and Sat'days!" promised the child, recklessly beginning to wash dishes with a vim that astonished Miss Pettijohn, used to her ordinary, every-day, uninspired motions. The power of a new idea, and especially of a Christian idea, is the open secret of miracles. The dullest soul wakes up when it sees anything to wake for.

This was the beginning of it, and the end joined right on without break or piecing. Miss Pettijohn named it—with the help of Charlotte's small joke of the morning, which she retailed for the sake of pleasing Miss Petti-

john. The good woman made her rounds with enthusiasm. More than twenty families were enlisted in the "movement" for "Nebuchadnezzar's Month," all the more, perhaps, because of the fun of making their "men folks" wonder why they had such a steady diet of "grass" all of a sudden. Even the minister was not let into the secret, and neither the *Hebraica* nor the *Expositor's Monthly* shed any light on the reason of his wife's hilarity at every fresh ring of the doorbell, till one day when she opened the door and found ten or a dozen ladies waiting all together on the doorstep. They all began talking at once.

"We had to come—the whole of us!"

"We weren't going to let any one woman have the glory of this!" said Miss Pettijohn, holding out a bagful of jingling quarters and ten-cent pieces.

All at once the minister's wife sat down sobbing, right on the doorstep. There is a point when fun dissolves in tears, like a rainbow bubble that bursts when it gets too big for itself. All at once it is gone, and there you are with wet faces!

"This'll make more'n a hundred!" said Miss Pettijohn, encouragingly.

"There's more than a hundred and fifty, with what we had saved to begin with!" said Charlotte, speaking as if she had a cold in her head, because she was so very warm at her heart!

"What is all this!" said the Rev. Mr. Barnes, coming to the door, and looking down wonderingly at his wife's back, as she barred the way against all intruders. "Who's bringing so much money, and why don't you let them in?"

"It's the Board money!" said Charlotte, solemnly, getting up and handing him the bagful. "The rest is up in the bureau drawer; more than we pledged—a good deal!"

"Where did you get it?" he asked in genuine astonishment. He thought he knew the West Parish.

"Out of the bank!" said Miss Pettijohn, seeing he looked at her. And it was some time before he could get anybody to explain lucidly that she meant the bank where dandelions blossomed, or to tell how they had been inveigled into drawing out their money.

"I thought I knew the West Parish!" he said again, for the second or third time, when they were all happily started homeward. "I declare, it makes me feel sheepish!"

"You shall have some mutton for dinner!" said his wife, laughing. "Nebuchadnezzar's Month is over!"

In Memoriam.

REV. EDMUND K. ALDEN, D.D.

LATE HOME SECRETARY OF THE AMERICAN BOARD.

"FELL ON SLEEP," APRIL 30, 1896.

IN the death of Dr. Alden, for twenty-four years officially connected with the American Board, the cause of foreign missions has sustained a heavy loss. He had a deep, personal interest in this great movement. He gave himself joyfully to the work; time, and thought, and money were alike consecrated. His faith and prayers were unceasing, while his intellectual force gave to his counsel unusual value. To a rare degree he entered into the very spirit of missions. All will bear witness to the uplifting power and deep, spiritual tone of his special papers at the annual meetings of the Board, and of his other public presentations of foreign missions.

We recall at the reception given in connection with the twenty-fifth anniversary of the Woman's Board, his remarkably felicitous address, when by paying the usual sum into our treasury, he made the American Board a life member of the Woman's Board. We also remember the exceedingly happy manner in which he presided at our annual May meeting for children. Dr. Alden always gave the impression of abounding life, and thorough enjoyment of its duties and privileges; now he has entered into the fullness of the eternal life.

J. A. S.

OUR BOOK TABLE.

Vikings of To-day; or, Life and Medical Work Among the Fishermen of Labrador. By Wilfred T. Grenfell, M.R.C.S.E., L.R.C.P. Fleming H. Revell Co. Pp. 210. \$1.25.

An old navigator says: "God made Labrador last." Words fail in picturing the desolation of this land. It is said this barren waste is famous only for dogs and cod. But there are people here, living souls; and every land, however desolate, inhabited by man, is in this missionary age drawing to itself the eyes of the Christian world. There is a white population of at least five thousand. Wretchedness and misery abound. For one hundred and thirty years the Moravians have taught the gospel among the Eskimos, sending their children from there at the age of seven to the continent of Europe for education, while they pursue their lonely life. In 1892 the English Mission for Deep Sea Fishermen sent from England the ship *Albert*, with Dr. Grenfell as medical missionary, to cruise and minister along the coast.

The full account of these needy fishermen, the "Vikings" of to-day, and the noble work done among them by Dr. Grenfell, forms most interesting and heart-stirring reading.

M. L. D.

SIDE LIGHTS FROM PERIODICALS.

The Century, May. "Impressions of South Africa," I., by James Bryce, author of "The American Commonwealth."

Fortnightly Review, April. "Stray Thoughts on South Africa" (to be continued), by Olive Schreiner. "Some Fallacies about Islam," by Canon MacColl. "Russia and Bulgaria," by Edward Dicey.

Westminster Review, April. "The Boer Problem," by Le Mesurier.

Contemporary Review, April. "Zeitun," by Aretis Nazareh, editor of the *Huntchak*.

Atlantic Monthly, May. "A Trip to Kyoto," by Lafcadio Hearn.

Review of Reviews, May. "The Progress of the World."

TOPICS FOR AUXILIARIES.

August.—Kindergartens: in Turkey; in Japan; in Other Countries.

TOPIC FOR JULY.

Jaffna, Ceylon. 1. A Bird's-eye View of the Work. 2. Heathen Festivals.

Programme: Prayer; Scripture Lesson; Singing. For a description of Jaffna, see *Encyclopædia*; Woman's Work in Ceylon, see *LIFE AND LIGHT* for September, 1876, September and November, 1883, July, 1886, April, 1891, September, 1894. Work in Oodooville Seminary, *LIFE AND LIGHT* for December, 1879, September, 1880, March, 1884, August, 1893, June, 1894. Manepy and Panditeripo, *LIFE AND LIGHT* for July, 1884, August, 1885. Udupitty, Lesson leaflet for September, 1893. For History of Ceylon Mission, see leaflet, "Condensed Sketch of Ceylon Mission" (Am. Board. Price, 3 cents), and "Mission Studies" (59 Dearborn Street, Chicago, Ill. Price, 5 cents), for May, June, July and August, 1884, April, 1891, and July, 1888.

Heathen Festivals, see *LIFE AND LIGHT*, November, 1881. Much information upon this subject and many interesting facts may be found in the Misses Leitch's book, "Seven Years in Ceylon." See Catalogue of Missionary Library in the May number of *LIFE AND LIGHT*.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Machias, King's Dan., 42 Centre St. Ch., S. S., 10; Westbrook Int. Dept. S. S., 5.25; Biddeford, Pavilion Ch., Miss'y Soc'y, 10; Portland, St. Lawrence St. Ch., Aux., 10, High St. Ch., Aux., 25, Y. P. S. C. E., 10, Collection at Annual Meeting, 12.36; Bangor, Central Ch., Aux., 5; Calais, Aux., 45; Rockland, Aux., 50; Greenville, Lakeside Helpers,

50.50; Otisfield, Y. P. S. C. E., 5; Cape Elizabeth, No. Ch., Y. P. S. C. E., 5, Junior Soc'y, 10, 295 11

Total, 295 11

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Chester, Aux., 19, Miss Phebe Mills, 4; Concord, Aux., 14; Dunbarton, Hillside Laborers, 15; Gilsum,

Y. P. S. C. E., 2; Henniker, Y. P. S. C. E., 2.30; Hopkinton, A Friend, 10; Manchester, First Ch., Aux., 40; Nashua, Aux., 27, Pilgrim Ch., Y. L. Soc'y, 1.15, S. S., 5; Newport, Ladies of Cong'l Ch., 41.56; Swansey, Y. P. S. C. E., 8; Wolfboro, Newell Circle, 35; N. H. Br., A Friend, 100; Gilmanton, Mrs. M. E. H., 5,

329 01

Total, 329 01

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, N. G. Williams, const. L. M. Elizabeth C. Williams, 25; Bennington, No., Junior C. E., 2.50; Burlington, Aux., 25; Fairlee, Aux., 23.20; St. Johnsbury, No. Ch., Aux., 24; So. Ch., Aux., 30; Waterbury, Aux., 6.28; Woodstock, Junior C. E., 5.10,

141 08

Total, 141 08

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Winchester, Aux. (of wh. 25 from Mrs. J. Herrick, const. L. M. Mrs. M. A. Blaisdell), 38; Reading, Y. P. Mission Band, 300; Lexington, Aux., 44; Lawrence, A Friend, 5; Melrose Highlands, Mrs. H. G. Barber, 3; Melrose, Mrs. Henry C. Brown, 5,

395 00

Barnstable Co. Branch.—Miss Amelia Snow, Treas. No. Falmouth, Y. P. S. C. E., 10; Sandwich, Aux., 12.66,

22 66

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux., 5, Union Evang. Y. P. S. C. E., 7; Merrimac, Aux., 18; Haverhill, Union Ch., Aux., 10, Y. P. S. C. E., 6; Ipswich, Aux., 25; Haverhill, No. Ch., Aux., const. L. M.'s Mrs. Henry H. Johnson, Miss Bernice Buell, Miss Frances P. Merrill, 98; Ipswich, First Ch., Y. P. S. C. E., 5,

174 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch., Aux., 20; Gloucester, Aux., 36; Lynnfield, So., Aux., 10; Peabody, South Ch., Aux., const. L. M. Miss Clarissa Merwin Hall, 100,

166 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 29.20; Hawley, Aux., 5.93; So. Deerfield, Aux., 13.50,

48 63

Globe Village.—E. F. Ch., Mission Band, 3 07

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Two Silver Dollars, 2; Amherst, First Ch., Y. P. S. C. E., 5; Easthampton, Aux., 3.50, Emily M. Circle, 30; Northampton, First Ch., Aux., 50, Edwards Ch., Aux., 12.50; So. Amherst, Y. P. S. C. E., 10; Mt. Holyoke, Coll. (of wh. 46.22, from Y. W. C. A., and 5, from W. H. M. A.), 241,

354 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 149; Holliston, Aux., 30; Natick, Y. P. S. C. E., 5,

184 00

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Shirley, Helping Hands, 5; Pepperell, Missy's Soc'y and Women of Cong'l Ch., 21,

26 00

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Braintree, Aux., 6; Brockton, Aux., 90; Cohasset, Aux., 11; So. Easton, Golden Links M. C., 20; Holbrook, Aux., 17.40, Miss S. J. Holbrook,

80; Marshfield, Aux. (of wh. 6 Thank Off.), 16; Randolph, Aux., 44.50; Stoughton, Aux., 10; East Weymouth, Y. P. S. C. E., 10, Aux., 17; No. Weymouth, Aux., 17.46, Y. L. M. C., 42; So. Weymouth, Aux., Old So. Ch., 7.81, Aux., Union Ch., 80.35; Easton, Y. P. S. C. E., 5; Hanson, Y. P. S. C. E., 6.25,

480 77

Old Colony Branch.—Miss F. J. Runnels, Treas. Fall River, Central Ch., Junior Missy's Soc'y, 50, Junior C. E. of Central Cong'l Ch., 10,

60 00

Randolph.—Miss Abby W. Turner, 100 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, First Ch., Aux., 4; Feeding Hills, Aux., 5; Holyoke, First Ch., Aux., 29.50, Second Ch., Y. L. Soc'y, const. L. M. Miss Frances Bliss Reed, 25; Indian Orchard, Willing Helpers, 10, Y. P. S. C. E., 5; Mittineague, Aux., 10; Springfield, First Ch., Aux., 3,

91 50

Suffolk Branch.—Miss M. B. Child, Treas. Auburndale, Aux., 18.40; Boston, Union Ch., Aux. (Wm. Merrill White Cradle Roll), 21.53, A Friend in Shawmut Ch., 20, Aux., 35; Brighton, Aux., 41; Brookline, Harvard Ch., Aux., 277; Cambridge, F. A. McQuarrie, 4; Cambridgeport, Prospect St., Aux., 50; Chelsea, Third Ch., Aux., 14.50; Dorchester, Second Ch., Aux., 77.83, Mission Band, 14, Village Ch., Aux., 70; Everett, First Cong'l Ch., 13.64; Hyde Park, Aux., 26.34, Junior C. E. Soc'y, 10; Newton, Eliot Ch., Aux. (of which, 25 from Miss S. M. Ducklee, const. self L. M.), 160; Newton Highlands, Aux., 9.46; Roslindale, Aux., 17; Roxbury, Immanuel Ch., Aux., 57.25, Walnut Ave., Aux., 100, Eliot Ch., Y. P. S. C. E., 23.22; West Medway, A Friend, 40 cts.; West Newton, Aux., 25,

1,085 57

LEGACY.

Cambridgeport.—Legacy of Miss Matilda Oliver, through Aux. of Prospect St. Ch., 50.

West Brookfield.—A Friend, 40

Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Brookfield, Aux., 15.75; Blackstone, Aux., 6; No. Brookfield, Aux., 45.50; Southbridge, Aux., 10; So. Royalston, Aux., 10; Upton, Aux., 25; Warren, Aux., 13; Westboro, Aux., 26.25; Worcester, A Friend, 40 cts., Central Ch., S. S., 10, Primary S. S., 20, Union Ch., Aux., 44.78, Old South Ch., Aux., 5, Piedmont Ch., Aux., 122.48,

354 16

Total, 3,545 76

LEGACY.

Chelsea.—Legacy of Elvira L. Harding, 300.

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Providence, Y. P. S. C. E. of Union Cong'l Ch., 10; Pawtucket, Cong'l Ch., In Memoriam, Mrs. Harriet Newell Bates, 250,

260 00

Total, 260 00

CONNECTICUT.

East Conn. Branch.—Miss M. I. Lockwood, Treas. Greenville, Y. P. S. C. E.,

10, S. S., 20; Windham, Junior C. E., 5, Aux., 22; Chaplin, Aux., 13.76; Mystic, Aux., 10; Central Village, Aux., 10; Montville, Y. P. S. C. E., 5; New London, First Ch., Aux., 52.50, Junior C. E., 6.76, Second Ch., Aux., 33.71; Norwich, Broadway Ch., Aux., 102; Franklin, Y. P. S. C. E., 5,	295 73
<i>Hartford Branch.</i> —Mrs. M. B. Scott, Treas. Buckingham, Aux., 14; Collinsville, Aux., 17.50; Enfield, Ladies' Benev. Soc'y, 25; Farmington, Aux., 15; Glastonbury, Aux., 118.86; Hartford, First Ch., Aux., 5; Warburton, Chapel S. S., 14.65, Pearl St. Ch., Aux., 4, South Ch., Aux., 90.50; New Britain, South Ch., Aux., 57.40; Tolland, Aux., 13; Windsor Locks, Aux., 25,	399 91
<i>New Hartford.</i> —A Friend,	40
<i>New Haven Branch.</i> —Miss Julia Twin- ing, Treas. Adana, Aux., 6.28; Ansonia, Aux., 30.25, C. E. Soc'y, 56.73; Bridgeport, Aux., 20.60, So. Ch., C. E. Soc'y, 25; Brookfield Centre, Aux., 13, S. S., 5.50; Clinton, Aux., const. L. M's Mrs. Henry C. Hull and Mrs. Sylvester P. Hull, 50; Danbury, First Ch., C. E. Soc'y, 10; Derby, First Ch., Aux., 56.25, E. W., 10; E. Haddam, C. E. Soc'y, 10; E. Hampton, C. E. Soc'y, 10; E. Haven, Aux., 26.17; Greenwich, Aux., const. L. M. Miss Hannah H. Mead, 29.80; Guilford, First Ch., Aux., 4.40, Third Ch., Aux., 4.30; Haddam, Aux., 5; Higganum, Aux., const. L. M's Mrs. Charlotte Richards, Miss Katherine Kelsey, 51.50, S. S., 2.55, Junior C. E., 4; Meriden, First Ch., Aux., 6.50, Missy Cadets, 25, C. G., 30; Middle Haddam, Aux., 10; Middletown, First Ch., Aux., const. L. M. Mrs. Charles Gilbert, 165.89; Willington, Aux., 5; Mt. Carmel, Aux., 57; Naugatuck, Aux., 5; New Haven, Ch. of the Redeemer, S. S., 20, English Hall, S. S., 5; Fair Haven, Second Ch., Aux., 65, Grand Ave. Ch., Aux., 7.50, S. D., 80, Howard Ave. Ch., Aux., 52.07, Humphrey St. Ch., Aux., 46, Plymouth Ch., Aux., 62.28, United Ch., Aux., 60; New Milford, Y. L. M. C., 50, G. L., 19; New Preston, Aux., 40; Newtown, Aux., 36.50; Northfield, Aux., 1; No. Haven, Aux., 5; No. Madison, Aux., 12.10; No. Woodbury, Aux., 23.40; Norwalk, Aux., 10; Portland, W. and W., 2; Ridgefield, Aux., 6; Norfolk, Cong'l Ch., 21.52; Goshen, Mrs. Moses Lyman, 5,	1,365 09
Total,	2,061 13

NEW YORK.

New York Branch.—Mrs. Guilford Dudley, Treas. Oswego, Aux., 70; Puhaski, Y. P. S. C. E., 5; Walton, Aux., 12; Brooklyn, Puritan Ch., M. B., 20, Tremont, Trinity Ch., Aux., 28, Junior C. E., 6; Syracuse, Mrs. G. C. Gere, 20; Churchville, Aux., 15; Youkers, Mrs. Allen Bourn, 50; Poughkeepsie, Y. P. S. C. E., 15, Opportunity M. C., 10; New York, Mt. Hope Aux., 15, Bethany Ch., Helping Hand, 2.19, Broadway Tabernacle, Soc'y W. W., 84; Saratoga Springs, Aux., 10.80; Buffalo, Niagara Sq., People's Ch., Aux., 19.50; Brooklyn, Tompkins Ave., Junior C. E., 20, Aux., 100; Patchogue, Y. P. S. C. E., 10; Canandaigua, Y. P. S. C. E., 270; Hamilton, Y. P. S. C. E.,

13.10; Bedford Park, Aux., 5; Brooklyn, Lewis Ave., Evang. Circle, 38.67, Napoli, Aux., 10; Brooklyn, Lee Ave., Aux., 10; Lockport, First Ch., Aux., 10; Norwich, Aux., 20; Brooklyn, Tompkins Ave., King's Dan., 50; Wellsville, Aux., 5; Brooklyn, Plymouth, Y. W's Guild, 2.25; Antwerp, Aux., 36.23; Oswego, Aux., 36; Jamestown, Aux., 25; West Bloomfield, Aux., 20; Copenhagen, Aux., 20, Mrs. L. C. Cunningham, 40; Fairport, Aux., 54.55; Hamilton, Aux., const. L. M. Mrs. Sarah Wickmire, 25; Syracuse, Plymouth, Aux., 75; Binghamton, Plymouth, Aux., 10; Denmark, Mrs. J. T. Kitts, 5; Woodhaven, Girls J. S. C. E., const. L. M. Miss Elizabeth Schiverea, 25; Syracuse, Danforth Ch., L. W., 5, Geddes Ch., Aux., 33; Cortland, Aux., const. L. M. Mrs. Mary Hubbard, 35.36; Oswego, Happy Hearts Circle, 5; Buffalo, W. G. Bancroft, M. B., 35; Lockport, First Ch., Aux., 3.14; Binghamton, First Ch., 26; Flushing, Aux., 17; Brooklyn District Annual Meeting, Tompkins Ave. Aux., 178, Junior C. E., 10, King's Dan., 50, Lee Ave. Aux., 47.50, Central Ch., Aux., 111, Lewis Ave., Aux., 80, Earnest Workers, 15, Evang. Circle, 5, Rochester Ave., Aux., 5, Park Ave., Aux., 5, Puritan Ch., Aux., 10, M. B., 10, Elmira, Y. P. S. C. E. of Park Ch., 25; Rodman, Ladies' M. S., 20; New York, Nat'l Norton, 10; Binghamton, Mrs. Edward Taylor, 10; Brooklyn, Clinton Ave. Ch., Y. P. S. C. E., 10. Less expense, 12,	2,067 29
Total,	2,067 29

LEGACIES.

<i>Gloversville.</i> —Legacy of Mrs. Sarah B. Place, Balance,	7,071 56
<i>New York.</i> —Legacy of Miss Juliet Douglas,	4,750 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. N. J. Closter, Aux., 4.85, S. S., 8.15; Orange Valley, Aux., 45, Y. P. S. C. E., 25; Stanley, Mrs. Geo. Shepard Page, 15, Penn., Phila., Aux., 79.50, Y. L., 40, D. C., Washington, Miss M. F. Berry, 5,	222 50
Total,	222 50

OHIO.

<i>Sidney.</i> —Mary Milholland,	4 40
Total,	4 40

CANADA.

W. B. M.,	22 50
Total,	22 50

FOREIGN LANDS.

<i>Turkey.</i> — <i>Harpoot.</i> —Woman's Miss'y Soc'y,	4 09
Total,	4 09
General Funds,	8,016 62
Gifts for Special Objects,	936 25
Variety Account,	35 58
Legacies,	12,171 56
Total,	\$21,160 01



JAPAN.
FROM THE DOSHISHA, KYOTO.

BY MISS M. F. DENTON.

(Concluded.)

CONVERSIONS.

5. I do not believe conversion is as marked in Japan as it is at home, nor as it should be, but the work of grace is a slow one, and comes gradually. I have just asked O Ko San, who is writing near me, when she was converted, and she says: "When I was baptized I did not understand very well, but I wanted to be baptized, and my mother (a Christian) allowed me. At the time of baptism I experienced a great joy, but later, as I came nearer Jesus, I had greater happiness." There is seldom any conviction of sin, and in such cases, naturally, there is not the marked conversion of Western lands. In two instances this year we have had marked and beautiful conversions, and in both cases the girls were from Christian families, and in both cases I am sure there was real conviction of sin; but it came, I truly believe, through the conscience awakened by the Christian home life.

6. Eight pupils have been baptized during the year, and there have been seventy-four pupils in attendance—far too small a number.

7. "General trend of religion—is it toward vital Christianity or so-called Liberalism?" Our girls have, except in one example, been totally unaffected by the very liberal sentiment of the churches, and their faith seems in most cases to be strengthened instead of weakened by the storms about them. I do not believe, either, that the church is as far gone as supposed. The body of the churches and a large majority of the pastors are strong in and for vital Christianity. There are a few exceptions, but many of those who have seemed far gone will yet come back. There is so much danger at this time in trying to hold men down to certain opinions—danger that they will unconsciously be driven to say and believe far more pronounced doctrines than they dream of at first. My hourly prayer is for more patience and a deeper consecration ourselves, that we may help these young Chris-

tians over this hard time in their spiritual history. It is all the echo of what you have at home ; and until you get things settled there we must expect to be tossed about by divers winds, and that these people without a pious ancestry behind them will be led into expressing themselves intemperately, and often to going farther away from vital Christianity than we can approve. But the root of the matter is here in the churches, and there are thousands of humble, earnest, strong Christians here ; and though we grieve to see the short-sightedness of the leaders, and though it may be that the feeling of independence and of opposition to foreigners may make a change in our methods of work desirable, yet I do have faith in the pastors, in the churches, and the greatest hope for the future ; and I believe that the "leaders" are as near vital Christianity as the "leaders" in the West. I admire and trust them, and look beyond the present to the time when they will have overcome the doubts and questionings by which they are now so disturbed, and will preach and believe a vital Christianity that will hasten the coming of the kingdom here in Japan.

W. C. T. U. WORK.

I have been invited by the World's W. C. T. U. to take up the W. C. T. U. work here, and if our mission force were larger, I should ask your permission to give a few years to that work entirely, but our force is too weak now and my duty too plain here in this school. I do trust and pray that some one will be found to be resident W. C. T. U. missionary for Japan, and, as heretofore, I shall do all I can toward thorough organization of the W. C. T. U. in our churches. I feel that now is the time that much of work along temperance and social purity lines is needed. I have a new co-worker, Miss Ko Matsuda, who is going to make W. C. T. U. and Loyal Legion work her specialty, and with her I hope to be of more use to the growing work.

The year has been very full of opportunity, and we have been very busy. At the Kodokwan we have had a cooking class twice a week. The women are so interested in practical things, and we hope through them to get in the better things. Ogata San has lived at the Kodokwan with Mr. and Mrs. Suzuki, and has become as intimate as possible with the neighbors, and has been able to read and talk with them of Christianity.

The Sunday school which Miss Fraser and the girls carry on has been very delightful, but the greatest blessing has come through my English classes twice a week for young men, and we have been able to get them into an English Bible class,—something we have prayed for over a year. We study Luke ; and whatever it may do for the young men, it is surely blessing me.

IN MEMORIAM.

MRS. REBECCA M. DWINELL.

“How blest the righteous when he dies,
When sinks a holy soul to rest.”

So we could but think as we met to pay the last tribute of love and respect to our departed friend and fellow-worker, Mrs. I. E. Dwinell. In the flower-wreathed home of her daughter, Mrs. W. J. Wilcox, by the side of the peaceful dead, and among the dear Christian friends whom she loved, how could we mourn that this well-rounded-out life is only changed for the nobler and more blessed life beyond? That the Saviour whom she so ardently loved, and in whose work here on earth she had labored and prayed for with such joy and constancy, had bid her “come home,”—this would seem to be no cause for sorrow.

But what the loss is to these daughters, Mrs. Jewett and Mrs. Wilcox, who inherit the mother’s spirit, and who will long miss this mother’s companionship and counsel, we fully realize. One son also was present to mourn the loss of a mother. But one such friend have we all to mourn. Sons-in-law and grandchildren also gathered around the quiet sleeper, whose loving ministrations and godly example they will never forget.

Mrs. Dwinell, as Home Secretary of our “Board of the Pacific,” will be remembered most tenderly by the officers of auxiliaries who were favored by her bright, intelligent and earnest letters. It was no perfunctory service which she thus rendered, but one which drew her nearer to the hearts of the self-denying servants of the Master throughout our broad State. She knew their difficulties, and sympathized with them in their burdens and efforts to build up the work of the Master in their several fields, among so many obstacles. And to our foreign missionaries, laboring among strange peoples and uncongenial surroundings, how warm was her love and sympathy! And she brought to this work the intelligence and knowledge so indispensable to a right understanding of a work like this. Her reading had been large and varied, and she kept informed of all movements for the extension of the Master’s kingdom in distant lands, as well as in our own lands. When she with her husband, some years since, were traveling in the East, they improved every opportunity of visiting, not only our own missionaries, but those of other denominations. This experience gave her a still deeper interest and confidence in this, the Master’s work in foreign lands.

No doubt her life and heart, with its native gifts, were largely enriched by the long years of association with her revered husband, whose sainted spirit

and blessed memory seemed to be ever present with her. Some would have said, as they saw the quick tears start at the mention of the beloved name, "It is a shadow on her life," but the unthinking world knows not the sweetness of these shadows; nor how often, amid the duties of life, she looked forward to the summons which should reunite her to the beloved one.

"The work and the watching were very sweet
Even in the earthly home."

"So she waited quietly every day
For the coming of His feet
Who is the glory of our blessed Heaven."

Many of us will remember the sweet home, embowered in our rich California roses, on Seminary Hill, in Oakland. We remember the doctor's study, with its wealth of books inside, and the glorious view of earth and sky, and shimmering Golden Gate in the distance without, and the cordial, sweet Christian spirits to lighten it all, and as the sun shone brightly we could but say,—

"Surely, it is the shining of His face."

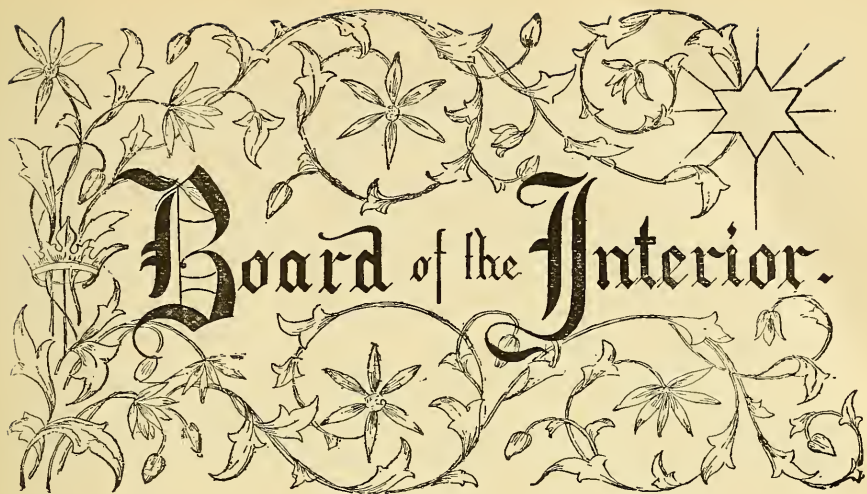
And we catch a glimpse of the

. . . "gates of His high place
Beyond the sea!"

These earthly homes! How they foreshadow the blessed home beyond! If our faithful missionaries can do no more in other lands than to show them such true Christian homes,—homes of mutual love and service, lighted by the Divine blessing each night and morning, and guided by the divine precepts each day,—they will not have left home, and friends, and country in vain!

The Rev. Dr. Willey, a life-long friend of Dr. Dwinell, and a frequent and welcome guest in their home before it was invaded by death, gave some pleasant reminiscences of the past. The Rev. Mr. Willett, pastor of Pilgrim Church, where Mrs. Dwinell with her daughter were members, gave a most fitting and comforting address.

To the writer, who had the privilege of a word with her not long before her death, she said, as we parted, with a smile, "Well, we will meet up yonder." And thither, in that blest land to which the feet of earth's pilgrim's are tending, one by one they enter the pearly gates, into those "mansions which He has gone to prepare" for his own dear children. And is she not satisfied now to "awake in His likeness"? J. C. S.



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THE poem entitled "The Wan Reapers" was written by "Fannie Forrester,"—Mrs. Emily C. Judson.

HOUSE CLEANING.

AT an April Friday morning meeting at 59 Dearborn Street, the leader chose for her theme, "Get Thine House in Order." This was applied by one of the number to the work of the State Branches, which have just been meeting for their annual discussions of plans and methods of work. There is also in all departments of life and work rubbish to get rid of, and new and better ways of working to supersede worn-out methods.

One missionary said that on the field the interest in the work is so intense as to crowd out all considerations of minor importance.

At this same meeting Miss Stone, of Bulgaria, told us especially of the work in Albania. The government, history, and geography of this province were touched upon in bringing out the progress of our missionary work there. The Albanians are noted as brigands. Miss Stone said

that with their peculiar characteristics, if turned in the right way, they would make splendid workers. She spoke of Mr. Kyraas, the first Albanian convert to Christianity, who opened the only girls' school in that province and put his sister in charge. The school is in need of a missionary. Kobe College will, we trust, soon welcome back Miss Brown to her place there. At the Minnesota Branch meeting she was present, and told the welcome news that her health was now so much restored she hoped to leave soon for Japan. The large and earnest body of Minnesota women who send her out, also adopted as another missionary Miss Hartwell, who will join her father in China this year.

Miss Stanley of Tientsin, China, is expected in Chicago by May 1st; Miss Kent and Miss Cozad of Kobe, Japan, sail for home with Mr. and Mrs. Newell, April 22d. Miss Cozad says of the Bible school :—

It has continued on the even tenor of its way, mishaps being especially in the line of sick teachers. Our Chinese teacher has been with us seven years, but at last (on account of continued illness) we have had to hire another. Among our joys have been ten days of special prayer meetings. The women, so soon to leave us, are going out at an inauspicious time, and are in especial need of strength and grace if they are to remain true, earnest workers. We all feel as if we had had a spiritual feast in the meetings.

MEXICO.

WE reached San Isabel, our first stopping place after leaving Chihuahua, about 6.30, after passing through a very pretty valley covered with tall, waving grass. The long line of blue hills rising up in the far distance formed a very pretty background. San Isabel is a station house, nothing more, as I remember. We left early the next morning, not taking time to cook a breakfast. On our second day, about 10.30, we arrived at Carretas, where we camped for breakfast. Just after alighting from the coach an old beggar came up and sang us a nice little song about "La Santa Caridad." To reward him Mr. Case gave him two centavos, and then asked him to have his picture taken. At first he did not seem to understand what was wanted of him, but when once he did he struck one of the most grotesque attitudes you ever saw. His complexion was highly powdered by fuller's earth, or some other kind of earth; rather think it was some other kind. I thought it rather bad that I must be in the background, to spoil it. Did not know it until it was all over. He viewed Mr. Case and his

little box with as much wonder and admiration as I imagine the Indians viewed Capt. John Smith when he was explaining to them the mysterious things. Left this place about two o'clock, and after climbing a very long and steep hill, about sundown we passed through a narrow gap in the hills and began the descent into the canyon, where is Coyachic, our second station. Here we slept in a house that had been formed from the decaying walls of an old monastery. In places the walls were still standing, and were at least three feet thick. The present church, built in 1813, was built from this same old monastery. Leaving Coyachic we crossed and recrossed the arroyo, bearing the same name, four times in not more than two miles. This was a pretty stream lined on either side by pine shrubs and other trees, with its crystal water trickling over its pebbly bed. After a gradual rise of about two hours we came out onto a broad plain, where we found a stiff, cold wind blowing. (At any rate, if it were not stiff it almost made us so.) Then was when I blessed Mrs. Easton and Miss Long for making me take a shawl. This plain, covered with a thick growth of grass and numerous cattle idly grazing here and there, some lying down, made us almost forget that we were in the mountains, and not on the rolling plains of Iowa or Illinois. In this plain we passed a lake of water, probably three leagues square, which was literally covered with waterfowl. Took dinner about four o'clock at La Capilla. Don't know why it had that name, for there was no church very near it, and Mr. B. said there never had been. Here we saw our first Parahumare. He was evidently the shepherd for the sheep of the station master. He was dressed in the regulation Mexican costume,—white Mother Hubbard pants or bloomers, with knee string broken, white shirt, straw hat tied under his chin, and sandals. The third day we arrived at Carichic, where we waited over one day for the cargo to be repacked ready for the mules. This is just like all other Mexican towns; looks a little older, and perhaps scattered more than some of them.

From the time we left Carichic our trip was one of ups and downs; up on the top of a high peak and down in a deep arroyo. Mr. Case and I always rode ahead with the cook for a guide. I can't describe the scenery to you. If you want to know you must take the trip. I asked Mr. Case. He said the way to describe it was to say that it was indescribable. That, I think, is the only way. Shortly after starting into the mountains we met two Indians coming down the trail, each carrying almost as large a burden as any of our mules. Mr. Case saluted them, and the guide asked them to have their pictures taken, which pleased them very much. Farther on we passed an Indian hut, where they were having a religious dance,—so said the guide.

We were not close enough to see much of it, and did not think they would like to have us looking on, so we rode on. They seemed to be dancing around a fire. Later on in the afternoon we met two more brawny fellows dressed in Mother Eve costume. In addition one had on a hat, and it was interesting to see the politeness he used in tipping it to us. He was surely educated. Just before we entered camp we went down a very long and steep, rough hill,—so much so that I became discouraged. I almost felt as if I were ready to stop right where I was, and do my mission work among the Indians and those who chanced to pass that way. At least an hour before reaching camp we saw lights gleaming, and took fresh courage; but before we reached bottom I had begun to feel as I imagine the traveler over the desert feels who sees the lake of water and waving palms in the distance. This station is called Huajochic, and is nestled right in the mountains in a pocket. On either side the hills were almost perpendicular. While waiting for breakfast Mr. Brodie pointed out to us a trail up the side of a steep mountain. It seemed to be purely rock. He said that was the path of the Indians, and asked his station master to send one up there. He climbed it with perfect ease, apparently, some places going on his hands and feet. Mr. Brodie then told us that boys carried bundles of hay, weighing one hundred pounds, down there on their heads. On leaving here we immediately began the ascent of a hill that rose about three thousand feet in not more than a quarter of a mile. It was like climbing a winding stair. After crossing a small mesa we descended into “El Arroyo de las Yglesias,” which we followed for several hours, crossing it thirty-one times. It was the most picturesque place I had ever seen. The tall rocks that lined its banks looked sure enough like ruins of churches, etc. Here we saw the Cliff Dwellers really and truly. All the arroyos were thickly populated by the Indians living in caves and clefts of the rocks. Some few had huts not big enough for Dorothy’s playhouse. Every spot of ground that was tillable was in cultivation, corn being the staple article. Some few had cows and goats. Again we ascended about seven thousand feet, coming out into a beautifully broad mesa heavily timbered with pine trees. Here we found a splendid road, good enough for a wagon or—a bicycle. I was so tired, and felt sorry for the saddle, so I got off and walked quite a distance. This brings us into “La Laja.” Much as I enjoyed the rocks and mountains, they did not give me the real genuine pleasure that the heavy pine woods did.

After having had a pretty hard day, along in the afternoon we came into such a beautiful pine woods, no mountains in sight to call to mind that we must do some more climbing. We rode along some distance, enjoying every min-

ute of the time. I felt so tired I wanted to lie down and sleep. It was so calming after passing through such rugged places as we did. In all or many of the places Mr. Case took snap shots. On Saturday night we reached our highest point, 8,380 feet. This place is Teboreachic. Mr. Case tried to make arrangements to spend Sunday there but failed, so we traveled all day. My mule seemed to know it was a day of rest, and many times almost refused to move. I presume if it could, it would have repeated the Fourth Commandment to me. One day out we carried principally pinole for our lunch; ate it with sugar and water. Had no spoons, so Mr. Case whittled out a couple of paddles, and with these and one cup we got along nicely. Leaving Teboreachic we passed over some very rough road, sometimes climbing along the edge of the mountain, where the trail was so narrow it seemed as if the mules could scarcely find footing, and with a great yawning chasm, thousands of feet deep, beneath us ready to swallow us at one misstep of the faithful little animals. After climbing and climbing until we would think we were at the top, we could look on ahead and see another white line running around another peak still higher. Imagine our feelings when the guide would point out to us that that was where we were to go, but first we must go down and cross another arroyo before we could reach it. Just before reaching our last station, El Potrero, we entered another arroyo, and our guide told us we would follow that canyon the rest of the way. As we entered it Mr. Case remarked that he supposed we would cross that stream about forty times before reaching the station; so I counted the times, and it only lacked one of being the number he said. Our last dinner on the road was a romantic one. Just as we entered this arroyo we stopped for lunch. It had been a hard day, and we were both tired. The trees had all been cut away for the mines, so we had no friendly shade to shelter us from the scorching rays of old Sol. After some searching, Mr. Case said he had found a place where we could eat. So we went to the spot. It was a large rock, with a projection that offered us shelter. We crept under and ate our dinner. After we had finished, Mr. Case arranged the kodak, and showed the mozo how to touch the button, and had him take our pictures. There are many interesting things that I have not told; but it is as it was when I went to the great Fair; I saw so much I am bewildered, and can scarcely remember anything. Some distance out we were met by Don Florentino, who kindly conducted us to our stopping place. We have fared well all along, and have been well provided for.

I read once in the *Golden Rule* that every time you drove sleep away, it went off and drove a nail in your coffin. Now, I think the old fellow must have driven a good many in mine to-night, all on account of this letter.

MICRONESIA.
KUSAIE GIRLS' SCHOOL.

JANUARY 3, 1896.

DEAR MRS. LYMAN: Your kind letter was received by the Star in July. I intended to answer it sooner, and to take time to write you a longer letter than I can now. However, I have been too busy, and must do the best I can now. You have doubtless heard from Miss Hoppin before this, and know something how we are left. She left us late in June, to go home for the rest she needed so much. We miss her very much in every way. . . .

Some days are nearly filled with interruptions, and things that do not come into my plan for the day's work. Buying food, helping to fit gowns and cut out work, going to investigate the cause of too loud talking and laughing, talking with naughty girls, or girls who need a little special help, are some of the things that come as interruptions. Would you like to know something of the plan of my school days? My day begins with the going off of my alarm at a quarter before five, when the cooks must come down and make the fires for their breakfast and ours. At half-past five the rising bell must be rung, and at a quarter before six a bell for their prayers together in their rooms before coming down. At about six they come down and begin the work of the day. A part of them work out of doors with Louisa, and a part do the work of the house, changing every week. I always feel as if I ought to find a little time between six o'clock and breakfast for looking over lessons or planning the sewing; but by the time I have given out the rice to the cooks, and done what was necessary about our breakfast, and taken a general look into the other work, and answered all of the questions that come, it is half past seven. After breakfast I help put away the things in the cupboard and look after the work a little, but there is very little time before the bell for school rings at half past eight.

We begin school at a quarter before nine, and after opening exercises together, the Marshall girls go into the smaller schoolroom with me for their lessons. I have a Bible class studying Acts now, a class in Old Testament history (Bwebwenato), four English classes and three arithmetic classes. I do not hear all these last every day.

Joanna Jawonno has a class in geography and another Bwebwenato class, Hanna an arithmetic class, and Jawonne recited last term in English to Mrs. Garland, with some of the Gilbert girls. I have the writing a half hour, beside teaching the Gilbert girls one day and the Marshall girls the next; while those who are not writing, sing with Louise.

Last term Mrs. Garland taught the singing, and for a large part of the time had all of the girls together, and we left the writing out. They learned some very pretty Christmas hymns, and went down to the other schools to sing them Christmas night, going very quietly and standing outside to sing.

School closes at half past twelve, and at about one we have dinner. We have had noon dinners for nearly a year now, and like it better than an afternoon dinner. Louise gets the dinners. The girls have some bananas for their noonday lunch, and at half past one go up stairs for a half hour of silent time. They study their Sunday-school lesson at this time. If they are to have rice for dinner, they build their fire as soon as they come down stairs. If they have beans or breadfruit or taro, it has been built long before. At a quarter before three the sewing bell rings, except on Friday, when they have a prayer meeting instead; and on wash day, which is Tuesday, if it is fair, they sew an hour, but there is always something that must be done about the sewing outside of this hour.

The girls have their dinner at half past four, and usually go for a walk with "Mother Wilson" at five, if it does not rain. At seven we have prayers, and the girls go up to their beds, or rather to their mats, as soon as prayers are over. Then, if one is not too tired, there is a nice, quiet time for writing or reading. In vacation time and on Saturdays the rising bell is not rung as early, and I do not set the alarm.

We have found Dr. and Mrs. Rife pleasant neighbors, and a very welcome addition to our working force here. Mr. and Mrs. Price we saw only for a few days, as they were here on their way to Ruk. Don't you think that some one can be found to come down here and help us? This school really needs three teachers, and it is not likely that I shall be able to stay much longer than until Miss Hoppin returns.

Your sincere friend,

ANNETTE A. PALMER.

The following statistics of Marshall Island work are given by Mr. C. F. Rife, in *The Friend*:—

There are now thirty laborers, native and American, of whom twenty-two are in the Marshalls. There are 1,977 church members, of whom 434 were received during the year (99 at Ebon). There are 1,115 in the schools; a slight decrease, which decrease is owing to the fall of two of our teachers, and in consequence of which there is no school at their islands.

There is also an encouraging gain in contributions in this time of need with the Mission Boards. This year the amount was \$987.83, as against \$634.17 last year. The work has some discouragements, but on the whole I think it is moving steadily on.

In the same paper we are told of an interesting exhibition of the Sunday schools of Kona, when some of our best church music was adapted to a form of recitation of Bible history and sacred story; showing the remarkable musical talent of the modern Hawaiian. In this manner was recited in song the story of Samuel, of David and Jonathan, of David and Goliath, and the story of Bethlehem and of the angels.

Some such form of Bible recitation in song has of late years been much used in missionary work in India.

CHINA.

Extract from a private letter from Miss Gertrude Wyckoff, Pang-Chuang, China:—

DAY before yesterday I had my Sunday-school gathering. In all seventy were present; of course this counted in the little brothers and sisters who have been coming Sundays, too. We had a pleasant, happy time. For several weeks I had been giving them decalcomania pictures, and promised them to paste the pictures on a large card some time; so this formed part of the pleasure. I pasted a sweet, crying baby in the center of the card, and around this they were to paste their small pictures. Some of them did it very nicely, and the card was a very pretty one. We sang kindergarten songs, which amused them very much. I said a few words to them and then had them follow in a sentence prayer. It was something to have so large a number of children, the larger part of them heathen, know the outward form of prayer and understand a little the inward meaning. At the close I distributed Chinese candy, which, owing to the mild day, was very sticky. Such a day is a happy one for these children, and for me very different from sitting in a cart and on a kang.

Yesterday and to-day I have been busy copying accounts and looking over the contribution tickets from the women. Each year is an improvement upon the former, although we feared this year would fall behind, because it is such a famine year. The returns from the native women's contribution are very good; viz., 182 women giving 38,422 cash,—an average of 211 cash per woman. In gold the amount is \$11.14, and about six cents per woman. We have 200 women in the church, and the 182 names include some inquirers not yet members. Two years ago there were some 18,000 cash from 70 persons. I am very glad of this increase, and most of the women seem glad to give their little. Old Mrs. Li, seventy years old, with no one to love or care for her, brought 150 cash. I inquired how she got the money. We help her, and she might have got the money from that. Instead, however, she took cotton, to the depth of about a foot, out from one end of a thick new bedquilt given to her, spun it into thread, and sold the latter, making this little sum for our church gift. She is very grateful for our help, but loves to recognize the Lord's goodness.

Miss Porter has been in Lin Ching a month helping the ladies in their Chinese work, they all having their hands full with their little ones. She spends the New Year, returning the former part of March.

JAPAN.

MANY children have been interested in hearing about Mr. Ishii's orphan asylum. Mr. Pettee, one of our missionaries, has been to visit a farm which belongs to the asylum. He says: "The land is very poor, but the boys are plucky. There are thirty of these young farmers and five helpers; twenty-six more boys are bound out to farmers near by for board, \$9 a year, and a suit of clothes. The orphan asylum owns four horses; one of these is named Adams and another Jimmie Tenno." The band that belongs to the orphan asylum, and that played to welcome the Deputation when the train came in, is trying to earn a good set of instruments. If they secure these they will be hired for festive occasions in the city, and so more money will flow into the almost empty treasury of the asylum.

INDIA.

Extract from a private letter of Miss Abbott, March 14th.

I AM most happy in being able to do regular work. The meetings with Christian women keep up in interest and benefit. My sewing society among the Bene-Israelites is increasing in size and interest. I am reading to them "The Women of the New Testament," a book prepared by Mrs. Bissell. My schools are prospering, and I am busy just now for the comfort and settling of some women belonging to the Converts' Home. The reductions in the money sent for our work is something too sad to think about. Poor J.'s work is sadly crippled. He longs to push out in his field, but has to keep close to old limits, and will find it most hard to meet his obligations to the men in his employ. It is no small thing to be cut down nearly one half in work and seventeen per cent in salary. Even we W. B. M. and W. B. M. I. ladies are cut about seven per cent by exchange, but that is little matter compared to the not granting of contingents.

We know very well that many at home are making as great self-denial as we are to meet the exigencies, but on the other hand the papers tell of thousands and millions given away,—of dinners and parties costing hundreds and thousands, etc., etc.; and we wish we could have a bit of it. I am going to a Hindu Ladies' Club, here, this afternoon. The ladies have essays read, and then they debate on the question. These ladies have lately established a school in their clubrooms for women who have never learned to read, and they pay for the teacher. The world moves on! C. and I went to a purdah party Monday afternoon, which was a very interesting one. We gave one about two weeks ago. About sixty ladies were present,—European, Parsi, Hindu, Mohammedan, Bene-Israelite, and native Christian. The dresses were lovely, rich and gay, and the jewels of some were of enormous value. We had music, refreshments, and the magic lantern. The ladies seemed to enjoy themselves very much. They heard and saw more of Christianity than many of them had ever known.

March 19th.—A Miss Stone, of the new college settlement for women, gave a talk on "Art" to the Ladies Club yesterday. There were eight European ladies present and sixty Hindu ladies. Many of these understand English, but the lecture was interpreted into Marathi. I am getting well acquainted with these ladies. They have given me a standing invitation to visit their Club whenever I wish.

Mrs. Ranade, the wife of the Chief Justice, is president of the Club. After the meeting I went to a wedding reception of four of our native Christians. It was a pleasant affair, and I took with me into the Grant Road Parsonage, where the reception was, two Hindu ladies. They seemed greatly pleased and interested.

TURKEY.

STORY OF RELIEF WORK AND ITS NEED.

It is nearly bedtime after a full day, but I wish to share with those contributing to our joy some of the experiences of the day. Yesterday we received three bales of relief aid in the form of secondhand clothing and cloth of various kinds. We could only open two of the bales last evening for want of room. Our reception room as well as all other space in the house is used for making beds, giving out cotton, wool, etc. One of the joys of the evening was giving some much-needed garments to a family of which I will tell you. They had a home, compared with most in the city, comfortable, tidy, and tasty, with a fine tall clock, a shelf of over sixty volumes of books, and a considerable amount of crockery collected through the years. One daughter-in-law is the daughter of a pastor for a long time in our work, another was a dear pupil of mine nineteen years ago, now a widow, and has three interesting boys, who were always taking prizes in school both for scholarship and good behavior. During the massacre the younger men, having no arms, and knowing that to be found meant certain death, hid in a neighbor's well. The head of the family, a dear old saint, thought he would be spared because of his age, and so remained in the house with the women. The Turks burst furiously in upon them and demanded "the men." The old man said, "I am the only man here." He was quickly dispatched, but a true martyr. The Turks were so enraged at finding but one man they set fire to the house. The younger men of the family, our pastor, and eighteen other families had gathered in a neighbor's yard. The Turks broke open the door. The pastor was seen, and one said, "There is A.; we must finish with him." He stepped out and said, "Will you not spare us for the sake of our children?" Seeing they would not, he said, "Don't touch me here, I will come to you;" and in doing so they shot him, and he fell, not moving afterward. One by one the men were taken out and butchered. The women and children of eighteen families were horror-stricken witnesses of the death of twenty-two men, who were cut up piece by piece.

When the Turks left the house where the old man was killed the women crept out, and with great effort saved one room of their house by throwing into the fire dirt and stones. All the furnishings were burned or stolen, and

the women escaped with only the garments they had on. This family had to live in their ruined house without beds or furnishing of any kind.

One of the women, whose husband was killed, gave birth to a child who was almost unwelcome, as the mother had five little ones beside, and she asked, "How can I keep them from starving?" The old mother, who is very feeble, went to the place where the Christians' goods were said to be awaiting their owners; for twenty-five days she went and waited from four to six hours a day to see if some of their things could be found. This week I sent my guards with her, and she found one of her copper dishes. She was so rejoiced that she called in her friends to rejoice with her. Aside from the burning of the house, their lot is not unlike that of most, and in picturing it you see hundreds of our naked homes and patient sufferers. I sent some nice warm things to the baby and some clothing to the old mother, and I am sure I was as happy in giving them a bed as they were in receiving it.

I must tell you of one or two more of to-day's recipients; one whose husband has been four months in Aleppo, unable to return. He was one of the new set of husbands, not afraid to carry his baby in the streets, and visits in company with his wife. Their little home was full of pretty things, not of great value, but picked up on his business journeys, so that in the estimation of their friends it was a beautiful home. It was plundered, pictures torn, curios smashed, and only the baby's cradle spared of the entire outfit of the home. Her husband wrote me, "Give my wife what is necessary, and in some way I will repay you." She was with me some time, and then returned to her desolate home. To-day she came and asked to borrow one *medjid*. Her dress was extremely shabby. I never saw her before except she was neatly dressed. Her baby's face required wiping. She looked at it, hesitated, and then used her dress, and glancing up at my face half laughing and half sobbing she said, "I have nothing else." She is full of courage, and it was such a pleasure to give her a dress. Her old father was killed while he was reading his Bible, as was his habit to do many hours a day. The book was found, and the pages open bear profusely the marks of his blood. It was Job xxxiii. he was reading. We have made an estimate that there are 1,500 new widows in this city, and 4,500 fatherless children at least. What labor can be found to keep them from starving?

HOMES OF THE MISSIONARIES.

The Rev. Chauncey Goodrich has an interesting article in the *Milwaukee Journal* in which he answers various criticisms on missions in China. The following is an extract from this paper:—

THE first criticism is that missionaries live in palaces. Now, we must allow at once that many missionaries do live in better houses than half a century ago. And the first and commanding reason is for the sake of economy. The explanation is simple, but the lesson has been learned after bitter experience. Our own missionaries in Tientsin, living in poor houses in the city, were continually ill, and it seems almost a miracle that some of

them recovered. They did so, however, only after the erection of suitable dwellings. Two of our ladies in Pao-ting-fu and two children died for a similar reason, and two of the homes were broken up, while one missionary was obliged, weary and ill, to return to America, never again to engage in missionary work. Our physician there also contracted disease, returned home and died. In Tung-cho one missionary lived in a house with the ordinary paper front, and consumption was the result. Others have had lifelong trouble with malaria. Such experiences led to the building of better houses, which abundantly pay, as the missionary can do better work, live longer, spend less time and money on vacations, especially a long vacation, and expensive journey to the home land. Are these houses too expensive? Well, I am going to be absolutely frank, and say that sometimes I think they are. But it is the question of a small sum of money. Missionaries are not infallible beings sprung from some celestial region. But pray dismiss at once the idea of palaces. Building is very expensive in North China. Suitable houses must be made of brick, while the wood is floated down from Manchuria by sea. And yet the outside limit for a house in our mission is \$3,000. This must include, beside others, a guest room, nursery, and a study, besides servants' rooms, and the rooms must be large and airy, as the summer is hot. The sitting room is often used for meetings and Sunday-school classes, as well as for receiving troops of callers. And the building of such a house is not to exceed the above sum. Contrast with this a paragraph in a letter just received from Illinois: "We came to the loveliest house I was ever in, princely in its style, immense halls, big fireplaces, everything magnificent. My room in old rose is beautiful. The bed is with old rose silk covered with Brussels net."

It is a fact that \$50,000 and \$100,000 houses are not rare in this country. Chinese missionaries know nothing of them, albeit some of our missionaries come from wealthy homes.

It may be added just here that good houses are considered as a part of an equipment for effective work. America has had her Valley Forge, but the soldiers there won their country's battles not because, but in spite of, their sufferings. And so missionaries, home and foreign, can sometimes accomplish a great work in the face of immense odds, under a severe physical strain. But, and if a part of that strain can be removed, their work can be larger and increasingly effective.

I may add once more that mission homes, as a rule, are very plain and modest, and the cost of erecting these homes is not ten per cent of the cost of the mission. Nearly all the missionary homes in the interior are still Chinese dwellings, fitted up with windows and board floors, and perhaps foreign doors. The houses which have been erected, and the grounds, are all the property of the American Board and not of the missionaries.

THOSE BEAUTIFUL SURROUNDINGS.

"Inside of the grounds of these palaces," says our critic, "is a beautiful garden—Paradise itself." The truth is that missionaries try to make their grounds tasteful and pretty. And, indeed, one ought to be ashamed not to

have beautiful flowers in China. One summer, being obliged to linger in the city during the trying months of July and August—splendid months for vegetation—I spent fifteen minutes to half an hour daily among the flowers, principally creepers. When the friends returned in September, they gave a little cry of delight as they entered my bower of beauty. I make no apology for the flowers. They are God's wreath with which he loves to crown our homes in China. They are not costly, and they are beautiful, a rest and comfort in the midst of so much that is trying and dreadful, and that continually presses down one's spirits. But oh! we would sometimes give all our flowers in exchange for a beautiful lawn. Our grounds are so brown, and bare, and ugly!

Missionaries are charged with having "a gatekeeper, who ushers in visitors with all the pomp and splendor of a king." This charge is absurdly amusing. A large court, surrounded, as our courts must be, with a high wall, and having within it three or four homes, needs for protection a gatekeeper, which functionary costs the extravagant sum of two or three dollars per month, the expense being distributed among the different families. The man is generally fairly clean, and courteous to callers. I do not understand where the pomp and splendor come in. In our station we get along without such a man, and take the risk for our children and our goods.

The next charge is that a missionary keeps "an army of servants." As a rule a missionary has a cook, a washerman or table boy, a nurse if there are children, and sometimes a man to care for the walks and the garden. Granting the largest number of four servants, the entire cost is eleven or twelve dollars per month, the servants boarding themselves. The four servants are not equal to two good servants in America. A less number might be kept if the wife and mother did not feel it her duty and her joy to be a missionary, and teach and bless the heathen.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 10 TO APRIL 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Abingdon, 20; Aurora, New England Ch., 29.75; Austin, 12.33; Batavia, 20; Buda, 4.50; Byron, 4; Chebanse, 4.15; Chandlerville, 5; Chicago, Cheltenham, Dr. E. F. Cody, 50 cts., Covenant Ch., 13.25, Douglas Park Ch., 5, First Ch., 104.85, Mrs. C. H. Case, const. L. M. Miss Fannie Brinkworth, 25, Mrs. A. B. Mead, const. L. M. Miss Annie J. Orr, 25; Forrestville, 13.75, Green St. Ch., 5; Kenwood, Evan. Ch., 71.36; Lake View, Ch. of the Redeemer, 8, Lincoln Park Ch., 6.50, New England Ch., 76.79, Plymouth Ch., Aux., 68, Mrs. Converse, 6; Rogers Park, 13, South Ch., 50, Union Park Ch., Mrs. J. M. Sherman and Mrs. Wm. Ripley, 30, A Friend, in Mem. 10; Danvers, 8; Dundee, 42.25; Elgin, First

Ch., 20; Elmhurst, 23.39; Elmwood, 6.72; Evanston, 35; Farmington, 21.75; Geneseo, Miss. Union, 23.10; Geneva, 8.50; Godfrey, 4; Granville, 4.85; Greenville, 5.50; Gridley, 3; Highland, 3; Hinsdale, 55; Huntley, 10.57; Jacksonville, 65.35; La Grange, 20; La Salle, 7; Lyonsville, 1.75; Marseilles, 25; Milburn, per Mrs. E. Lawrence, 10; Moline, 45.85; Naperville, 8; Oak Park, 125.19; Oneida, 2; Ontario, 13; Ottawa, 42.75; Payson, 23; Peoria, First Ch., 57.60, Plymouth Ch., 1.78; Polo Ind't Pres. Ch., 10.80; Providence, 16.50; Quincy, First Union Ch., 70; Rockford, Second Ch., 124.25; Rollo, 4.30; Rosemond, 7; Roseville, 1; St. Charles, 10; Sandwich, 26.30; Shabbona, 25; Somonauk, 3; Springfield, First Ch., 9.50; Spring Valley, 10; Sterling, 50; Streator, Bridge St. Ch., 10; Waverly,

18.20; Wilmette, 29.28; Winnetka, 16.40; Yorkville, 12.10,	1,818 26
JUNIOR: Y. L. M. S., Bunker Hill, 10; Evanston, 95.75; Galesburg, Central Ch., The Philergians, 9; Pittsfield, Rose Miss. Soc., 15; Somouauk, 18; Waverly, 6.83,	154 58
Y. P. M. S.: Galesburg, Knox College, C. E.: Abingdon, 12.50; Batavia, 10; Chandlerville, 5; Chicago, St. Paul Division, per Miss E. S. Webb, 5.43; Galesburg, Knox St. Ch., 5; Highland, 3; Oneida, 2.06; Sandwich, 7.53; Winnetka, 12.50,	63 02
JUVENILE: Chicago, Green St. Ch., 4.58, South Ch., 4.30, Union Park Ch., 9.70; Evanston, Light Bearers, 25; Glencoe, Opportunity Club, 30.59; Greenville, Busy Bees, 2; Highland, 5; La Grange, Wee Folks' Band, 1; Lyonsville, 3.75; Seward, Mrs. R. E. Short, const. Elizabeth Ruth Short member Wee Folks' Band, 5; Waverly, Light Bearers, 1,	91 92
JUNIOR C. E.: Aurora, New England Ch., 10; Chicago, New England Ch., 10, Plymouth Ch., 10, Union Park Ch., 1; Dundee, 10; Elmwood, 2; Jacksonville, 5; La Grange, 8; Rockford, Second Ch., 3; Sandwich, 5,	64 00
SUNDAY SCHOOLS: Chicago, Bethlehem Ch., 10, New England Ch., per Mrs. W. A. Montgomery, 10; Sandwich, Mrs. H. A. Adams's class, 3.25,	23 25
THE KING'S DAUGHTERS: La Grange, Illinois,	3 75
SPECIAL: Chicago, Legacy Mr. Obadiah H. Platt, 1,000, Union Park Ch., The Lucy Perry Noble Memorial Fund for the Madura Training School, India, 1,000,	2,000 00
Total,	4,273 33

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Atlantic, 8.85; Big Rock, Lucy A. Parsons, 2; Cedar Rapids, First Ch., 3.65; Cherokee, 20; Chester Center, 4.12; Council Bluffs, 15.25; Decorah, 10; Des Moines, Plymouth Ch., 22.40; Dubuque, First Ch., 22.70; Grinnell, 27.15, Collection Sunday evening service, 16.01; Iowa City, Mrs. L. W. Andrews, 22.73; Lewis, 5; Long Creek, 7.50; Manson, Cong'l Ch. and Ben. Soc., 7; Mason City, 16.80; McGregor, 5; Mitchell, 5; Old Man's Creek, 5.08; Red Oak, 15; Rockford, 50 cts.; Sabula, Mrs. H. H. Wood, 10; Slater, Cong'l Ch. and Ben. Soc., 10; South Ottumwa, 5,	266 74
JUNIOR: Grinnell, Iowa College, Y. W. C. A., 35, Tabor College, Y. W. C. A., 25, C. E.: Des Moines, Pilgrim Ch., 7; Grinnell, 2; Lincoln, 1.25; Postville, 10; Waterloo, 3.12; C. E. day Th. Off., 2.24,	25 61
JUVENILE: Cedar Rapids, Willing Workers, 1; Clay, Coral Workers, 7; Gilman, Little Jewels, 4; Grinnell, Busy Bees, W. Br., 3.19, Mrs. E. E. Magoun, const. Frederic Magoun Miller member Wee Folks' Band, 1.05, Mrs. M. C. Darnell, const. Alexander McColm Miller member Wee Folks' Band, 1.05,	17 29
JUNIOR C. E.: Postville,	5 00
SUNDAY SCHOOLS: Decorah, 2.31; Des Moines, Plymouth Ch., 19.37; Grinnell, 97 cts.; From Birthday Boxes, 2.05; Lincoln, 3.75; Oskaloosa, 7,	35 45

SPECIAL: Armenian Relief Fund, Big Rock, Mrs. C. M. Parsons, 1; Owen's Grove, 8; Tabor, Two Ladies, 6; Manson, C. E., 5,	20 00
Total,	430 09

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Carson, 6.50; Centralia, 5; Clay Center, 2.50; Emporia, 10; Gaylord, 3.20; Hiawatha, 3; Lawrence, 10; Leona, 4; Oneida, 4.50; Ottawa, 8.53; Russell, 1.50; Wabauisee, 10.50,	69 23
C. E.: St. Mary's, 1.40; Sedgwick, 3,	4 4
JUNIOR: Kansas City,	7 00
JUVENILE: St. Mary's,	5 00
Diamond Springs.—Miss P.,	1 00
Total,	86 63

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Almont, 5; Charlotte, 25; Clare, 2; Cheboygan, 10; Dowagiac, 10; Detroit, First Ch., 99; Dorr, 5; Flint, 5.50; Grass Lake, 12; Highland Station, 2.75; Hudson, 25; Ludington, 8.76; Manistee, 60.36; Morenci, 4; Reed City, 5.94; St. Ignace, 4; Salem, First Ch., 5; Sheridan, 5.35; Three Oaks, 9.25; Vanderbilt, A Friend, 1; Wheatland, 15, A Friend, 75 cts.; The Lord's Funds, 125,	445 66
JUNIOR: Greenville, 5; Traverse City, Bridge Builders, 34; Whittaker, Y. P. Soc., 1.51,	40 51
C. E.: Armada, 5.75; Benzonia, 14.93; Copenish, 1.05; Grand Blanc, 2.41; Grand Junction, 8.60; Homestead, 2.60,	35 34
JUVENILE: Grand Rapids, First Ch., Children's Miss. Soc., 3.17; Litchfield, Miss Turrell, to const. Lawrence L. Dresser member Wee Folks' Band, 1; Manistee, 3; Whittaker, Forget-me-not Band, 2.50,	9 67
JUVENILE C. E.: Port Huron, 5; South Haven, 2; Wyandotte, 2,	9 00
SUNDAY SCHOOLS: Detroit, First Ch., 24.46, Intermediate Department, 2.63,	27 09
FOR ARMENIAN SUFFERERS: East Newton, 4.12; Calumet, 10,	14 12
	581 39
Less previously acknowledged in excess,	95 00
Total,	486 39

CORRECTION. — In January LIFE AND LIGHT Second Report, Michigan total should be 428.95. In April LIFE AND LIGHT, Branch should be 346.70, total should be 640.35.

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Aitkin, 61 cts.; Anoka, 1; Audubon, Friend, 1; Belgrade, 1.50; Benson, 3; Biwabik, 50 cts.; Brainerd, Second Ch., 70 cts.; Burtrum, 2; Cannon Falls, 1.50; Crookston, 10; Custer, 3; Dodge Centre, 2.80; Duluth, Mayflower Ch., 1.35, Morley Ch., 1.05, Pilgrim Ch., 16.30, Plymouth Ch., 1; Faribault, 128.24; Freeborn, 4; Free-	
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dom, 70 cts.; Glencoe, 15; Glenwood, 6; Graceville, 5.05; Grand Meadow, 5; Hutchinson, 6.70; Lake Stay, 1; Little Falls, 3; McPherson, 50 cts.; Mankato, 28; Mapleton, 3.85; Marshall, 2.41; Mazzeppa, 10.25; Meadow Vale, 36 cts.; Medford, 4.50; Minneapolis, Miss Lora Hollister, 5, Bethany Ch., 1.62, Como Ave. Ch., 1, Fifth Ave. Ch., 40, First Ch., 68.41, First Scandinavian Ch., 2.50, Forest Heights Ch., 1.79, Fremont Ave. Ch., 15, Lowry Hill Ch., 63.66, Lyndale Ch., 54.75, New Brighton Ch., 2.30, Oak Park Ch., 5, Open Door Ch., 22.72, Park Ave. Ch., 7, Aux., 39.87, Pilgrim Ch., 73.44, Plymouth Ch., 75.94, Union Ch., 9.76, Vine Ch., 2; Monticello, 5.75; Montevideo, 3.50; Morris, 16.57; New Richmond, 5.36; New Ulm, 5; Northfield, Friend, 10, Aux., 36.95; Ortonville, 5; Owatonna, 35; Paynesville, 6; Pelican Rapids, 1.25; Plainview, 2L.04; Princeton, 6.60; Rochester, 49.95; Rush City, 3.91; St. Charles, 6.45; St. Paul, Park Ch., 55.52, Plymouth Ch., 21.89, St. Anthony Park Ch., 22.65; Sandstone, 1.60; Sauk Centre, 30.20; Spencer Brook, 1.47; Springfield, 5; Staples, 3.35; Stillwater, Mrs. McAndrews, 50 cts., Aux., 6; Waseca, 30; Wabasha, 10.30; Waterville, 5; West Dora, 1; Winona, First Ch., 99.50; Zumbrota, 15.85, 1,291 79	
JUNIOR: Hutchinson, 7.50; Minneapolis, First Ch., 80, Open Door Ch., 15.33; New Richmond, 2; Northfield, Carleton College, 18; "Carleton Cottage," 5, 127 83	
KING'S DAUGHTERS: Minneapolis, Park Ave. Ch., 1 00	
Y. P. M. S.: Morris, 7 00	
C. E.: Duluth, Pilgrim Ch., 12.50; Elk River, 12.50; Hutchinson, 2.25; Marshall, 5; Minneapolis, Bethany Ch., 3.38, Como Ave. Ch., 15, Fifth Ave. Ch., 6.01, Fremont Ave. Ch., 4, Lowry Hill Ch., 3.60, Park Ave. Ch., 16, Plymouth Ch., 20, Vine Ch., 6.25; Monticello, 2; New Ulm, 3; Plainview, 13; Round Prairie, 2; St. Charles, 4.12; St. Cloud, 10; St. Paul, South Park Ch., 6.41; Sauk Centre, 25; Waterville, 2.75; Zumbrota, 20, 194 77	
JUVENILE: Hutchinson, 2.05; Stillwater, Grace Ch., 3, 5 05	
INTERMEDIATE C. E.: Minneapolis, Park Ave. Ch., 3 75	
JUNIOR C. E.: Benson, 2; Mankato, 2; Marshall, 10; Minneapolis, Como Ave. Ch., 1, First Ch., 2.23, Lowry Hill Ch., 1, Lyndale Ch., 2.61, Maple Hill Mission, 1.16, Open Door Ch., 2.50, Park Ave. Ch., 5, Vine Ch., 5; St. Paul, Park Ch., 2.50, South Park Ch., 3.38; Sauk Centre, 2; Wadena, 1.50, 43 88	
SUNDAY SCHOOLS: Cannon Falls, 11.10; Marshall, 6.02; Minneapolis, Bethany Ch., 25 cts., First Ch., 19.79, Fremont Ave. Ch., 3, Park Ave. Ch., Sr. Department, 20.35, Jr. Department, 25, Union Ch., 4.72; Northfield, 36.65; Orrock, 2.53; Welch, 5; Worthington, 2.01; Zumbrota, 2.79, 139 21	
LIFE MEMBER: Alexandria, to const, Mrs. Geo. G. S. Campbell, 25 00	
ARMENIAN SUFFERERS: Afton, Mrs. E. M. Buswell, 1; Buttrum, C. E., 2.50; Detroit City, C. E., 3.50; Pillsbury, Aux., 1, C. E., 1.50, 9 50	

SPECIAL: St. Paul, Park Ch., C. E., for Miss Gage, Marsovan,	5 00
	1,853 78
Less expenses,	49 45
Total,	1,804 33

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Aurora, 3.10; Bevier, 2, Welsh Ch., 5; Bonne Terre, 10; Breckenridge, 8; Cameron, 6.95; Eldon, 2.50; Hannibal, 2.75; Kansas City, First Ch., 28.65, Clyde Ch., 48.48, Olivet Ch., 5; Meadville, 10.01; Neosha, 6.50; New Cambria, 2.78; Republic, 2; Springfield, First Ch., 16.03, Central Ch., 2.65, Pilgrim Ch., 1; St. Joseph, Tabernacle Ch., 25.75; St. Louis, First Ch., 162, Pilgrim Ch., 613.30, Central Ch., 20.30, Compton Hill Ch., 31.45, Olive Branch Ch., 2, Immanuel Ch., 1, Plymouth Ch., 4.90, Hope Ch., 5, Redeemer Ch., 9; Silver Springs, Ark., 2, 1,040 10	
JUNIOR: Kansas City, First Ch., 34.40; St. Louis, First Ch., 48.32, Pilgrim Ch., 97, Third Ch., Y. P. M. S., 35, Hyde Park Ch., 22.95, Compton Hill Ch., 12, 249 67	
JUVENILE: St. Louis, First Ch., Ready Hands, 100 00	
C. E.: Kansas City, First Ch., 13.50, Clyde Ch., 7.60, Olivet Ch., 5, S. W. Tabernacle Ch., 58 cts.; St. Louis, First Ch., 10, Plymouth Ch., 10, Olive Branch Ch., 1, 47 68	
JUNIOR C. E.: Bevier, 1; Kansas City, First Ch., 3.15, Clyde Ch., 10, Tabernacle Ch., 5, Plymouth Ch., 1; Neosha, 1.50; Springfield, First Ch., 7; St. Louis, Hyde Park Ch., 2.36, 31 01	
SUNDAY SCHOOLS: Cameron, 6.77; Kansas City, Clyde Ch., 10, Two Classes of Girls, 2.50; St. Louis, Bethlehem Ch., Sewing Class, 1.55, Pilgrim Ch., 10, Central Ch., 10, Plymouth Ch., 10, 50 82	
THANK OFFERING: St. Louis, Plymouth Ch., 8, Immanuel Ch., 3, 11 00	
	1,530 28
Less expenses,	11 58
Total,	1,518 70

MONTANA.

UNION.—Mrs. H. E. Jones, of Livingstone, Treas. Helena,	15 00
Total,	15 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Arborville, 6; Ashland, 5.50; Beatrice, 7.65; Blair, 4.75; Crete, 3; Crawford, 2; Columbus, 8.59; Cortland, 2.65; De Witt, 4.50; Franklin, 5.30; Holdrege, 1.98; Havelock, 3.15; Irvington, 5; Indianola, 4.95; Kearney, 10; Lincoln, Vine St. Ch., 90 cts.; Milford, 3.75; Norfolk, First Ch., 8.82; Omaha, St. Mary's Ave. Ch., 24.97; Riverton, 20 cts.; Rokeby, 1.25; Red Cloud, 53 cts.; Stanton, 5; Scribner, Ladies' Aid, 5.36; Syracuse, 5	
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10; Salem, E. L. R., 5; Silver Creek, 1.20; Personal, 1; Ulysses, 5; Verdon, 5.50; Verdon Ch., 5; Weeping Water, 3.50; Waverly, 1.25; Wilcox, 5; York, 5 25,	173 50
JUNIOR: Lincoln, Vine St. Ch.,	5 87
JUVENILE: Curtis, Willing Workers, 50 cts.; Crawford, Mission Band, 1,	1 50
C. E.: Ashland, 2.50; Blair, 6.20; Curtis, 1.60; Columbus, 1.41; Geneva, 3.55; Indianola, Th. Off., 2; Irvington, 2.50; Lincoln, Plymouth Ch., 16,	35 76
JUNIOR C. E.: Blair, 2.25; Holdredge, 2.50, SUNDAY SCHOOLS: Arborville, S. S. Mission Band, 1; Lincoln, Plymouth Ch., Birthday Social, 7; Children's Class, 2,	4 75
FOR ARMENIAN RELIEF: Exeter, 1; Havelock, 1.35; Rising City, 14 65,	10 00
	17 00
	248 38
Less expenses,	33 75
Total,	214 63

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Dwight, Ladies' Aid Soc., 7.15; Fargo, 5; Wahpeton, 5,	17 15
JUNIOR C. E.: Caledonia,	1 00
Total,	18 15

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Burton, Mrs. E. A. H., 5; Cleveland, Lake View Ch., 10; Trinity Ch., 20; Cuyahoga Falls, 4.16; Ironton, 5; Mansfield, First Ch., 10; New London, 6.60; Oberlin, 60; Mrs. Dorsett, 10; Toledo, Central Ch., 6; First Ch., 110; Washington St. Ch., 52.80; Wakeman, 10.50,	330 06
Chardon.—Legacy from Mrs. J. S. Wright, JUNIOR: Cleveland, Euclid Ave. Ch., 5; Marietta, First Ch., 37.50,	50 00
Comaeut.—Covenant Circle,	42 50
C. E.: Akron, First Ch., 12.50; Ashtabula, First Ch., 12.50; Cleveland, Irving St. Ch., 5; Comaeut, 5; Freedom, 10; No. Olmstead, 5; Vermillion, 3,	3 75
JUVENILE: Cincinnati, Vine St. Ch., Our Nine, 2; Painesville, Enterprise M. C., 1; Ceredo, W. Va., M. C., 2.15,	53 00
JUNIOR C. E.: Berea, 24 cts.; Cleveland, Euclid Ave. Ch., 68 cts.; Fredericksburg, 50 cts.; Lodi, 1.50; Ravenna, 3; Shandon, 10; Toledo, First Ch., 15,	5 15
THANK OFFERINGS: Comaeut, Covenant Circle, 70 cts.; Ironton, 5,	30 92
	5 70
	521 08
Less expenses,	6 58
Total,	514 50

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Boulder, 18.85; Denver, First Ch., 100; Second Ch., 10; Third Ch., 6.85; South Broadway Ch., 12.65; Boulevard Ch., 4.98; Pueblo, First Ch., 10; Pilgrim Ch., 2.35; Walsenburg, Mrs. A. M. B., 3,	168 68
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C. E.: Boulder, 2.50; Colorado Springs, First Ch., 10; Denver, First Ch., 10; Julesburg, 3; Lafayette, 4.50; Longmont, 5; Montrose, 1.85; Rico, 2.50,	39 35
JUNIOR C. E.: Denver, Boulevard Ch.,	2 00
Total,	210 03

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Buffalo Gap, 2.50; Columbia, 1.25; Deadwood, 10; Oahe, 5; Redfield, 5.23; Rapid City, 10; Yankton, 10,	43 98
THANK OFFERING: Chamberlain,	10 15
SUNDAY SCHOOL: Yankton,	18 53
Total,	72 66

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.20; Appleton, 30; Beloit, First Ch., 19.30; Brownston, Mrs. A. M. Lathrope, 1; Clinton, 3.25; Delevan, 8.26; Ft. Atkinson, 4.50; Genoa Junction, 10; Hartford, 2.20; La Crosse, 75; Racine, 8; Roseudale, 6; Sparta, 11.75; Stoughton, 6,	187 46
JUNIOR: Brandon, 5.25; Madison, 10,	15 25
C. E.: Columbus, 10; Hartford, 8; Oshkosh, First Ch., 2; Sparta, 9.30; Stoughton, 2; West Salem, 3; Wauwatosa, 4; Whitewater, 10,	48 30
JUVENILE: Wauwatosa,	6 00
JUNIOR C. E.: Ft. Atkinson, 4; Hartford, 5; Whitewater, 4,	13 00
ARMENIAN RELIEF: Clinton,	5 90
SPECIAL: Platteville, Bridge Builders, for Mr. and Mrs. L. Crawford's salary,	4 00
	279 91
Less expenses,	15 58
Total,	264 33

LIFE MEMBERS: La Crosse, by Aux., Mrs. G. E. Mariner, Mrs. Mary Eaton, Mrs. J. F. Weston.

CHINA.

Pang-Chuang.—Mission Band of Missionary Children, per Llewellyn Peck, Treas.,	7 91
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MISCELLANEOUS.

Sale of leaflets, 12.99; envelopes, 1.12; boxes, 2.74; Life of Mrs. Bingham, 1.75; Almanacs, 1.30; Commission on book, 9 cts.; box at Rooms for Armenian sufferers, 6.60,	26 59
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Receipts for month,	9,943 27
Previously acknowledged,	13,750 32

Total since Oct. 26, 1895, \$23,693 59

Mrs. ALFRED B. WILLCOX,

Ass't Treas.



VOL. XXVI.

JULY, 1896.

No. 7.

Expect Great Things from God. Attempt Great Things for God.

THE BAPTISM OF THE SPIRIT

TUNE: ELTON.

BY MRS. MERRILL E. GATES.

How white against the Syrian blue
Came down the heavenly Dove,
Descending from above and through
All stellar worlds, in baptism true,
On Thee, Son of God's love!

Jesus, who prayedst mid Jordan's flow,
Who heardst the Voice divine,
The heavens were opened and aglow
The light upon Thee shone, and lo,
On Thee abode the sign!

Jesus, the holy, spirit-filled,
The chosen of God's love,
Be Thine own grace on us distilled,
Our hearts by Thy great mission thrilled,
On us descend the Dove!

Baptize us with Thy Spirit's might,
His grace of ministry.
Help us to spread through lands of night
His healing warmth, his radiant light,
And lift men up to Thee!

In these last days Thy power we claim
For all earth's peoples broad.
Master, thy love is still the same,
Still Sovereign is thy saving name,
Still art thou Son of God!

To show how Christian sentiment is leavening the social life of India, even among those who ignore Christianity, we need only to read a programme of subjects to be discussed at the next session of the India Social Congress, as given in *The Gospel for all Lands*.

I. The necessity of making further organized effort to promote higher female education by the agency of public schools.

II. To extend the scope of anti-naught (female dancing) movement, so as to insure a high ideal of personal conduct and family purity.

III. To educate public opinion in the higher castes to favor sea voyages and foreign travel, by removing the existing hindrances to the free admission into society of those who have hitherto braved these difficulties.

IV. Promotion of intercommunion in matters of food, and marriage alliances between members of local subdivisions of the same caste.

V. Respecting marriage reforms: (a) to increase the minimum age for the marriage of girls and boys and the consummation of such marriages; (b) to prevent ill-assorted marriages; (c) to prevent the sale of girls (in marriage) for money; (d) to reduce unnecessary expense in marriage.

VI. To improve the condition of child widows by encouraging widow remarriage, providing for their education, etc.

VII. To abolish the compulsory imprisonment of women who refuse to live with their husbands.

The following hint, taken from an exchange, points out a beautiful line of service for those who are rich in faith but poor in silver or gold:—

AN old lady said to me one day, "When you speak at your meetings could you not indicate to us, also, old people who love missions, but who, alas! have almost nothing to give, some way of being useful?" To these aged friends who sigh because they have no power to do anything for our work, we say: "To you above all others belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth, and we thank you in advance."

Mrs. Bissell, in Ahmednagar, is finding her hands full with the twelve Bible women of the Training School, one or two boys' schools, and so large a class of Christian women that she has divided it into those who can read and those who cannot. She says:—

A GOOD many of these women, Bible women as well as others, are teaching the ignorant to read or teaching Bible truth orally. There is much more of this kind of work done now than even a few years ago.

CHINA.

EXTRACTS FROM LETTERS FROM MISS A. B. CHILD.

In speaking of the *sampans*, or river boats, that swarmed around the steamer by hundreds as they neared Hong Kong, Miss Child says:—

It is in these boats that two hundred and fifty thousand people spend all their lives. Most of them were propelled by women, many of whom had babies strapped to their backs, whose poor little heads bobbed around till it seemed as if they must come off. Such a scramble as there was to get to the steamer, the whole family lending a hand, even little bits of boys and girls tugging at the ropes with all their might. Their struggle for existence seems to begin early.

In company with Mrs. Nelson she visited one of the day schools in Canton, experiencing her first close contact with the people in the narrow, crowded streets.

Once inside the school building I felt more among friends. It was the first day of the new term, and there were only six scholars. Each of the little girls came up to us, clasped her hands together, shook them and made a very low bow. The teacher brought in tea cakes, and I sat there for an hour while Mrs. Nelson examined the children one by one. They had been learning some Bible verses, and they stood with their backs to her and shouted the verses at the top of their lungs.

We went to Mr. Nelson's boarding school. He has fifteen bright-looking boys of all ages, and they are very well housed. They gave us a specimen of the way they study,—each one shouting a different lesson as loud as he can. Of course it sounded like great confusion, but it is the way they do in China, and have done for five thousand years or less. They say it trains them to great power of concentration.

From Hong Kong Miss Child writes:—

We went to one or two of the Basle Mission Schools; one was a kindergarten, too cunning for words. The queer little atoms did look so comical with their bunchy, wadded jackets, one, or two, or three of them, I

don't know how many, and their little pigtails sticking out straight behind or on one side; it is very stylish to have the pigtail stick out from the north-east corner of the head.

Their exercises were different from any I have seen at home; for instance, the growing of flowers. Four little bunched-up mites sat down in the middle of the floor, and a young mandarin of the same size marched around them singing, then got a watering pot to water them. Then they began to grow by putting their hands up in the air and wiggling their fingers; and the small mandarin went around again with the air of Li Hung Chang and picked the flowers from their fingers. The teacher was a nice German lady. I suppose she had her ideas from the headquarters of kindergartens. We also went to a foundling hospital and saw more very small Chinese citizens.

Of the girls' school at Foochow Miss Child writes:—

I was much impressed with the fine work it is doing. It is dreadfully crowded; three girls sit at the desks made for two, or squeezed together on benches around the sides of the room. The dining room is so full I do not see how they get in and out; they have one table in a recitation room, and have to arrange it while classes are going on; two or three are in bedrooms, etc.

The dormitories are so crowded that seven girls sleep in a room ten by twelve feet. They have no sick room, and last year when a girl had small-pox, Miss Newton took her to her own room to take care of and to prevent the spread of the disease. Miss Newton got up from a sick bed to welcome us. Forty of the girls have had malarial fever since the new term began in February, and Miss Newton herself had a hard attack.

Of the deep religious interest in Foochow Miss Child says:—

I suppose you have heard of the wonderful turning to Christianity in all this region. It is something marvelous, something never known before, and the missionaries are at their wits' end to know how to take care of all the inquirers. It is a very wonderful opportunity,—one that may never come again. They need workers ten times more than any of the places I saw in India. The woman's work here is far behind that for men. Seventy-nine united with the churches in February, and not more than six of them were women. Other societies are alive to the situation. Eleven new young lady workers arrived from England about a month ago. I do hope we can send out at least two this year.

Miss Child wrote from Tung-cho April 17th. She expected to be in Japan May 11th, and to sail from Yokohama for Vancouver, June 19th.

FOOCHOW.—A MEDICAL VISIT TO THE COUNTRY.

BY KATE C. WOODHULL, M.D.

EARLY one Monday morning we were awakened by a loud knocking, and we knew that meant a call for the doctor. Soon we saw a light coming toward our room, and a student said: "A call to the country, to save a person's life. Can you go?" "Yes; ask them what time we must start." She went back to the hospital to make further inquiries, and returned with the word: "Boat leaves early; must start at seven. Which student shall go with you?" "Ding Ching, because her sister lives near, and she can stay with her." It was nearly six, and there was a lively bustle to help us off. We must think quick at such times to remember everything that will be needed, for when we get there we cannot "send to the drug store" to supply our lack. And comfortable bedding must be taken, or there will be no sleep after the hard day's work. We were soon on our way. The chair coolies walked rapidly, and to every one who inquired "Where going so early?" they answered, "It's the heal-sickness-save-life lady." When we reached the launch, our errand was explained to the captain and engineer by the messenger who came for us, and he asked the captain to start as soon as possible. The captain replied, "Yes, indeed; if person only has a cold no matter; but if the sickness is important, must hasten." Nevertheless he waited nearly two hours, until every seat was occupied, and then the little engine began to puff, and we started on our errand of mercy. It was a small launch, but we considered ourselves well off, because we could sit on the deck instead of in the close cabin below.

Most of our traveling companions were laborers; but just before the boat started a party came on board consisting of a gentleman, two ladies, and a neat little field girl as servant. They seated themselves near us, and we had a good opportunity to get acquainted. They had been to Foochow, to attend a feast. The gentleman's wife was richly dressed in red silk skirt and plum-colored satin upper garments, all beautifully embroidered. They had occasion to rearrange her large bundle, and we saw it contained light silk garments. She was called by the term applied to ladies recently married, and these fine clothes were evidently a part of the wedding outfit. The young man was very chatty. Although he lived not far from one of our chapels, he knew nothing of the gospel. He said he had passed by the chapel but never went in—"he had no leisure." He owned a pawn shop, and was busy getting rich. We asked him if his house was on fire and he was sitting in his room, if he would have "leisure" to go out in order to

save his life. He answered very quickly, "Yes; of course." We asked him if he was told he could get a hundred dollars by going to a certain place if he would have "leisure" to go? He said, "Perhaps so." Then we tried to explain that to save the soul was much more important than to provide for or save the body. But he evidently saw no force in the illustration. The student explained it all over to him; but he answered her the same as before, "I do not understand your meaning." The natural man cannot discern spiritual truth. We exhorted him to go to the chapel, where he could learn about the doctrine, and gave him a book, with the silent prayer that God would pity his blindness and ignorance.

To our great surprise we learned that the launch only went a part of our distance; that we must leave it, and finish the rest of the journey by sedan chairs. The messenger informed me that there was no quicker way. But this stop gave us an opportunity to visit one of our chapels, and that is always a pleasure. The pastor and his wife gave us a warm welcome, and brought us hot rice. Even the dog and cat showed that they belonged to a family where the law of love was known and obeyed. The sedan chairs were soon ready. I was to have three bearers, as the heavy surgical bag must go along. But the third bearer was very much displeased with the other bearers; they had hired him, and the money was too little. He went on for a little while, then put the chair down and ran off. The other men laughed, took up the chair and went on. I had become separated from the rest of the party, and could do nothing about it, but was glad my weight was one hundred instead of two hundred pounds. To my dismay I found a steep hill ahead of us. As step by step we slowly climbed up, the men bending forward and exerting all their strength, the passage came to mind, "He keepeth the feet of his saints," and we knew it meant also that he would gird the coolies with strength when they were going on the King's business. When we reached the summit, the clothes of the coolies were wet with perspiration, but never a complaint or halt for rest. Then came a descent; then a level stretch the rest of the way.

We reached the house of the patient about three p. m., and were gladly welcomed by the anxious family. After the poor, suffering little mother was made comfortable, we were invited to the house of their relative to stay all night. These people were in much better circumstances, and could give us a comfortable room, where, had it not been for the fleas, we might have rested in peace. We had spent a few days at this house several years before, when we were called to the relief of a member of their own family, so they received us as old friends. It is a large family,—several brothers, one of whom is a grandfather, and the aged mother,—all living in the great house, with its

many wings and courts. A great uncle had recently died, and the large, open hall was draped in white and hung with tablets that completely covered the walls. These tablets contained gilt letters, and were presented by the numerous relatives. Evening and morning at a certain time there was the hideous wailing—one of their ways of showing respect for the departed. We stayed over another day, as the patient needed us so much, and then left Ding Ching, the medical student, to look after her a few days until she should be a little better, and the family could be taught to care for her during the convalescence, which must be slow, on account of the long delay at first, when she needed medical help so much.

When we were returning to China after our vacation in America, some one said, "What a pity to throw yourself away for a few Chinese." We would like to ask, "What does it mean to be pitiful?" In America, where He who is "the light of the world" has dispelled the darkness from so many hearts and given instead his own sweet peace, men are so pitiful that they have societies for the prevention of cruelty to animals. Can we women not pity our suffering sisters in China? Nearly two hundred times since we came here, we have been called to the relief of those who had had days of suffering they might have been spared had there been some one with skill to care for them. Do you know of any one whose heart is full of love to Christ and love to souls for whom Christ died, who loves God's will better than her own, who has had the opportunity to train mind, and eye, and hand for highest service, who will come and help minister to these Chinese sisters?

Our dear Doctor Nieberg has had an urgent call to another field of labor, and has married Mr. Goddard of our mission. They are looking forward to our beautiful Ing Hok region as their place of work. We have very much enjoyed these two years' work with Dr. Nieberg, and it gives us much pain to part with her. We have prayed long and earnestly for the Ing Hok region, and it is sometimes true that we must give up something precious if we would get the answer to our prayers. So we know that what is disappointment and loss for us means gain and blessing for Ing Hok.

Who will take her place in the Foochow city medical work? There is too much work for one physician to do alone. The work can be much more efficient in all its departments by having two.

Pray ye the Lord of the harvest that he will send forth laborers.

And do not forget to pray that a teacher may be found for the kindergarten so nicely started, that sister may have more time for her woman's school and evangelistic work.

TURKEY.

RELIEF WORK IN VAN.

March 1st to April 1st.

FROM the fifth monthly report of the Van Industrial Bureau and Village Relief Work, under the management of Dr. Grace N. Kimball, we cull items that will show something of the value of the work already done, as well as its present difficulties. We wish we could give the entire report as it stands, but that is not possible.

The work in each department has assumed no new features, but the matter of the return of the villagers to their homes has been the most vital question. As spring began to open, the villagers themselves were most anxious to get away, but many of them were very skeptical as to safety. Up to April some three thousand had gone. But during the last days of March, or as soon as the roads permitted, nearly all the villages within eight to fifteen miles northeast of the city were again attacked, four or five were looted, and everything saved from the fall sacking was carried off, while some thirty men and four or five women and children were killed. These were the villages considered most safe, and among those to which the pensioners of the winter had been sent back. . . . The whole question of safety to the villages, with all it involves for the future, is even more uncertain than it was a month ago; and the tendency is to believe that life in the villages will be impossible for Christians. Should this be the case, their fall sowing of wheat—now in fine condition, and promising an abundant crop—will all fall to the ruthless possession of the Kurds, who will not even take the pains to cultivate it and bring it to the harvest. And all the spring sowing will be left unsown—a state of things that can hardly fail to cause famine in the fall. There will then remain the alternatives of massacre or wholesale emigration. The former terrible possibility hangs continually over their heads, while as yet there is no intimation that the government will allow the latter.

Within the space of a few days one thousand three hundred and eighty-two destitute and starving villagers were cared for, thus bringing a heavy additional demand when all efforts were being directed to reducing expenditures in the city, with the hope of sending help to more distant districts, and when from the possibility that English and American benefactors may be losing interest, those in charge of the relief were bearing a heavy load of anxiety as to their finances and the future.

From the middle of March the Industrial Department was under the dis-

advantage of having no raw material with which to supply the workers. The list of employees was gone over, and all who could possibly find other means of support were weeded out. In this way the one thousand nine hundred employed in February were reduced to one thousand one hundred and seventy-eight. This number represents some three thousand four hundred souls supported. This reduction, made imperative by the state of the relief finances, involved great suffering to the workers cut off, though not to the verge of absolute starvation. The cold weather is past, and the people can live in such rags as the Occident wots not of.

Retrenchment has also been the order of the month in the bakeries. To the lack of funds has been added great difficulty in finding grain, and the consequent result of sending the price up twenty per cent. The local government lent prompt aid in facilitating the ingress of grain from the outlying districts, but bad roads, fear, and heavy losses by pillage, conspired to leave them in great straits. This has entailed the necessity of cutting down the bread rations of the city poor one half. But this retrenchment causes bitter suffering to thousands of people reduced, by long poverty and the peculiar conditions obtaining, to utter resourcelessness.

But the weather is milder, and the snow is gone from fields and gardens, and they can supplement the bread with roots and herbs—poor wretches. “Keeping body and soul together,” when reduced to the last equation, is grim work. The ovens supply seven thousand one hundred and sixty-seven persons with bread daily: the supply of one person a day with bread at full rations costs about two cents.

In a few cases money has been given to buy tools for artisans. This would be a very important branch of the Department of Free Aid if only there were any work to be found. But things are at such a pass that even the richest have money only for the necessities of life, while the one effort of the mass of the people is to get daily bread. Carpenters and masons have no work—for who is building houses? Tailors are idle, for every one mends and patches, and patches and mends, what he has. Shoemakers in the same way—for one can go barefooted and live. And so of all the handicrafts. Only a few men from each can find work. The shops are still closed with the exception of a very few, though no longer so much from fear, but because everybody is insolvent, and hides from his creditor.

The summary of work shows nineteen thousand two hundred and thirty persons as having received help at the central Bureau since the previous report. Of this large number, there are very few whom we can hope to see self-supporting until that far-away day when prosperity shall be restored to this demoralized town and security to the villages.

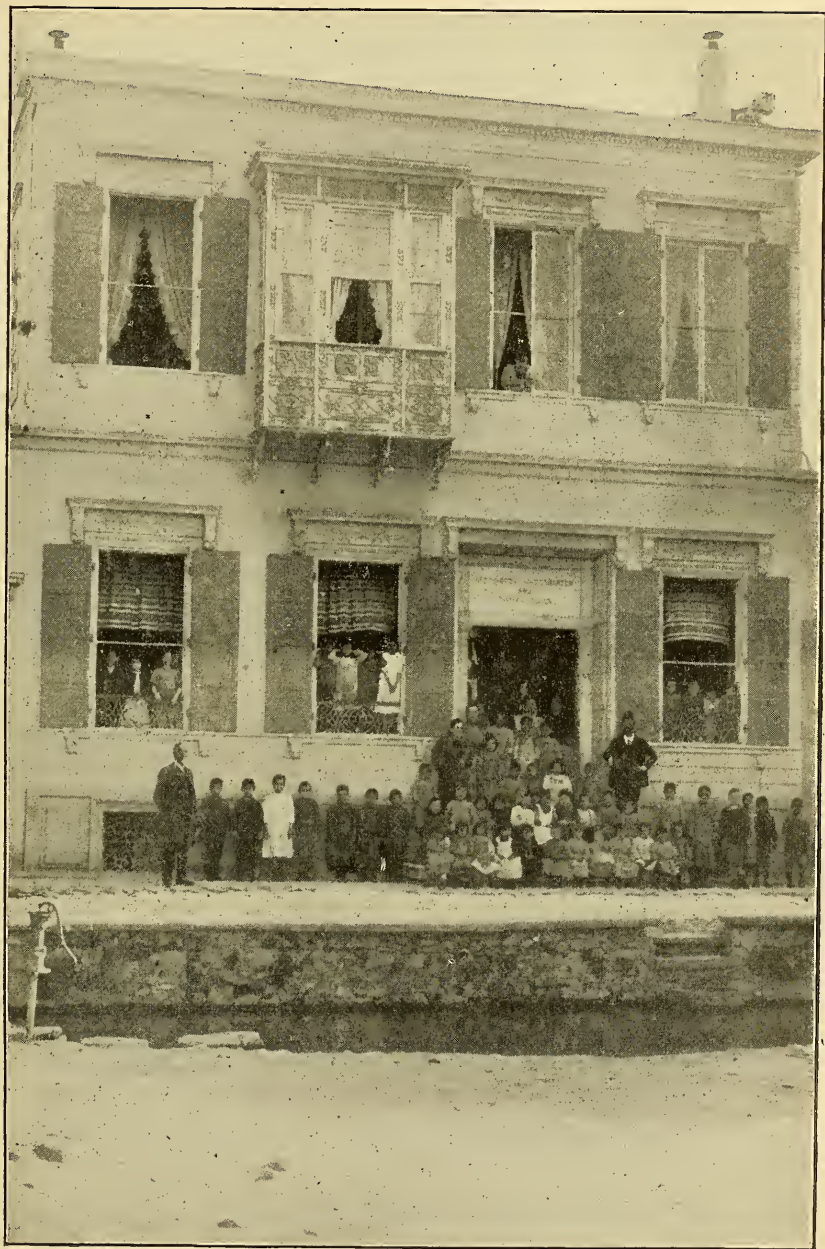
LETTER FROM MISS MARY L. DANIELS.

HARPOOT, March 31, 1896.

THE school life of our dear girls has been much changed. They began the year in our beautiful, well-appointed building; now our home for the boarding pupils is reduced to a single room, and that the old printing room. The bedding is arranged on the press, which stands in the middle of the room. Beds are also arranged against one wall. A cooking stove stands in one corner; the shelves for shoes are by the window. The low tables for eating are placed under a shelf during the day. At night the beds are spread on the floor until every spot is filled. Three or four girls sleep in the same bed, and I have them put their feet together and their heads at the two ends. Early in the morning the beds are arranged in their places, and the girls wash at the fountain in the yard, then return to the printing room and finish their toilet. The room is swept and dusted, the tables are brought out, the food is arranged, and the thirty-four people sit down for their breakfast. They are merry in spite of their narrow quarters. Their few dishes are washed in a tiny room down stairs, that was a storeroom, and in a few minutes the room is ready for occupation by the college girls. At eight o'clock the day pupils come flocking in, and at half past eight school begins. The dear girls sit on the floor around the press and beside the bedding. We have not been able to use money for carpets, so we have bagging on the floor. We have had difficulty in finding books for the use of the girls; neither have we had money that we could use to any extent. Some of the girls were left without any means of support, and we have had to furnish them with everything, even to pins, needles, and combs. Some of them are so quiet about their needs that they suffer in silence rather than express a desire for anything. I have only the highest praise for our girls. They bear their trials in a beautiful spirit. It is hard to teach school with none of our former conveniences, but we do not think much about what we had, but try to make the most of what we have.

The other day I made the girls in the *Mangaran* stand in two groups. Of the one hundred and eighty-two pupils, only twenty-five had on decent dresses. Some of the girls had on clothing that was in tatters; and their parents are too poor to buy anything new.

We have a senior class of eight bright girls. They are writing their essays; and we have decided to have our commencement exercises on the 2d of July, if the Lord wills. They are better prepared in some branches than any class has been. Pray that they be a great blessing to this



HUNTINGTON KINDERGARTEN AND TRAINING SCHOOL.

land. Three or four of them will make splendid teachers in our school if needed. We are not discouraged. God is on our side, and he helps and guides us constantly. We hope and expect some day to continue our work in a new and better building. God keeps us in perfect peace.

KINDERGARTENS IN TURKEY.

BY MISS NELLIE S. BARTLETT.

ONE bright morning, twelve years ago last spring, a shining ten-dollar gold piece looked up from the floor of a Minneapolis street car, beseeching to be allowed to begin the kindergarten work among the children of Turkey. It had, however, to patiently wait one week in the office of the street railway company before it received its final permission. Soon other dollars, and half dollars, and quarter dollars joined their leader, and before many months seventy-five dollars, having obtained a small kindergarten outfit and a baby organ, started on their long journey.

In February, 1885, seven children formed in Smyrna the only Froebel kindergarten in Turkey. In order to find two young ladies who were willing to learn to teach the little ones, it was necessary to pay them as much as they were earning at home by doing Turkish embroidery. These, with others who later joined them, have proved to be most efficient and unselfish teachers during all these years.

The sunny room given for our use in the American Girls' School proved to be the most attractive place in the building, judging from the eagerness with which the older pupils flocked there at recess. As the children increased they were too many for one room, and a part of them were accommodated in the chapel, for the use of which we were very thankful, notwithstanding the necessity of taking out the benches, and arranging kindergarten tables and chairs, and *vice versa*, three times a week. After a few months, pleasant rooms were provided for the kindergarten in the large building which was rented for the boys' school. Here five years of happy child life were spent, and training classes were accommodated. To our joy the boys' school in time increased in number, and a boarding department was established, and thus the kindergarten was again left out in the cold.

The next year it found a home in an old building which, with much expense, was made habitable and attractive, though the floors were rather shaky. However, after the dripping during the winter rains, we were glad to leave for another place, which was next to the house in which we were liv-

ing. By turning one of our rooms into a classroom for the training class, and giving a part of them the use of two bedrooms, we succeeded in getting along with difficulty for two years more.

A most happy day it was when the kindergarten belongings were taken into the beautiful building provided for them through the great kindness of the Woman's Board, and we were indeed thankful that our days of roaming were over.

Above the entrance is the name,

HUNTINGTON KINDERGARTEN

AND

TRAINING SCHOOL

in gilt letters upon a marble slab, the gift of a Connecticut gentleman. Joy was brought to all hearts by the convenient cupboards in each classroom, which were provided by the same kind donor. As you enter you feel quite at home, for the children are just as wide-awake, pretty, and attractive, and their eyes as sparkling, as those of your own dear ones. Two of the brightest are from Pergamos. Among other familiar objects, Froebel's bust, presented by a friend, looks down upon you, and any child will enthusiastically tell you about him. In circle and games you recognize the tunes of our own sweet songs, for they have been translated into Armenian.

Besides a very large hall for general exercises and Sunday school, there are four good sized, airy, bright and cheerful rooms for the children. In the pleasant garden each child has a small flower bed, to dig, and plant, and water as it likes. The training class also is well accommodated, and there are rooms enough besides for a small missionary family.

We can never sufficiently express our gratitude for this kindergarten home, which is so well located, there being an open space on all sides of it.

Of the four class rooms, one, and sometimes two, are used by the connecting class, as it is an economy to teach the children number work, reading, and writing before they leave the kindergarten, thus preparing them to enter the higher grades, where they make rapid progress. Last June one of the first kindergarten pupils graduated from the American High School for boys. Besides all his work in the sciences and mathematics, he had acquired a thorough knowledge of five languages, and above all had learned the knowledge of the fear of the Lord.

We speak just as freely of Jesus and his love to children in Turkey as we would to the little ones here; and it is a very common occurrence for the

whole class to stop, with bowed heads, in the midst of some work, while the kindergartner voices their petition to the Saviour.

Through the kindness of children in this country, each member of the connecting class, when able to read, receives a Bible, and the greatest pleasure is taken in talking over the portion daily read.

This year our pupils are fewer than usual, having been only fifty-seven, as no child has been allowed to attend the kindergarten without the payment of the full price, eighty-four cents a month. In case of the poor, the parents are required to pay a part, and the remainder is provided for by friends here or in Turkey. Thus little ones are made happy who otherwise could not have joined us. Two years ago we were five times besought to take a child at a reduction, the father confessing that he was not a poor man. As his request was not granted, he found a cheaper school. This year the same father pays full price for two children. He says his circumstances are worse than before, but his boys must be educated in the American schools. The happiness of these little fellows is very marked.

This has been a sad year for the kindergarten, and also a happy one: sad in the knowledge of the sufferings of thousands of hungry, naked, and shelterless orphans in the interior; and happy in the joy of giving. For weeks before we left, the children had been bringing their money, saved or earned, that it might be sent to children who were hungry. Some had given up the longed-for candy, some had gone without their little lunches, to buy which pennies had been given them, and others had joyfully given the price of fruit.

About a month before Christmas the children decided they would not receive gifts, but instead, while gathered round the tree, each would bring an offering of the pennies saved during the four weeks. This was done, and never before had the little ones seemed so deeply happy on Christmas Day. They were surprised, however, to receive each a dainty little cardboard box, in which to keep the pennies they should gather in the future. Upon it was written in gilt letters, "The Lord loveth a cheerful giver." No gift had ever seemed so precious, and the little boxes fast grew heavy with the money which would soon be on its way into the interior.

I wonder if some of the children here in America would not as joyfully make sacrifices for the Armenian children across the sea. Some may have little garments which they would gladly spare for those who are left without clothing, and without father or mother to provide it for them.

The preparing of kindergartners for other places has been, and is, a most important part of this work. In this department especially, as well as in the kindergartens, Miss Saunders has come to us as a tower of strength, and we again thank you most heartily for her. Though she has been loaned to

Constantinople this year for training-class work, she is virtually superintending eight kindergartens by sending them plans for work. One of these is supported by the Gregorian community, and its teacher is a Gregorian young lady of last year's class.

Miss Burrage, of Cesarea, has also done a noble work in the training of a number of young women and one young man as kindergartners.

The kindergarten is now believed to be a necessity in every mission station. God grant the day may not be far distant when this great desire may be realized.

Before the massacres, there were in Turkey, in connection with the work of the American Board, twenty-one or twenty-two kindergartens, with an attendance of between 850 and 900 children. All but two of these are carried on in the Armenian or Turkish language. The one at the Girls' College in Constantinople is taught in English, and Greek is used with the little Greek children at the Smyrna Girls' School.

There is now among the Armenians in Turkey a far-reaching interest in the education of the young. Many articles concerning it are appearing in the leading papers of the country. One of the oldest, having changed its staff of editors, is now devoted to education.

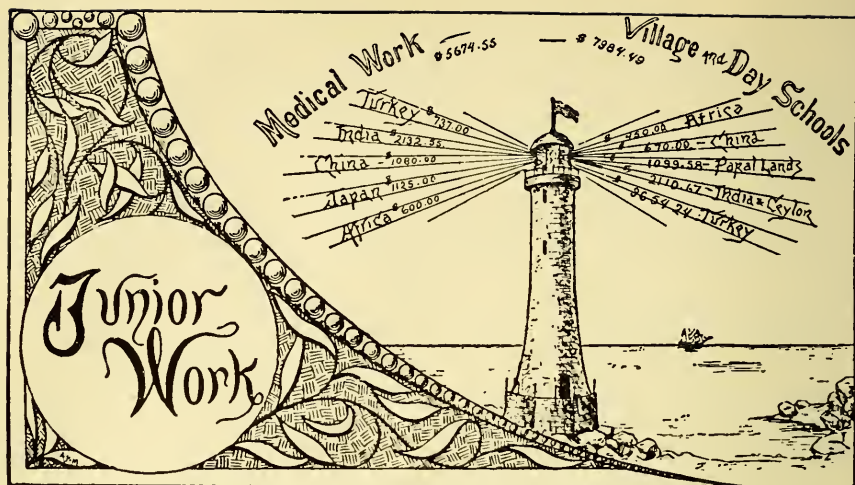
Another most encouraging fact: An Armenian lady from Russia, having taken a two-years kindergarten training in Switzerland, has for several years most enthusiastically maintained a training class in Constantinople, and has been the means of opening kindergartens in a number of places in the vicinity of that city. When I saw her she was intending to send teachers to the interior. Her training class meets only once a week, on Sunday.

There is a greater demand for well-trained kindergartners than can be supplied, and we hope and pray for a large class next year, if the condition of the country will allow.

I shall always be thankful to that gold piece for starting such a grand work in Turkey, but my heart is overflowing with gratitude to the Father above, who has never ceased to prepare the ground, and tenderly care for the seeds planted, warming them with the sunshine of his love, and watering them with the dew of heaven, till they are bearing a rare harvest of fragrant blossoms.

Boston, May 27, 1896.

“O Father! give us hearts of tender longing,
Swift, eager hearts that will not brook delay,
To gather in the little ones for that fair dawning
Of blessed, endless day.”



— To give light to them that sit in darkness Luke 1:77 —

ENDEAVORERS TO THE FRONT!

THE following letter from our missionary, Miss Barbour, of San Sebastian, has just reached our office. We need \$4,622 to complete the amount for which we are pledged to this Institute for the present year.

Let Christian Endeavorers come to the rescue!

Copies of this letter may be had for free distribution by inclosing postage, and addressing the Woman's Board of Missions, 1 Congregational House, Boston.

INTERNATIONAL INSTITUTE FOR GIRLS.

SAN SEBASTIAN, SPAIN.

MY DEAR ENDEAVORERS: Our meetings this year show more careful preparation than ever before, especially on the part of the leaders. Sometimes we feel that these do almost too much for the good of those who ought to select their own verses or other message, but as each one takes her turn as leader, and as this training is just what will be of greatest use to most of them when they leave here to become teachers, it does not seem wise to discourage them in their efforts.

Our last Sunday meeting (we hold our regular fifteen-minute meetings on each Wednesday evening, and longer ones with special topics on the first Sunday of each month) was devoted to the School Committee, of which the bright little wife of our Spanish pastor is the chairman. Their programme was exceedingly interesting, including a sketch of Robert Raikes and his first Sunday school, a report of the last Mexican Sunday-school convention,

and some stories of the work of the Committee in preparing and distributing books to the children of the day school. Many parents who never come to an evangelical service eagerly read these books, and are helped by them. One mother has been frequently urged by a certain marchioness to take her children from our school, and has been able to defend herself valiantly because of what she had read in these books.

A young man who was studying to be a priest, while living in a family whose children come here, has read many of these books, and been greatly interested in them. The usual school stamp had been accidentally omitted from a book in regard to the Virgin Mary, and he was sure that this could not be a "Protestant book," citing the absence of the stamp to prove that he was right. He was very anxious to attend our Christmas exercises, and asked his brother, a priest, if it would be a sin for him to do so. The reluctantly given permission, accompanied by a warning against Protestants, arrived too late to be of any use. We hear that he is less decided than formerly as to his "vocation" to be a priest.

If you could realize what a struggle it has been for us to gather together, almost create from nothing, it has seemed sometimes, this small Sunday-school library, in a land where evangelical literature is in its infancy, you would understand how we rejoice over any good which may result from this work.

The Junior Christian Endeavor among the older girls of the day school, and the younger ones of the boarding department, has been reorganized this year, and numbers twenty-three. Its young members show great interest in their meetings, and try hard to keep their pledge. One of them was afraid she had broken it, and could not be a member of the society any longer because she had gone out to play with slippers on when she had been told to wear boots, and she could not enjoy the games until she had come in and talked the matter over with us. Some of them told us that when they began to quarrel while playing, one or another would put her finger on her lips and say, "Remember the pledge." Please do not begin to think that they are small saints, for they are very far from it, but it is encouraging to see them trying to "do what Jesus would like to have them do."

We have this year for the first time a "Good Literature Committee," who, besides making some translations, have taken for their special work the sending of a monthly letter to each of the more than fifty graduates of this school, most of whom have been members of the Junior Christian Endeavor in its present form or under its old name of "Loyal Daughters." Besides giving reports of our meetings, they have had members of the different committees prepare articles on the work of their committees, have gathered together

Christian Endeavor news items from various countries, etc. Many encouraging replies have been received, and we are hoping that the cause of Christian Endeavor in this land will be greatly advanced, at the same time that our absent members are more closely bound together and to the parent Spanish society.

How we wish we could send a delegate to "Washington, '96!" "Boston, '95," flags are waving in all the Juniors' rooms, and they chose red for their color. But the influence of that grand convention has gone deeper than these outward signs.

The feeling between the United States and Spain at this time is a bitter trial to Protestants, and we cannot yet see what good is to come from it. Fortunately, Christian Endeavor is international, not American, so we trust its progress may not be greatly hindered.

A more serious menace to its advance lies in the retrenchment which our American Board is compelled to make in the appropriations, by reason of the decrease in contributions, and which threaten the very life of several of our missions and everything connected with them. I had felt that Christian Endeavor Societies were going to make "missionary debts" forever impossible, but the present situation seems to prove that a false hope. We cannot but feel that our Spanish students are showing home societies what self-sacrifice for Christ means, and what it can do. All continue to give up cake in order to save money for their society, besides devoting one out of five of their sewing hours and a good share of their leisure hours, few as these are, to making articles for sale for the same purpose. And the result of their combined efforts supports a student in this Institute, helps pay the chapel expenses, and leaves a little reserve fund to give to worthy objects which present themselves from time to time. Is their obligation any greater than yours who have been trained in a Christian land? Are their sacrifices greater than yours?

Most sincerely yours in the bonds of Christian Endeavor,

CATHARINE H. BARBOUR.

MAY 1, 1896.

Have you lifted the lamp for others
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

—F. R. Havergal.

CHILDREN'S MEETINGS FOR AUGUST.—KINDERGARTENS
IN TURKEY, JAPAN, AND OTHER COUNTRIES.

BY MISS ANNIE C. STRONG.

KINDERGARTEN methods are so much alike the world around, that the best way of bringing novelty into this meeting may be to appoint five of the oldest girls to represent the ladies in charge of the schools in Smyrna, Cesarea, Kobe, Sendai, and San Sebastian.

Imagine that these five have gone out to look for new scholars for their kindergartens, and let them come in one at a time, each bringing a little child dressed, if possible, in the costume of the country. First have Miss Bartlett show her little girl the building in Smyrna where she is to go to school, and the yard where she will play, and then tell the rest in what sort of a home she found the child, and why she needed so much to come to the kindergarten.

Let Miss Burrage follow with the Cesarea child, and Miss Howe and Miss Bradshaw with their Japanese children, and Da Concha Maifils with her representative of the school in San Sebastian, each telling where she found the child, and how the parents were persuaded to let her come by hearing how much had been accomplished through the kindergartens.

Let the leader add all she may be able to find out about kindergartens in other cities of Turkey, Africa, and elsewhere. Costumes may be had at the W. B. M. Rooms, also the following material for information: Smyrna, Leaflet, by Miss Nellie Bartlett; Pictures of building, *LIFE AND LIGHT*, January, 1894; pictures of children, *Dayspring*, April, 1892, January, 1894. Cesarea, building, *LIFE AND LIGHT*, August, 1894, April, 1892; *Dayspring*, October, 1893. How one boy gave Rebuke, *LIFE AND LIGHT*, June, 1895; leaflet by Mrs. Caroline Fowle. San Sebastian, *LIFE AND LIGHT*, September, 1895. Kobe Glory Kindergarten, *LIFE AND LIGHT*, April, 1890. Miss Howe and little Kindergarten, *LIFE AND LIGHT*, October, 1892; Graduates, June, 1895. Need of more kindergartens, January, 1895; pictures of children, *Dayspring*, August, 1894, December, 1895; building, February, 1895. Scholars in Sendai, *Dayspring*, October, 1892; Kindergarten in Marash, *LIFE AND LIGHT*, June, 1892; in Stamboul, July, 1892; in Hadjin, October, 1892; also leaflets on A Peep into Our Kindergarten and Children in Turkey will give added facts.

Kindergarten songs may be used in the meeting, and many prayers should be offered for the little ones who are being trained so lovingly, as well as for those who know nothing of such care.

Our Work at Home.

SEMI-ANNUAL MEETING.

BY ALICE M. KYLE.

"God's merry month of May" has been a festival time this year for the Woman's Board and its Branches. The beautiful Connecticut Valley smiled through tears as we journeyed up to our semi-annual meeting, May 28th, to join with the members of the Hampshire County Branch as they gathered in honor of their twentieth birthday, in fair Northampton. Very fair the beautiful town looked as she stretched out welcoming arms to the "four hundred" who assembled for the double celebration.

The very genius of hospitality and good-fellowship seemed regnant throughout the meeting.

The historic Edwards Church was decorated with the flags of the nations, while over the organ was the motto, "Go ye into all the world, and preach the gospel to every creature," and the dates 1876-1896.

At noon a bountiful collation was served to nearly one hundred and fifty ladies in the church parlors, while in the rooms below two hundred more enjoyed a basket lunch.

The exercises of the morning opened at 9.45 with a devotional service, led by Mrs. Merrill E. Gates, of Amherst, Mrs. William Gallagher, President of Hampshire County Branch, presiding. After singing the hymn, "Thou, whose Created Word," Mrs. Gates read from the fourth and fifth chapters of Second Corinthians, and spoke of "the outflashing of Jesus' face upon the darkness of heathenism." "Missionary workers," she said, "are people who do the impossible. Every believer in Jesus has at all times every particle of power he is willing to receive from the Holy Spirit."

The singing of "The Morning Light is Breaking" closed the devotional exercises, and the anniversary of the Branch opened with pleasant words of welcome from Mrs. Joseph Marsh, of Northampton. The reports of the Branch Secretaries and Treasurer were then presented, and were of special interest, giving as they did encouraging news of the progress of the work, both in the accession of new members and the formation of new societies.

The resignation of Miss Kate E. Tyler, on account of ill health, after a service of thirteen years as Secretary of the Branch, was regretfully accepted, and a resolution of appreciation and sympathy adopted. The Secretary for Junior Work, Miss Caroline T. Hunt, of Amherst, told in a most interest-

ing way of the work among children and young people. The Treasurer, Miss H. J. Kneeland, of Northampton, reported \$2,597.69 as the sum contributed during the year. This sum was increased later by the "birthday offering" of \$304.78, which is to be devoted to a special fund, in addition to money already given, in memory of the first President of the Branch, Mrs. William H. Stoddard, whose life was so long an inspiration, and who, "being dead, yet speaketh."

An admirable paper, "Twenty Years Review," was read by Mrs. E. L. Marsh, giving in brief yet vivid form the history of the Branch. During the twenty years, \$50,522 has been contributed through its treasury to the Woman's Board. At 11.15 the Branch meeting was merged into the semi-annual meeting of the Board, and the remainder of the sessions were presided over by Mrs. Judson Smith, the President. Mrs. Gallagher, on behalf of the Branch, extended a most gracious welcome to the youthful Board mother, and Mrs. Judson Smith responded felicitously to this greeting. Miss Mary Bryant Daniels, formerly of Northampton, and an adopted daughter of the Hampshire County Branch, having very recently arrived from her missionary field, Osaka, Japan, brought us "A Word of Greeting" from that fascinating land. She spoke encouragingly of the undiminished opportunities for woman's work in Japan, even in this crucial time, and especially of the welcome accorded the women missionaries in the evangelistic work. Following this came the statement of the Treasurer, Miss Ellen Carruth. It was as follows:—

RECEIPTS FROM OCT. 18, 1895, TO APRIL 18, 1896.

From contributions	\$47,679.65
From legacies	18,820.85
	<hr/>
Total,	\$66,500.50

Miss Stanwood then gave an address entitled, "Mid-year Observations," in which she drew a clear-cut, impressive picture, not only of what has been done during the past six months, but also of the things which, perhaps, might have been done. Reference was made to the special anniversary meetings of the New Haven and New York Branches, to the successful efforts in many auxiliaries to increase the membership by means of the pledges sent out by the Board in January, and to the pleasant and profitable tour the Home Secretary, Miss Child, has had in India, China, and Ceylon, and to the successful campaigns of the Field Secretary, Miss Kyle, in several branches where remote churches have been visited and new interest awakened.

In referring to the statement of the Treasurer, Miss Stanwood emphasized the noteworthy fact that "of the six months' contributions of \$47,679.65, more than one tenth has been designated by the donors to be appropriated to extra objects, including Armenian relief, American Board debt, and other special calls, thus reducing the amount available for the definite work to which the Board has pledged itself, and rendering most vigilant effort necessary for the remainder of the year, in order that by the 18th of October funds may be received sufficient to provide for the work which legitimately belongs to the Board." Glowing words were spoken of the brave workers in Turkey, where, "not only men, but delicate women from American homes have faced danger with unflinching courage, and over and over again have written, 'Do not ask us to go home.'" "While from every mission field in every land come reports of progress made, and of hopes for the days to come, let not our eyes be so dazzled by our own light that we forget the dark corners where glimmerings of the dawn are hailed with a joy we can hardly appreciate."

After prayer, led by Miss Emily S. Gilman, president of the Eastern Connecticut Branch, Miss Ellen M. Stone, of Philippopolis, Bulgaria, gave a telling address, showing the progress in educational work among the women since the establishment of Bulgarian independence eighteen years ago.

The nation is being transformed almost in a day, but the need of fuller religious liberty was pathetically illustrated by touching stories of the starved spiritual life of the poor women. Miss Stone brought as a message from Bulgaria these words, "Wherever in America you find praying souls, ask them to pray for us."

After a delightful intermission, the afternoon session opened at two o'clock. Mrs. Clara S. Palmer, of the Springfield Branch, led in prayer, and the opening address by Miss Kate G. Lamson, Secretary for Junior Work, on the topic, "The Half that Has not Been Told," held the close attention of the audience. It was a forceful presentation of the privileges, the possibilities, and the prospects of the Junior work. "Our high aim should be in every church of our connection, a specified, definite work for foreign missions through the organized channels of our denomination, by our young people and by our children. The half has never been told by us to them of the satisfaction, the burdens, and the victories of our work."

Mrs. George M. Rowland, of Tottori, Japan, told us, with many unreportable touches, the story of "A Day's Experience in Japan," "the dearest place on this old earth to do missionary work." As we heard her bright description of the hours of the day, so full of work in various classes and

among the Bible women, of the time demanded by the many callers, from twenty to fifty a day, and of the experiences quaint, sad, and amusing which go to make up the life of the missionary wife and mother, all felt the importance of such an influence in the mission station. Mrs. Rowland said that every graduate of the girls' school in Tottori has been a Christian, and that eleven of the graduates are now in Kobe College.

Mrs. J. K. Browne, of Harpoot, who went out in 1876, gave most interesting news from that station concerning the cordial relations existing now between Gregorians and Protestants, "so that we meet and talk with the priests as freely as with our own pastors and helpers," says a recent letter.

Schools have been resumed, and as Miss Wheeler and Miss Allen have started on their homeward journey, with their parents, a heavy burden of school work rests upon Miss Mary Daniels.

At the close of this address prayer was offered for suffering Armenia and for the missionaries there, led by Miss Carrie Borden.

Under the title "China's Awakening," Mrs. Chauncey Goodrich, of Tungcho, gave a fine résumé of recent events in that far-away land. "Christianity has found no harder battlefield than China. China is not to be won by guerrilla warfare. We must cease devising a method by which China can be won by a single supreme effort. It demands the best gifts of generalship the church has at its command. China, so long closed, has been traversed from end to end, a thousand cities and ten thousand villages have resounded with the name of Christ, the six Christians of fifty years ago have become sixty thousand. China is not yet moved from centre to circumference, but she is stirring, and we thank God for the promise, 'And these also (shall come) from the land of Sinim.'"

At the close of this address Mrs. Smith gathered up the lessons of the day in a few impressive words: "This day must mark an onward movement in our work. A fitting word for all to take away is this, 'Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy.'"

Prayer was offered, led by Mrs. H. P. Beach, formerly of the North China Mission, and a resolution presented by Mrs. R. B. Grover, of the Executive Committee, voiced the thanks of all to the ladies of Northampton and vicinity for their overflowing hospitality.

As we lingered a little after the closing hymn, reluctant to depart, one good old lady was heard to exclaim, "I went to Conference last week, and had a real good time; my conscience didn't trouble me a mite; but I always go home from the Woman's Board meetings with a guilty conscience!"

Suggestive comment! May it bear much fruit!

NEW YORK BRANCH celebrated its twentieth anniversary in Canandaigua, May 20th, in connection with the meeting of the State Association. The President, Mrs. E. N. Packard, presided.

The reports of the work for the past year showed that the special efforts which have been made to add to the membership, and to increase receipts, have been eminently successful. The Treasurer, Mrs. Dudley, reported \$12,763.33 received, an advance of fifty per cent upon the previous year. Mrs. Cunningham's paper, "Twenty Years of Branch Work," noted many interesting facts, and Mrs. Merritt's paper, "Progress of Missions in Twenty Years," gave an outlook into the broad world of missionary enterprise.

During the afternoon session the exercises of the Association were suspended. Miss Barden gave a report of branch work, and addresses were made by Miss Stanwood and Miss M. W. Leitch.

OUR BOOK TABLE.

Missionary Heroines in Eastern Lands: Woman's Work in Mission Fields. By Mrs. E. R. Pitman. Fleming H. Revell Co. Pp. 160. Price, 75 cents.

We have in this little volume four biographies to add to that valuable set published by Revell which includes such lives as Robert Moffat, David Livingstone, William Carey.

The names which head the chapters in this latest publication are perhaps less familiar than those which stand for the heroes of missionary history; yet the names of Mrs. Alexander Ruthquist, Mrs. Bowen Thompson, Dr. Mary McGeorge, Miss Mary Louisa Whately, Scotch or English missionaries, represent women of intellectual power and devout consecration, whose lives were influential in the progress of Christ's kingdom. Their stories, much of them from their own diaries, are of deep interest, portraying life and work in India, Syria, and Egypt.

SIDELIGHTS FROM PERIODICALS.

It is pleasant to come upon the names of our missionaries in the periodicals, appended to interesting and valuable articles. In the *April Review of Reviews*, we find Dr. Grace Kimball's account of the relief work in Van. In the *Forum* for June, Mary Mills Patrick writes upon the "Education of Women in Turkey." Miss Patrick, as President of the American College for Girls in Constantinople, is eminently fitted to treat of such a subject. In the same, "Armenia's Impending Doom, Our Duty," by M. M. Mangasarian.

Contemporary Review, May. "Armenia and the Powers."

Fortnightly Review, May. "Affairs in South Africa."

Arena, June. "The Land of the Noonday Sun. Mexico in Mid-winter," by Walter Clark, LL.D.

Review of Reviews, June. "Progress of the World."

M. L. D.

TOPICS FOR AUXILIARIES.

September.—Foochow, China. Chinese Characteristics; Native Christians; Our Workers in Foochow.

October.—Peking and Tung-cho, China. History; Education; Missions.

November.—Thank-offering Meetings.

TOPIC FOR AUGUST.

Kindergartens. In Turkey; in Japan; in Other Countries.

Programme: Scripture Reading, Isa. xl; Prayer, especially remembering the Children.

Singing: "Saviour! who Thy Flock art Feeding;" Five Minute Paper on "Why are Kindergartens Needed on Mission Fields."

Talk on Kindergarten Work in Japan: For material, see *LIFE AND LIGHT* for April, 1890, October and November, 1892, February, 1894, January and June, 1895. *Mission Studies* (W. B. M. I., 59 Dearborn Street, Chicago, Ill. Price, 5 cents) for April, 1891, October, 1894. *Mission Dayspring* (2 cents), for October, 1892, August, 1894, February, 1895. Leaflet on the Glory Kindergarten (W. B. M. I.).

Kindergartens in Turkey, Cesarea: *LIFE AND LIGHT*, April, 1892, August, 1894, June, 1895. *Mission Dayspring*, January, 1894, Leaflet. "Kindergarten in Cesarea." Price 2 cents.

Kindergarten in Smyrna: *LIFE AND LIGHT*, February, 1890, October, 1892, January, 1894. *Missionary Herald*, December, 1894; *Mission Dayspring*, April, 1892. Leaflet, "Smyrna Kindergarten," price 2 cents.

Kindergarten in Marash: *LIFE AND LIGHT*, June, 1892. In Stamboul, July, 1892. In Hadjin, June, 1895.

Kindergarten in Spain: *LIFE AND LIGHT*, September, 1895, June, 1896. Leaflet, Day Schools in Spain. Price 4 cents.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18 to May 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. So. Gardiner, Aux., 13; Bangor, Hammond St. Ch., Y. P. S. C. E., 10.67; Junior C. E., 10, S. S. Class, 1.25; Sedgewick, A Friend, 1; So. Freeport, Aux., 64; New Gloucester, Aux., prev. contri. const. L. M. Mrs. Rachel Rideout, 3.56; Lebanon Centre, Aux., 7; Gorham, Aux., 50; Scarborough, Willing Helpers, 5; Bridgeton, Aux., 22.75; Madison, Aux., 5; Hampden, Aux., 50; Greenville, Aux., 18; Bethel, First Ch., Aux., 10.50; Portland, High St. Ch., Aux., 202; Second Parish, S. S., Birthday Off., 42; Ladies' Aux., 8; Williston Ch., Aux., const. L. M. Mrs. Sarah Berry, 45; State St. Ch., Aux., 19.94; Garland, Aux., 10; Albany, Mrs. James E. Bird, 2; Belfast, Y. P. S. C. E., 10,

610 67

Total, 610 67

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Aux., 14.30; Keene, Second Ch., Y. P. S. C. E., 10; Manchester, First Ch., Aux., 35; Plaistow and No. Haverhill, Aux., 14; West Lebanon, Aux., 20; East Brentwood, Y. P. S. C. E., 10; Piermont, I. H. N., 1,

104 30

Total, 104 30

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Vermont Branch, 25; Bellows Falls, Aux., 19.10, Y. P. S. C. E., 5; Cambridge Junction, Y. P. S. C. E., 2; Fairfield, Aux., 5; Jeffersonville, Aux., 5; Randolph, Aux., 10; Ways and Means Soc'y, 10; St. Johnsbury, No. Ch., Aux., 23; Westminster West, Aux., const. L. M. Mrs. Joseph Ranney, 25,

129 10

Total, 129 10

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Wakefield, Mission Workers, 15; Reading, Aux., 25; W. Medford, Aux., 14; Lexington, Junior C. E., 5; Medford, Junior C. E., 10,

69 00

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 5.75; Lee, Aux., 5; Housatonic, Aux., 13; Pittsfield, First Ch., Aux., 35.25; So. Ch., Aux., 42.26; West Stockbridge, Aux., 13.50; Williamstown, Junior C. E., 10.25, Two Friends in Berkshire, 2.25,

350 01

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Groveland, Aux., 30; Haverhill, No. Ch., Aux., 15; Ipswich, Aux., 20; W. Boxford, Aux., 43.75; Amesbury, Riverside Aux., 10; Newburyport, Campbell M. B., 6; So. Ryfield, Aux., 22; W. Haverhill, Aux., 31.27; Rowley, Aux., 32; Bradford, Bee Hive, 5; Collee,

at Salisbury Point, 10.85; Georgetown, First Ch., Aux., 25; West Newbury, Second Ch., Aux., 13.50,

264 37

Essex South Branch.—Miss Sarah W. Clark, Treas. Lynn, Central Ch., Aux., 35; Danvers, Mrs. Caroline C. Page, add'l, 19; Salem, Y. P. S. C. E., Tabernacle Ch., 10,

64 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Deerfield, Aux., prev. contri. const. L. M. Mrs. L. C. Greenough, 17; Hawley, Aux., 3.41; Northfield, Aux., 10; Orange, Aux., 65.81; Shelburne, Aux., 29.12; Shelburne Falls, Aux., 41.90, Junior Aux., 25, Primary Class, S. S., 2.50; So. Deerfield, Aux., 10; Whately, Aux., const. L. M. Miss Gertrude Browning Chaffee, 27.45; Junior Aux., 10, Y. P. S. C. E., 10; Turner's Falls, prev. contri. const. L. M. Mrs. E. D. Severance,

252 19

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Aux., const. L. M's Mary Strong, Miss Sabia Snell, 196.30; So. Amherst, Aux., 25; Goshen, Ladies of Cong'l Ch., 3.25; Haydenville, Aux., 26; Northampton, First Ch., Aux., const. L. M's Miss Helen Clark, Mrs. Win. G. Bassett, Mrs. H. T. Rose, 183; Edwards Ch., Aux., const. L. M's Mrs. M. L. Kidder, Mrs. Gertrude K. Wilcox, Miss Eliza Maynard, 86.93; Junior Aux., 40, Gordon Hall Band, 22; Chesterfield, Aux., 12.75; Easthampton, Y. P. S. C. E., 3, Emily Mission C., prev. contri. const. L. M. Miss Lucretia Ferry, Mt. Holyoke Coll., Y. W. C. A., 1,

599 23

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., prev. contri. const. L. M's Mrs. Charlotte Allen, Mrs. Richard Briggs, Mrs. Ella Temple, Miss Kate Pritchard, 2.25; Milford, Aux., 14; Wellesley, Aux., 6,

22 25

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. A Friend, in memory of her mother, const. L. M's Mrs. A. A. Pollard, Miss Louise Dyar, Miss Sarah Davis,

150 00

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Cohasset, Aux., Thank Off., 3, Seaside Workers, 6; Rockland, Aux., 2; Plymouth, Aux., 20.41; Wollaston, Aux., 19, M. T. C., 5; Weymouth Heights, Aux., 30; Brockton, Aux., 15.49; Bridgewater, Y. P. S. C. E., 10,

110 90

Old Colony Branch.—Miss F. J. Runnels, Treas. Cradle Roll, 1; Fall River, Aux., 330; Westport, Aux., 2; Marion, Aux., 21; Prim. Dept. S. S., 6, Y. P. S. C. E., 10; Fairhaven, Aux., 12; Attleboro, Y. P. S. C. E., Second Cong'l Ch., 10, S. S., 40; Rochester, Y. P. S. C. E., 10,

442 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Indian Orchard, Junior C. E., 1; Ludlow Centre, Aux., 9.50, Children's Contrib. at Mission Rally, 10.60; Springfield, First Ch., Aux., 44.50, Hope Ch., Mission Reserves, const. L. M. Mrs. B. F. Thompson, 30, North Ch., S. S. Classes, 12, Olivet Ch., Aux., 57.35, South

Ch., Aux., 55, Y. L. Miss'y Soc'y, 10;
So. Hadley Falls, Cong'l Ch., 5.66, 235 61
Suffolk Branch.—Miss M. B. Child, Treas.
Allston, Prim. Dept. Cong'l S. S., 10, Y.
P. S. C. E., 10, Wide Awakes, 5; Auburn-
dale, Miss Frances R. Ladd, 2; Boston,
Berkeley Temple, Junior Soc'y, 5, K.
H. B., thro' Aux., 25, Mt. Vernon Ch.,
Aux., 61, Y. L. Soc'y, 10, Union Ch.,
Aux., 72, Y. L. Aux., 125, Central Ch.,
Aux., 347.50, Junior Aux., 102.50, Adaba-
zar Circle, 75, Old South Aux., 115.50,
Shawmut Helpers, 5, Park St. Ch., Aux.,
const. L. M's Miss Elizabeth E. Benson,
Emma I. Baker, Mrs. Annie Griswold,
Miss Elizabeth Lansing, Helen D. Lan-
sing, Mrs. Edwin E. Smallman, Mrs. S.
G. Greenwood, Miss Edith M. Ashley,
Isabella B. Pratt, Josephine B. Garland,
Evelyn M. Masury, 295.25; Brighton,
Aux., 6, Y. P. S. C. E., 10, Junior C. E.,
5, Little Helpers, 5; Brookline, Harvard
Ch., Aux., 48, Y. L. Benev. Soc'y, 30,
Barton Circle, 5; Cambridgeport, Pros-
pect St. Ch., Bearers of Glad Tidings,
10; Dorchester, Y. L. Soc'y, Second Ch.,
125, Village Ch., Sunshine Circle, 5,
Harvard Ch., S. S., 5; Everett, Junior
C. E., 5, Mrs. Mary P. Allen, 4.40; Hyde
Park, Aux., 28.60, Junior Aux., 18.10,
Junior C. E., 10; Medfield, Y. P. S. C. E.,
10; Needham, Aux., 15; Newton,
Eliot Ch., Y. L. Aux., 97.52; Newton
Centre, Aux., 60.90; Newton Highlands,
Aux., 7.86, Junior C. E., 7.10; Roxbury,
Walnut Ave. Ch., Aux., 50, Immanuel
Ch., Prim. Dept. S. S., 5, Eliot Ch.,
Junior C. E., 5, Highland Ch., Junior C.
E., 2; Somerville, Winter Hill Ch.,
Youthful Helpers, 15.10, Broadway Ch.,
Y. L. Aux., 30, Prospect Hill Ch., Junior
C. E., 10; South Boston, Phillips Ch.,
Junior Soc'y, 5; Waltham, Trin. Cong'l
Ch., Junior C. E., 8; Waverly, Ladies'
Miss'y Soc'y, 4.75; West Roxbury, Aux.,
25, Helping Hands, 5; West Somerville,
Day St. Ch., Junior C. E., 5, Thank Off.
from Suffolk Branch, 54.50, 2,008 58
Worcester Co. Branch.—Mrs. E. A. Sum-
ner, Treas. Barre, Aux., const. L. M.
Mrs. Catherine W. Brown, 25.75; Leices-
ter, Y. P. S. C. E., 37.50; Whitinsville,
Extra-Cent-a-Day Band, 17.93; Worces-
ter, Plymouth Ch., Aux., const. L. M's
Mrs. J. W. Beaman and Mrs. J. D.
White, 50, Park Ch., Aux., 5, Extra-Cent-
a-Day Band, 5, Central Ch., Aux., 75, 216 18
THANK OFFERING, 3 00
Total, 4,787 32

RHODE ISLAND.

Rhode Island Branch.—Miss A. T.
White, Treas. Saylesville, Y. P. S. C.
E., 3.08; Knightsville, Y. P. S. C. E., 1;
Bristol, Aux., 25; Chepachet, Ladies'
Soc'y, 6.25; Providence, Little Pilgrims,
20, Cradle Roll, 9, Plymouth Ch., Aux.,
40, Y. P. S. C. E., 2, Beneficent Ch.,
Aux., 90; Pawtucket, D., 10, M., 5, 211 33
Total, 211 33

CONNECTICUT.

East Conn. Branch.—Miss M. I. Lock-
wood, Treas. Norwich, First Ch., Aux.,
const. L. M's Elizabeth Coffey, Alice
Dickey, and Mary Wattles, 77.32, Second

Ch., Y. P. S. C. E., 2.25, Park Ch., Aux.,
const. L. M. Miss Adelaide L. Butts,
153.96; Colchester, Aux., 55.35, Y. L. A.,
6.60, United Soc'y, Thank Off., 26.48;
Danielson, Aux., 6; Pomfret Centre,
Aux., 19; Thompson, Aux., 5; Lebanon,
Aux., 12.50; Taftville, 28.15; New Lon-
don, First Ch., Juniors, 14.53, Second
Ch., Y. L. G., 10; Groton, Aux., const.
L. M. Mrs. Frederick S. Hyde, 41, S. S.,
const. L. M. Miss Edith Avery, 30, 488 14
Hartford Branch.—Mrs. M. B. Scott,
Treas. Hartford, Miss Clara E. Hillyer,
1,000, Asylum Hill Ch., Aux., 1, First
Ch., Aux., 1, Pearl St. Ch., Cradle Roll,
22, Windsor Ave. Ch., Aux., 51.75; East
Windsor, Aux., 10; Enfield, Ladies'
Benev. Soc'y, 10; Plainville, Aux., 97;
Suffield, Junior Aux., 31.31; Vernon
Centre, Aux., 15, 1,239 66

New Haven Branch.—Miss Julia Twin-
ing, Treas. Branch contrib., 50; Anso-
nia, Aux., 47.25; Branford, Y. P. S. C.
E., 7.50; Brookfield Centre, Aux., 4, S. S.,
20 cts.; Centrebrook and Ivoryton, 73;
Chester, Aux., 40.75; Cornwall, Aux.,
10; Darien, E. W., 4.28; Derby, Second
Ch., Aux., 10; Durham, Aux., 32, Y. P.
S. C. E., 2; East Hampton, Aux., 47.83;
East Haven, Y. P. S. C. E., 50.19; Ells-
worth, Aux., 15; Essex, Y. P. S. C. E.,
2; Goshen, Aux., 33.50, Y. P. S. C. E., 5;
Greens Farms, Aux., 17; Kent, Y. L., 12,
B. B., 15; Litchfield, S. S., 10; Madison,
Y. P. S. C. E., 25; Meriden, First Ch.,
Cradle Roll, 20; Middlebury, Aux., 25,
W. H., 15; Middletown, Y. P. S. C. E.,
7.65; Middletown, First Ch., Aux., 33.50,
Gleaners, 50, M. H., 15, South Ch.,
G. W., 5; Milton, Aux., 13; Mt. Carmel, S.
S., 5; New Haven, Centre Ch., Aux., 600,
Y. L., 135, S. S., 20, Cradle Roll, 5.75,
Junior M. C., 25, Ch. of the Redeemer,
Aux., 142.50, B. B., 25, Y. P. S. C. E., 45,
Davenport Ch., Aux., 66, Y. P. S. C. E.,
25, Cradle Roll, 3, Dwight Pl. Ch., Aux.,
110, Y. P. S. C. E., 36.57, English Hall
Ch., Aux., 5, Cradle Roll, 1, Grand Ave.,
Y. L., 105, Helpers, 42.12, L. W., 7.31,
Humphrey Ch., Y. P. S. C. E., 39.70;
New Lebanon, S. S., 15, Taylor Ch., M.
C., 5, United Ch., Aux., 47.50, Y. P. S. C.
E., 100, Yale Coll. Ch., Aux., 122; New
Preston, Y. P. S. C. E., 4; North Haven,
S. S., 21.15; No. Madison, Aux., 2.50; No.
Stamford, Aux., 9; Norwalk, Aux., const.
L. M., Mrs. Wm. E. Marven, 30, D. K.,
const. L. M. Miss Kate Bartram 25, S. S.,
Circles, const. L. M. Mrs. F. J. Curtis,
25; Portland, Aux., 13.28, Cradle Roll,
2.75; Prospect, Gleaners, 25; Redding,
Aux., 19.25; Ridgefield, Aux., 32; Salis-
bury, Aux., 20, M. Band, 2, Y. P. S. C. E., 1,
Cradle Roll, 50 cts.; Sharon, Aux., 121.25;
Shelton, Aux., 10; Sherman, Cradle
Roll, 1.80; Southbury, Aux., 15; So.
Norwalk, Aux., 100, Junior C. E., 7;
Stamford, First Ch., Y. P. S. C. E., 10;
Stratford, Aux., 4; Thomaston, Aux.,
33; Torrington, Aux., 32, H. W., 15;
Trumbull, Y. L., const. L. M. Miss Lena
Nichols, 30; Wallingford, Aux., 25;
Warren, Aux., 13; Waterbury, Second
Ch., Aux., 90, Y. P. S. C. E., 20; Water-
town, Aux., 65, Y. P. S. C. E., 10; West-
chester, Aux., 10, Y. P. S. C. E., 4, Cradle
Roll, 1.96; Westfield, Y. P. S. C. E., 5;

West Haven, Aux., const. L. M's Miss
 Jenette Doolittle, Mrs. W. L. G. Pritchard,
 59, Y. L., 10, H. H., 10; Westport,
 Aux., 10; Westville, Aux., 5; Whitney-
 ville, Aux., 42, Y. L., 12, Y. P. S. C. E., 15,
 S. S., 8; Wilton, Aux., 70; Winsted,
 Aux., 77.47, Y. L. Fund, 30, First Ch., Y.
 P. S. C. E., 1.35, Second Ch., Y. P. S. C.
 E., 14.47,

3,650 83

Total, 5,378 03

NEW YORK.

New York Branch.—Mrs. Guilford
 Dudley, Treas. West Winfield, Aux.,
 const. L. M. Mrs. M. D. Walker, 38.12, A
 Friend, 25; Greene, Aux., 1.56, Y. P. S.
 C. E., 1.59; Sidney, Aux., 10, Y. P. S. C.
 E., 6.50; Columbus, Missy Soc'y, 2.66;
 Walton, Aux., 50.65; Norwich, Aux.,
 prev. contri. const. L. M. Mrs. J. M.
 Tiffany, 10; Northfield, Aux., 21; Utica,
 Bethesda, Aux., 5; Bridgewater, Aux.,
 20.30; Franklin, Aux., 56.65; Morris-
 town, Aux., 14.10; Carthage, Aux., 5;
 Norwood, Aux., 20; Clayton, Aux., 11,
 Covenant Band, 7; Brasher Falls, Mrs.
 Hulburd, 2.52; Antwerp, Y. P. S. C. E.,
 12.64; Port Leyden, Junior C. E., 3.45;
 Crown Point, Aux., 18.34, Y. P. S. C. E.,
 1.66; Buffalo, First Ch., Aux., 45, Y. P.
 S. C. E., 10, Niagara Sq., Aux., 30;
 Honeoye, Aux., 22, Y. L. Soc'y, 10; El-
 lington, Aux., 15.57, Junior C. E., 3.66
 Rudolph, Aux., 20; Henrietta, Aux.,
 10; Perry Centre, Aux., 22.50; Portland,
 Aux., 1; Java Village, Aux., 13.66; Seneca
 Falls, Aux., 5; Fairport, Aux., prev.
 contri. const. L. M. Mrs. Wm. Becker,
 16.25; Warsaw, Aux., 8; No. Collins,
 Aux., 6; Spencerport, Aux., 44.75;
 Gaines, Aux., 10; Java, Aux., 3; Mill-
 ville, Aux., 7; East Bloomfield, Aux.,
 37.52; Rochester, Plymouth Aux., 25;
 Canandaigua, First Ch., Aux., 50; Hone-
 oyce, Cheerful Givers, 9; Clifton Springs,
 Mrs. Thayer and Mrs. Spaulding, 7.32;
 Victor, Mrs. Higginbotham, 5; Fredonia,
 Miss M. F. Lord and Miss M. L. Stevens,
 7.32; Lisle, Friends, 4; No. Evans, Aux.,
 3.75, Y. P. S. C. E., 10, W. C. T. U., 1.25;
 Jamestown, Junior C. E., 5.14; Niagara
 Falls, Aux., prev. contri. const. L. M.
 Mrs. L. R. Oliver, 21, Penny Gatherers,
 prev. contri. const. L. M. Clarence M.
 Eshelman, 21.37; Walton, Little Help-
 ers, 2.50; Washington Mills, Y. P. S. C.
 E., 2; Patchogue, Aux., 33; Northville,
 Aux., 14; Aqueduct, Aux., 16.40; Bait-
 ing Hollow, Aux., 10; Elmira, Park Ch.,
 Aux., 45; Newark Valley, Aux., 17.09,
 Junior C. E., 10; Corbetsville, Miss
 Hance, 2.50; Owego, Y. P. S. C. E., 15;
 Berkshire, Aux., 34.73, Mrs. H., 10; Che-
 nango Forks, Aux., 1.35; Binghamton,
 First Ch., Aux., 14; Harford, Miss Ellen
 Moore, 2; Scranton, Aux., 25; Neath
 Coll., 1.80; Le Raysville, Aux., 25; Rich-
 ford, Mrs. Allen, 50 ets.; East Smith-
 field, Cong'l Young People, 12; Candor,
 Y. L. Guild, 40; New York, Broadway
 Tab. Soc'y, W. W., 491; N. Y. Dist An-
 nual Mt'g, 39, Mrs. B. G. Talbert, 5.25;
 Mt. Vernon, Aux., 86.50; Yonkers, Miss
 Belle C. Gates, 5; New York, Pilgrim
 Ch., Aux., 44.60, Trinity Ch., Aux., 10;
 Flushing, Aux., 76.33, Y. P. S. C. E., 25,

Acorn Band, 6.50; Richmond Hill, Aux.,
 4.75; Gloversville, L. Benev. Assoc., 80,
 Blue Bell M. B., 19; Schenectady, Aux.,
 12.91; Albany, Busy Bees, 5, First Ch.,
 Y. P. S. C. E., 4.47; Poughkeepsie, Aux.,
 const. L. M's Miss Esther P. Cole, Mrs.
 Stephen G. Guernsey, Mrs. Frank S.
 Eastmead, 75; East Albany, Aux., 5;
 Syracuse, Plymouth Ch., Aux., 93.95, Y.
 P. S. C. E., 8, Good Will Ch., Aux., 11.55,
 Y. P. S. C. E., 2, Danforth Ch., Y. P. S.
 C. E., 5.24; Homer, Aux., 54.95; Cort-
 land, Aux., 4.08, Y. P. S. C. E., 20; Sandy
 Creek, Aux., 12.50; Ithaca, Aux., 5; Ly-
 sander, Aux., 10, Y. L., 5; West Groton,
 Aux., 20, Y. P. S. C. E., 10; New Haven,
 Aux., prev. contri. const. L. M. Mrs. S.
 Augusta West, 13.65, Willing Workers,
 prev. contri. const. L. M's Hattie Porter,
 Lillian Mack, May Wasburn, Bertha
 Hocknel, 7.24; Syracuse, Pilgrim Ch.,
 A., 5; Moreland, Mrs. Bailey, 2.25;
 Pulaski, Junior C. E., 1.01; Brooklyn,
 East Ch., Aux., 10; Rutland, Aux., 6.50;
 Lockport, First Ch., Aux., 3.25; Brook-
 lyn, Lee Ave., Aux., 25.55; Park Ch., L.
 M. C., 12.75, Puritan Ch., M. B., 33.50,
 Aux., 18, Tompkins Ave., King's Dau.,
 25, Plymouth Ch., Y. L. Guild, 48.45,
 Lewis Ave. Ch., Aux., 59, Earnest Work-
 ers, 28.08, Junior Evangel C., 5, Central
 Ch., Aux., 100; Mt. Vernon, Mrs. H. M.
 Rood, 3.65; Baiting Hollow, A Friend,
 5; Black Creek, Y. P. S. C. E., 1; Gaines-
 ville, Y. P. S. C. E., 4; Rochester, Geo.
 W. Davison, 15, A Friend, 500. Less
 expense, 85.40,

3,276 64

Total, 3,276 64

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Wash-
 ington, First Ch., Aux., 30; Md., Balti-
 more, Aux., 31.50; N. J., East Orange,
 Trinity Ch., Aux., 60.75; Orange, Dr. S.
 C. Spottiswoode, 25; Penn., Philadelphia,
 Y. L., 52,

199 25

Total, 199 25

NORTH CAROLINA.

Southern Pines.—Mrs. A. M. Foster,

4 40

Total, 4 40

CANADA.

W. B. M., 395.84; Women's Miss'y Soc'y,
 Liverpool, N. F., 7; Ottawa, Aux., 10;
 Milton, N. S., Mrs. Tupper, 1; Montreal,
 Zion M. B., 1.26,

415 10

Total, 415 10

CORRECTION.—Amount in June LIFE AND
 LIGHT should be 25.50 instead of 22.50.

FOREIGN LANDS.

Micronesia.—Ruk.—Miss A. E. Abell, 5;
Kusaie.—Girls' Sch., 17,

22 00

Total, 22 00

LEGACY.

Tabor, Iowa.—Legacy of Mrs. Sarah
 Howard,

50 00

General Funds, 14,615 09
 Gifts for Special Objects, 523 05
 Variety Account, 49 92
 Legacies, 50 00

Total, \$15,238 06



MICRONESIA.

EXTRACTS FROM MISS LOUISE E. WILSON'S JOURNAL.

KUSAIE, Jan. 18, 1895.

MY DEAR FRIENDS: To-day the Star left us, and I must confess (although I did not get all the letters I wanted to write written) I was glad when she got out of sight, for it seemed as if I were almost tired to death from loss of sleep caused by sitting up to write even as much I as did. No one but those who have gone through the experience have any idea of what it means to get a Star mail ready. The way we do when we know the mail must be ready, is to let everything go but what is absolutely necessary.

January 10th.—A little incident made me look back over my childish days. Teribakanaki said Uana would not mind them. I said, "In what way?" The girls all go to their rooms in the middle of the day to study their Sunday-school lesson and for prayer. There are four girls in a room, and they take turns leading in prayer. When it came Uana's turn she would not pray, so they said she would not mind them. She is one of our new girls, and I thought to myself, I wonder how I would have felt at ten years of age if I had been put into a room with three strange girls and told that I must pray aloud. I told them perhaps she did not know how to pray; that they must remember Uana had just come from heathen parents, and if they had not been here in school perhaps they would know no more about it than she did. She is a timid child, and even after she learns it will take some courage for her to let the others hear her voice.

Soon after the Star left I gave up and went to bed; it seemed as if I could sleep a week, I was so tired. The first day Einako came, and found me very miserable. She spent most of the afternoon, and when it came time to go,

she said: "Can't you get up and walk down the hill with me? I don't want to go away and leave you." I told her I felt too tired. At that the tears began to roll down her cheeks. I said: "Why, my child? I am surprised that you care so much for your 'mother,' now you have a husband to love and care for." At that she sobbed out, "I love you both alike." I told her I had my doubts of that, but I was satisfied that she loved me very much even though she was married, and not with me now. The next evening she and her husband came to see me; and to-day she came, bringing a new blouse dress that she had made for me.

February 8th.—Dr. Rife and some of the Marshall boys took Mrs. Rife and me out fishing. Some of the boys said they would not get any fish if there were women along, and sure enough they did not have good luck; but Mrs. Rife and I thought it was more the fault of the tide than our company. It was very interesting to see how they caught their fish.

February 11th.—We have got well started in school with our new girls. I asked one of the small ones to-day, "What was the first thing God created?" She was sure it must be the ocean; that is what she has seen the most of all her life. It is very hard for them when beginning to distinguish between letters and words. Some think a letter a word, or a word a letter.

February 27th.—Went for a canoe ride with the Channons. We went to a place where they were making *copra*. There were mats spread on the ground, and on these were spread slices of cocoanut. When dried in the sun it is ready for sale. I suppose they make oil of it.

These Kusaians made me think of camping out at home. They had put up three or four shanties made of a few poles thatched with cocoanut leaves. In one a big fire burned, while the workers sat round, waiting, no doubt, till their food was cooked. It was a pretty spot on the edge of the water, and only wanted a wagon and some horses to complete the picture.

March 1st.—Closed school to-day. The girls worked during school hours making clothes for the new girls; they had so little they were not presentable, and at home they wear very little underclothing, so much had to be made.

If we had not closed to-day we should have been one week behind the other schools through the year, and we like to keep together if we can.

March 7th.—Of course, unless there is something to hinder, we have to take the girls on a crabbing picnic. We could not have had a nicer day for it. It had been raining so much lately that we were almost afraid to start, but the clouds only proved a protection from the hot sun. Dr. Rife has been keeping a record of the rainfall since January 1st. It has amounted to fifty inches. One day five inches fell inside of ten hours.

March 12th.—We all met at the Channons to-night for a social gathering. The boys and girls had a good time, and were surprised when we got home and found it was half past ten o'clock.

March 18th.—Began another term of school. I spent the afternoon with Einako, who has been quite sick with a severe cold and high fever. She seems better to-day, but very weak. She has a good husband, who is thoughtful and kind.

March 25th.—We saw a large three-masted ship out on the ocean, but it did us no good, as it only sailed by and made us wish it had been a ship to have brought us letters. We have had no mail since last August. I watch the ocean for ships, but to no purpose.

I lately told the girls I would turn the prayer-meeting into a question meeting. If there were any questions they wanted to ask concerning their Christian life, they might write them out on paper and give them to me before the meeting. I answered as best I could, but felt my answers had not half satisfied the girls, who, perhaps, would soon forget them. I picked up one of their Bibles to-day and a paper fell out of it. I saw at the top, "From Mother Wilson." I said, "What is this?" She answered, "It is your answer to my question, 'Ought we to pray for our relations and friends when we wake in the night or any time?'" She had written my answer, so she would not forget it. Sometimes we think them heedless or thoughtless, when really they are doing more serious thinking than we half give them credit for.

March 26th.—To-day was Mrs. Channon's birthday. We had a missionary dinner in honor of the occasion. Little tots like to appear big here as elsewhere. The girls think it is fine to be kitchen maids. There is no work they like better.

April 13th.—Yesterday a ship was sighted, Captain Melander, from the West. Miss Hoppin and I got up at four this morning, and were taken five miles round in a canoe to meet it, knowing where it would anchor. We expected to get news from the Morning Star, and were not disappointed.

April 29th.—School closed last Friday. For change of scene we spent a week of our two weeks vacation at Lela, the home of our Kusaian ministers.

To catch a good tide our family of forty-seven had to be ready to start at 2.30 A. M. We arrived at Pisiu (Pigeon) before seven o'clock. It was a ten-mile ride. Pisiu is a little isle we could walk all over in five minutes.

We were very tired, but had to keep up to receive our many visitors who came from the mission to welcome us. We brought food enough for our stay here but are not given a chance to use it, as the people have brought in

daily all the fifty of us could eat. We are supplied with breadfruit, bananas, cocoanuts, chickens, pigeons, sweet potatoes, pineapple and abundance of milk.

May 5th.—We went to the Kusaian church this morning. The service was well attended. All the parents present seemed to believe in teaching children to attend church in their youth, judging from the number of babies.

May 6th.—I returned home to-day with Mrs. Channon and four of the girls. It rained heavily, the wind was strong, and the sea rough and high. We got very wet, drenched to the skin three hours before arriving and getting dry clothes. Strange to say, none of us took cold from our drenching. The girls had a good time, but were glad to get home.

May 25th.—When Captain Melander came from the West this time, he had the King of Natick, one of his high chiefs and a Mrs. Naroon, with three children, as passengers. They came around from Lela to-day to visit us. They will remain here at Mwot over Sunday, and return to their homes when the ship goes back. The Kusaian King was with them.

Last night I found the following note on my bed:—

MY MOTHER, MOTHER WILSON: There is something I want to ask of you, it is this: when you have anything you want done, tell me, for I want so much to help you, but I am ashamed because perhaps you will not want me too.

I am your daughter, ——.

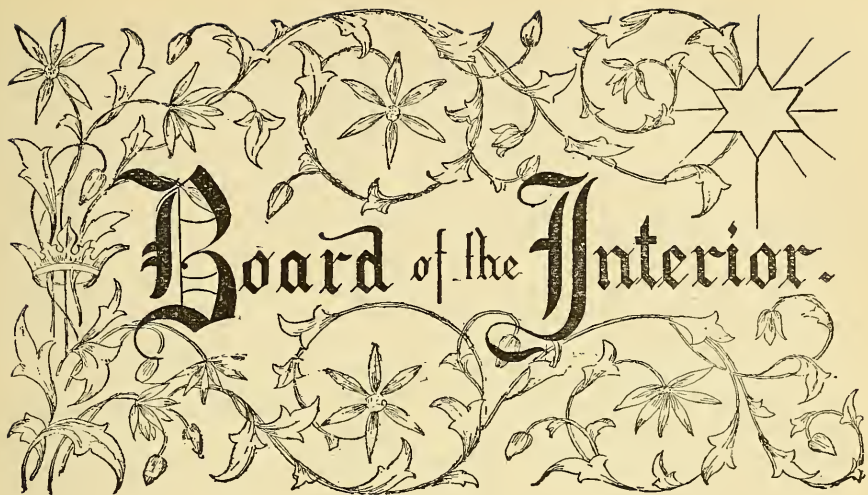
It made me very happy to read these words, and I put up a prayer to God to bless her for her thoughtfulness. Not but that every girl in the house is willing to do anything you want her to, but it is so much pleasanter to have her offer, and to feel sure the one you ask a favor of is pleased and willing to do it.

June 16th.—This is the first time the Gilbert girls have been to Gilbert church in four weeks, as Mr. Channon's scholars have had chicken-pox. They had at least twenty cases of it. We have been trying to keep it out of our school, and so far have succeeded.

Jan. 1, 1896.—A Happy New Year to you all! When the Star comes I must say farewell until the next time. The past year has seen much of joy and sadness, but our Heavenly Father's care has ever been over us.

You will no doubt be surprised to see Miss Crosby returning home; she has been somewhat of an invalid several months. May our dear Father bless and keep you all safe under the shadow of his wing, and please do not cease to pray for *me*, that the Lord will increase my faith.

With Christian love and greeting to you all.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
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Mrs. H. M. LYMAN.

THE OBSERVER.

WHAT has she seen in these days of annual meetings? In nature—bud, blossom, and fruit are springing into life with such rapid sequences that one who observes this springtime sees and believes in miracles. Does our God work miracles in nature and not in human hearts? Seedtime and harvest seem to be slow in missionary work. Some children's circles, whose budding we hailed with delight a short time ago, have dwindled and borne little fruit. Some auxiliaries that promised well seem to have been grafted with other stock, and their fruits, though they may be rich, are not for our treasury. The Observer has lately learned of one which disbanded three years ago because there was a debt on the church, which seemed to claim all the attention of its members. Now that three years have passed and the debt is not paid, this auxiliary is reorganizing, thus setting a good example to others that have been turned out of the way.

What is the lesson of the hour? Let us learn from nature. What keeps our lawns green? Whence come the great harvests of our wide prairies?

Not a deluge, but drop after drop of water, day by day, gives greenness and beauty to our lawns. Not a car load of corn thrown into one acre brings our richly waving harvests, but a few kernels here and there carefully planted without waste and without stint. A farmer's family would live on two meals a day in a hard winter rather than sacrifice the corn that must be kept for planting in the spring. Here is a lesson for the Christian. Why not live on two meals a day rather than withhold our measure of seed for God's harvest. May it never be said that one who has promised obedience to Him who is our great sacrifice, begins to economize in these hard times at the foreign missionary contribution. When every church member gives something regularly, the poor their little gifts, the rich their great ones, even at the cost of much self-denial, God's treasury will be full.

The Observer sees many things besides the half-filled contribution boxes. She sees every Sabbath one rather rusty bonnet, a widow's, which is never absent from the pew, where it has been to her as a memorial for four or five years; and of what does it remind her? Of an envelope that comes every month into our treasurer's hands, bringing twenty-five cents for our work. It is a reminder, too, of a call at a poor little house where hands and feet were too busy to pause for a visit, but eyes and lips spoke the devotion of a true soul, saying, "I hope I shall never be so poor I cannot give twenty-five cents a month to foreign missions." He who sits over against the treasury knows about this and that other widow's mite. May He put it into the hearts of all his people to be as faithful, even to the point of as great sacrifice!

TURKEY.

MARDIN, April 2, 1896.

FIRST of all, I wish to express our great thankfulness to the dear Heavenly Father for our preservation from all harm during these troublous times; that our city was spared the horrors of pillage and massacre which have befallen so many of our land; and for the deepening interest in spiritual things among our people.

After a most delightful and quiet rest in our garden, your missionaries returned to the city late in September, and school work almost immediately began. Mrs. Andrus again took charge of Girls' High School, while to your correspondent fell the pleasant task of opening a kindergarten, which was to have occurred October 1st, but cholera prevented. Materials not arriving the delay was not unwelcomed, because it gave time to utilize such as might be found here.

October 8th, Mr. and Mrs. Dewey, with the Mosul missionaries, left us to attend the annual meeting of the Pres. N. Perni Mission. Dr. Thom hoped also to get off at that time but was delayed a fortnight, when Mr. Andrus was left alone with the ladies. It was well we knew not what hard days were to follow.

October 14, kindergarten was opened, twenty-seven enrolled, which soon grew to forty. Two native teachers assist me; one speaks English quite well. The children are from four to eight years of age; tuition is two piastres per month, and though so little, seems much to the parents.

The Girls' High School began with a fair number of pupils. Mr. Andrus took charge of boys' school in Mr. Dewey's place, so three of us were busy in the educational line, while Miss Pratt kept up the evangelistic work among the women in the city and near villages, till the disturbances put a stop to the latter. Woman's meetings were held nearly every week, however, those attending seeming more ready to receive the gospel than formerly. *La grippe* made its appearance, and missionaries and schools suffered more or less, but the Great Physician restored all to health and strength again.

October 19th we heard that Mr. and Mrs. Larkin had arrived in Constantinople, also that our associates and friends had reached Mosul. . . . Thanksgiving Day passed, and Mr. and Mrs. Dewey became very anxious to return, but could not, the roads being too unsafe. Week after week brought in more refugees, until about three thousand were gathered in the city, and want and suffering increased as the weather grew more severe.

December 23d we were made happy by the safe arrival of our associates; they had been gone more than ten weeks instead of six, at the most, as they had planned, and had come in company of a large number of soldiers who were on their way to the north.

Christmas was spent very quietly; hearts too heavy and sad for any merrymaking. Another week ushered in the new year, which we hoped and prayed might be less hard than the old. But we were very thankful for the mercy and goodness which has encompassed us all the day, for the many blessings we had enjoyed, and the deliverance from all dangers through which we had passed. We felt more than ever determined to do all for His glory. May the day soon dawn when that glory shall fill all the earth. We also feel that a day will come when a great door will be opened to the gospel in this land. May it be soon.

Respectfully submitted,

JOHANNA L. GRAFF.

EXTRACT FROM REPORT OF MONASTIR GIRLS' BOARD-
ING SCHOOL.

SEPTEMBER 4, 1895, TO MARCH 20, 1896.

DURING the year twenty-four pupils have been in attendance in the main school, of whom three were boys; and thirteen in the kindergarten, of whom four were boys, making in all thirty-seven. Of these, thirteen were boarders, two of whom left before Christmas. One, a member of the highest class, left to take charge of a school in Monospitovo, as her health was not sufficient to allow her to continue her studies. She has done good work in the place she was sent to fill, and has won the respect of all with whom she has had to deal. Another boarder left to be married to a worthy young man, son of one of the deacons of Monastir Church. So the number of boarders during the greater part of the year has been eleven. Two of the boarders and one day scholar were pupils last year in Radovish school, taught by one of our graduates, and one of them was able to enter the second class; the others, being younger, rank well in the preparatory. The work of the school has been carried on by two American and three Bulgarian assistants. Miss Cole, as principal, has had the responsibility of the discipline of the school, general oversight of the departments, has taught classes in arithmetic, algebra, and English, and has had the entire charge of the establishing of the kindergarten. Miss Violet Bond has been connected with the school as temporary associate with Miss Cole.

Miss Donka Panayotova, a recent graduate of Samokov, this year her first experience in teaching, now renders very valuable assistance in the departments with which she is connected. Her Christian influence on the boarders is excellent. Miss Maria Kimora has taught classes in arithmetic, reading, and Bible study. Her mind was distracted by matrimonial negotiations, which have resulted in her leaving the school at the end of the spring term to be married. Miss Mavtodieva, of Bausho, who has been doing Bible work in Resklish during the winter, has finally been engaged to take her place.

Two important changes, long desired, have taken place in the school this year. The erection of a building suitable for a church and primary school, has relieved the girls' school of the public services, and the annoyance caused by the primary department being in the house. Now the little children have a teacher of their own, and the school is fitted with chairs and tables of the proper size, and a box of materials from Germany.

Miss Maria Taceva, who had had some experience in teaching in the Orthodox schools, has had charge of this department under the oversight of Miss Cole. It was difficult at first to arrange for teaching two grades at the same time by one person, but a programme has finally been arranged, which works smoothly. There are thirteen pupils enrolled. They are very happy, and the greatest punishment that can be inflicted by the parents at home is to forbid their coming to school. We look forward to greater growth in this department, as well as an extension of Christian influence in the city.

The teachers and boarders of the school, with one or two women from the city, form a Missionary Society under the leadership of Mrs. Baird. This society has been in existence about eight years, and is a means of keeping the hearts and minds of the members in touch with the needs of the world. Their contributions during the past years have been sent to all parts of the world, and a response has come from China this year in the shape of a sum of money from a girls' society in Pao-ting-fu, and it was used to meet the expenses of one of the boarding pupils, a member of the highest class.

The teachers and older pupils are also members of the Women's Christian Endeavor Society.

The Junior Christian Endeavor Society, with Miss Bond as its Superintendent, has steadily grown in strength and numbers. There are now twelve active and five associate members. Some of the active members, by their choice, meet with some of the associates before the regular meeting on Friday to pray for God's blessing upon their society. Correspondence has been kept up with the absent members, as well as with a similar society in America.

While there has been no special religious interest in the school, yet there has been the quiet, conscientious performing of duty that is prompted by sincere Christian life.

During the past twelve years forty-three pupils from the school have confessed Christ publicly. Some are now occupying important places as workers.

The Day of Prayer for Colleges was observed for the first time this year, also the day set apart by the W. B. M. I. for prayer for this school.

A new feature has been the establishment of a course of lectures, semi-monthly in alternation with sewing, on various subjects. The health of the boarders throughout the seven months of school has been excellent.

Some needs of the school still exist. Miss Matthews' place is still vacant (she has been absent three years on account of family affairs). We are still hoping that she may return before another school year.

As there are no Protestant communities in the vicinity of Monastir, there is little hope of building up the boarding department from this field unless an

Albanian department is added. With the limited means at our command and the very small teaching force, it is impossible to compete with the large city schools (in our day school). The benefits of our boarding department could be shared by many more poor but promising pupils if the amount required of them was reduced from three to two liras.

Another need is an organ for our schoolroom. When the chapel was completed, and the church services transferred from the school to the new place of worship, the organ went also. Since that time we have not had any to use at prayers in the morning or for gymnastics. The one which was donated for the use of the school thirteen years ago is still here, but it does not seem best to transfer it to the schoolroom, for the reason that some of the boarders take music lessons and do their practicing during school hours. Besides, the girls' Sunday-evening meeting is always held in the American teachers' sitting room, and the organ is a very necessary feature in that gathering.

We would not omit to express our gratitude to the ladies of the W. B. M. I. for their generous gift of \$66 for the rent of a building for the kindergarten, and also for the grant of \$44 for materials used in that department, as well as for the other appropriations granted in full.

HARRIET L. COLE.

REPORT OF SAMOKOV GIRLS' BOARDING SCHOOL FOR 1895-96.

BY MISS E. T. MALTBIE.

SCHOOL opened on 3d of September with a smaller number of scholars than usual, but before a week passed the applications were more numerous than ever before, and over one hundred pupils were enrolled. Of these, 55 were boarders, 19 full pay, 18 pay 5 liras or more, 9 pay 4 liras, leaving but 9 who receive full stipend. Many of the girls are young and untrained, requiring more oversight and discipline than in former years. The moral and religious influence of the school upon the day pupils is less decided for good than we could wish, exposed as they are to so many distracting and demoralizing influences; and special prayer and effort has been made to lead them to Christ, who alone can shield them when tempted.

We are very sorry to report so frequently changes in our corps of teachers, but it seems to be inevitable for several reasons. The directorship of a government school, with double the salary, attracted one of our number, and a

former teacher of the school returned to fill her place. A graduate of last year takes the place of another who left us to be married. We now have a competent and congenial body of teachers, and rejoice in the resultant harmony. The death of Mr. Demchevsky left us without a teacher of Natural Science. Last year Mr. Tsanoff kindly supplied the vacancy, but we were in doubt whom we could secure for the present year, and had no teacher the first term. Fortunately, the Lord was not unmindful of our need. Lieutenant Meshaikoff, a graduate of Robert College, who had been dismissed from the standing army in midwinter because he was a Protestant, came with his family to Samokov to help us for the remainder of the year. We are thankful for the assistance of this conscientious and faithful worker. On the 11th inst. a telegram announced the sudden death of one who had been with us from early childhood as pupil and teacher. Not a year ago she left us, a hopeful, happy bride, with the prospect of a long and useful life before her. The light of a pure, beautiful life has gone out, and left a very greatly bereaved and stricken household, with whom we deeply sympathize.

Our needs are the same as last year, and with an increased number of girls the necessity of having a washing room, drying room, and gymnasium is still more pressing; but we are glad the worn-out floor of the schoolroom is to be replaced by a new one the coming vacation. That the Woman's Board, in this crisis, is able to grant all our contingents except the estimate for the new building is a cause for profound gratitude to God. We are also grateful for so many bright, interesting girls to train for future usefulness; for the good hand of God upon us in keeping all in such a degree of comfortable health, and for the friendly relations of teachers and pupils that has given the school the pleasant atmosphere of a peaceful home; for a course of half hour weekly lectures by Dr. Kingsbury on Physiology, which have been very interesting and profitable to all the girls; for a visit of five weeks from Miss M. J. Maltby, of Columbus, Ohio, an experienced teacher and traveler, which was like a spring in the desert to some of us. She gave a number of stimulating talks to the school, and also in their weekly meetings to the teachers on subjects relating to teaching.

Above all, we praise God for the evident manifestation of the Holy Spirit's presence and restraining power in our midst. We trust some souls have been born into the kingdom of God. Four of the fifth class have taken a stand on the Lord's side, and now all of this class hope they are Christians. As yet only two girls have united with the church this year; others desire to do so. Instead of the usual Friday evening meeting, we have this year had a half-hour Bible study and prayer in the afternoon. The exercise of each

class is conducted by a teacher, and all the day pupils are present. In this way we become acquainted with the spiritual condition and needs of each of the girls; and we are encouraged by the interest manifested in the study of God's Word.

MICRONESIA.

Miss Little sends the following translation of a letter received by her from a boy who came to the school in Kusaie three years ago,—one of the first to go there from his home island. The work at his home began in the fall of 1881. Extracts from a letter to Miss Hoppin from the girls' school in Kusaie are also given.

[*Translation.*]

MWOT, KUSAIE, Jan. 13, 1896.

MISS ALICE C. LITTLE, and my mother who is beloved in my heart: I saw the letter from you on July 27th, 1895, I was very happy to know from your words about you and your work. Now I must tell you some words from the Marshall Islands when we went there. We sailed in August and reached Jaluit September 5th, and staid some days, then sailed for Ebon the 10th, Wednesday, and staid three days, and sailed to Milli on Friday. In three days we reached the land, and those who came to see us were a great number; it was so at Ebon. I saw one hundred canoes which came and staid near the Star. We boys and girls could not bathe in the lagoon because there was no place by the ship. We were glad to see the followers of Jesus, and sing with them in the house of prayer. This about our stay at Milli. In three days, that is on Tuesday the 17th, we sailed to Mejuro, and there was a strong current to the east, and we saw Arno the next day, and Thursday the 19th we saw Mejuro. We went ashore at nine o'clock and so many people surrounded us that we could hardly walk—they push us from the paths. I staid on shore and slept with my relatives on the land. I tried to turn the hearts of many of them that they should go to our Lord Jesus. Yes, I heard them say that they would go and buy Bibles of the teachers, that they might repent. We took Lanien from Mejuro because he had broken the seventh commandment, and left three men and three women to be teachers there for the year 1896. These are their names: Rev. Lejelerik and his wife Likinebi, and Lewerok and his wife Lijibel. These four were from Ebon, and two more, Le Iberik and Lijelo his wife from Mejuro and Milli. Three days we sailed to Arno and staid there three days and prayed there with the Christians and were happy with them. We sailed on Tuesday for Aur, and stayed there a second day. There is no teacher there now, and the teacher

from Malwonlap looks after them. On Tuesday, the 27th, we sailed to Malwonlap and on Sunday had communion with those who came to meeting. Monday we sailed to Mejij and on Tuesday we sailed to Ailinglaplap, and on the 4th we anchored there. And so we sailed on to Namo and Kwojelene and Ujaie and Laie. It was all good in these islands. Then we sailed back to Namirik to do the work there. We saw a canoe from Ujaie that had drifted away. There were twenty-eight people starving on it. We gave them some of our food and pointed out the land that they might know the way. We remained at Namirik one day and we had a great deal of work about one of the girls whom they wished to take from us, and we couldn't help ourselves. We went to the German Commisar at Jaluit and the chief at Jaluit named Nelu, and they said we could go back and take her to school. I am strengthening myself in study that I may be wise. I have not forgotten you in my prayers all the time, and I ask the same of you all. Give my love to your friends. I am preparing myself and waiting Christ's call to me to go and work for Him on some island. Yes, I will go when he says that I may make plain the way to my friends. Good bye, I am your child, Lomtak. I am well. There is one other word. One of the boys from Mejuro who had been in school two years, named Lejekito is dead. All the boys in school make twenty.

Translation of a letter to Miss Hoppin from the girls' school, Kusaie, March 5, 1896:—

DEAR OUR MOTHER: Hail to you, our mother, you who are loved. How great joy is ours, for a time is given us which is most favored, from God who is our Saviour. And now we are about to tell you about our life in this place. We are all well all of our time, for God takes care of us in this land. And this is the thing we are about to tell you.

At one time we heard that she had come again, that woman the captain's wife, on whose ship you sailed away. And afterwards Dr. Rife went and invited her to come, and when she came she slept right along in your room, at night, and her place was this room which is your room. And this also, when this woman came, we remembered her coming before, at which time you followed her away. And this also,—our mother who is remembered much by us all—would that we might see you when the Morning Star comes again, if it is the will of God.

And this is our way—we cease not to remember you in all our times, from the time when we were first separated from you up to this time.

And this was the way of the wife of the captain. She lived in this house, and one time she went to the mountain to see the cataract, which is that

water which falls down from on the mountain. And that woman was very strong to walk in places which were very rocky. And our way in this week is to rest. Our work is just to do those things which we desire (to do), sewing or some other form of work. And to-day the captain's wife (Mrs. Luttrell) has come again to get her clothes and our teachers' letters, for their ship is going to-day. Therefore we are hurrying this letter to write it just like what we can (as fast as we can).

The way of us is that not yet have we forgotten you in all our work about which we are busy. And it is as though there had come upon the girls a desire to keep the rules of the school for God helps them.

There is no more news to tell you, but just about God's way, and his work in keeping this assembly up to this time. Therefore we want to tell you to not forget us in your prayers unto God that he may help us and make us strong by his word, that we may become his servants who love God with a heart very perfect, and that we may become apostles, because of the word of life. We shall be blessed if you remember these your children in your prayers unto the Lord that he may help us by his word. There is nothing more greatly desired (by us) than that we should be helped by God in all our work, and in all things.

Our mother, there is no other way loved by us but this. And one thing more, our hearts not yet cease to love you, for we love you more than our own mothers who are staying in their homes. Truly the truth is this, for you are greatly loved.

And one thing we never cease to remember, the time you left us, and the night which we did not sleep in it when you were about to go, for we were busy weeping for sorrow which was very great. Our mother, remember us, do not forget us. Perhaps it is nearly finished, but would that we might meet again. We are your children, who are Gilbert Islanders.

Give our greetings to your relatives.

THE GILBERT GIRLS IN KUSAIE GIRLS' SCHOOL.

INDIA.

Miss Millard writes, after her return to Bombay :—

YESTERDAY I went to Worli, to visit my old friends there. All of them were polite, but some of them were more glad, and showed in their cordial greeting that they were sincere in all that they said. One widow sat right down in front of me and told me, with tears in her eyes, of sickness and sorrow and death that had entered her home. "Why," she asked, "has

God sent me so much to bear?" May God give me his own message for such sorrowful hearts. I found three young women in the different homes with unshaven heads. Quite an innovation, that! I suppose their husbands were educated young men, who said they were not to be shaven. Even such women, however, are so abused that they prefer being shaven to the abuse. The family friends cannot eat food cooked by an unshaven widow, and so, to make use of her as a servant, they torment her until she is willing to submit. Only to see her face the first thing in the morning is considered a most unfortunate occurrence.

CHINA.

Miss Chapin, of Peking, writes, February 19th :—

THE ladies have wrought wonders in making over the forlorn Chinese houses that they had to work upon, so that they seem really very pleasant and comfortable for the winter. But I very much fear that they will not be healthful for them to live in during the summer. The houses are small and low, and will be very hot; and as the walls are built of sun-dried brick, which absorbs a great deal of moisture, I fear that their rooms will be very damp during the rainy season. Miss Russell has been away, holding classes for the women in country stations a great deal of the time this winter, and expects to start again soon, to be gone until May. But as her accommodations in the country are still less comfortable than these in the city, she needs very much a healthful place in which to rest when she comes home for her little breathing spells. I very much hope that it will not be very long before they can be furnished with a suitable house.

Miss Russell, after words of rejoicing over the new home in Peking, writes :—

NAN MENG, China, ninety miles from Peking, March 12, 1896. The first week in January I went to Hsun I Hsun, and had a nice station class for five weeks. I cannot remember whether I wrote you from there or not. I left Peking about two weeks ago, and after a short visit in Pao-ting-fu came here. I expect to open my class for women on Saturday, and the outlook is most encouraging for a nice large class. Will write you later as to the results. So far in the station classes the results have exceeded my expectations. I wonder if I wrote you last year of our sewing society, and thanksgiving boxes made from milk cans and covered with red paper. Our women gave two afternoons a month to sewing; and the Chinese New Year, while in Peking, we had an opening of our boxes, and adding to it our work

money, we found during the year we had sixteen dollars and a half,—just enough to pay for the communion service I had sent to Mr. Swett for. When it came the women were much pleased with it, and last Sunday I believe it was used for the first time at our North Chapel. This year the sewing society cannot be kept up, for my being in the country puts a good deal of work on Mrs. Ament, and it did not seem best to continue on this year. The women have all taken the boxes, and are going to keep up their thanksgiving money, using it to help buy communion sets of glass for our country stations.

Yesterday I went to two villages near here, and had a great many women to listen. This is the time of year when the women are most free, and every day since I have been here many women have come to see me. To-morrow is fair day, so I expect we shall have more than we can manage. There is a growing interest here, and it is among the best people of the town.

MISS STIMERS' TALK TO THE CHILDREN, AT ST. PAUL, APRIL SIXTEENTH.

EVER since I was asked to address the children, more than a month ago, I have been studying what to say in five minutes. Yesterday I listened to the addresses and looked among the papers to find something that would help me. I took up this paper, which shows what the C. E. societies are doing, and read the long list of countries, Africa, China, Turkey, etc., but nothing for the Spanish-speaking people, so dear to me; and my heart went down to my shoes. Then I took up this paper, telling what the children are to do the coming year. My heart went up again, and some of the blood at least went to my brain, putting it to work. Then Mrs. Johnson, who gave us the paper about Japan last evening, told a story at dinner which gave me an inspiration.

Last year the American Board sent some commissioners to Japan to visit the different mission stations, give a report of the work being done, and what is needed to be done. They did the visiting, had some pleasant and unpleasant experiences, and were ready to start for home. How happy they all were at the thought! We visit strange countries with pleasure, but the most delightful time is when we say, "We are going home!" Going home! You know how you feel when school closes, and you can go home to see mamma. It is like that, only more intense. It is the most joyful feeling in the world, which I hope you may all experience.

Our travelers set sail in the big ship China. It is a big, big ship, as much larger than the Mississippi steamers as I am larger than this little girl on the front seat. When they were on board they counted the days; the ship could not go fast enough, so anxious were they to see home. Now, what do you think that captain did? He went out of the track,—left the shortest way home; and why do you suppose he did it? That captain is a missionary. I wish I knew his name, for he is certainly a missionary.

There are some lonely islands off in the ocean, far from the route taken by steamers, and no ships go there except those commanded by this captain. And why does he go? Why does he take anxious passengers that round-about way? To see if any shipwrecked people are there. There might be some, and he knows how they would look for a sail. The older people here who have read Enoch Arden, and you younger readers of Robinson Crusoe, know how shipwrecked people live for months and years on lonely islands.

Now don't you agree with me that that captain is a missionary? They sailed very near the islands, so near that they could see the birds, but there were no people; only the hull and broken mast of a shipwrecked vessel. When I heard the story I thought, "The children are like that captain."

There is a broad, shining way to Africa, Turkey, and China, along which our thoughts and contributions go. You, my dear children, have turned out of that beaten track to go down to Mexico. Many years ago the religion of the cross was brought into Mexico. Those who carried it thought more of the cross than of the crucified, and now it is shipwrecked. In place of that old hull and broken mast of a religion your prayers and loving gifts are to take the gospel of our dear Lord and Saviour, Jesus Christ.

MEXICO.

BATOPILAS, CHIHUAHUA, April 13, 1896.

AFTER much wandering your letter reached me, snugly tucked away in the heart of the mother mountain, Sierra Madre. I was not a little surprised to learn that you were not aware of my change. I left my school in Hermosillo in care of a native teacher, in January of 1895, and went to Minas Prietas, a mining camp about forty-five miles distant, so great was the demand there. . . . I met with success in my new field, and could have built up a very nice and interesting school, but our way was temporarily blocked by our not being able to secure a building. The mining company

very generously put at my disposal a building which served for both school and dwelling. As the work increased, and the number of employees multiplied, they were compelled to have the building; they kindly offered to help us in building for ourselves, but mining camps are so uncertain nothing was done. This place (Batopilas) was visited by a Bible colporter about three years ago, and then again about two years later. So interesting was the report given at the annual meeting, held in El Paso last May, that one of the students from the training school was sent out to occupy the field and do some reconnoitering. His report confirmed that of the colporter, and the result was that Mr. Case and I were asked to come over and take up the work. We arrived here October 23d, after a very pleasant journey of nine days, six of which were made on muleback over peaks and through valleys, up hill and down. . . . We have had much encouragement both in school and church. I have a school of about thirty-four or thirty-five; have had enrolled forty-eight, but there is always a certain per cent of Mexico's population that is something like a feather in the wind. You never know when or where they are going to light, nor how long they will stay when once settled. . . . The school is very nearly self-supporting, and I am anxious to make it fully so. . . . Am enjoying my work as never before. The only drawback I find is the lack of power to do all that needs to be done. I wish you could see and know Mexico for yourself. . . .

AUGUSTA J. BURRIS.

THE Salvation Army is not in Mexico. They are prohibited by the laws of the country. Religious processions of all classes are forbidden; even priests are forbidden to go on the streets with their robes, although it is done in some parts. I have often wished they could enter; I think they could reach many people that we cannot. I understand they are right on the border in Texas trying to devise some means by which they may enter.

THE masses of the people [in Mexico] are still in a lamentable state of ignorance. In the cities and larger towns probably from thirty to fifty per cent can read and write, but in the rural districts and small villages the proportion of readers is exceedingly small. In some parts of the country there are large villages where only one or two persons in the whole population can read and write.—*Rev. S. P. Craver, D. D.*

I WILL bring the blind by a way that they knew not; I will lead them in paths that they have not known.—*Isaiah xlii. 16.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10 TO MAY 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Aurora, First Ch., 10.99; Bentley, Miss J. E. Fletcher, 25; Chicago, Leavitt St. Ch., 57.75; New England Ch., 12.75; Union Park Ch., 58.40; Emington, 2; Galesburg, Central Ch., 53.50; Glencoe, 35.25; Greenville, 2.50; Hinsdale, 50; Kewanee, Th. Off. Coll. taken at Annual State Meeting, April 8, 9, '96, 50; Mendon, 17.25; Park Ridge, 6.66; Plymouth, Mr. Caleb Bickford, 3.13; Poplar Grove, 10; Port Byron, 20; Ravenswood, Mrs. Lucy S. Roberts, 25,	440 09
JUNIOR: Y. L. M. S., Alton, Ch. of the Redeemer, 7.45; Chicago, First Ch., 13, Union Park Ch., 26.50; Illinois, 8.35,	55 30
Y. P. S.: Stillman Valley,	2 63
C. E.: Ashkum, 5; Chicago, Tabernacle Ch., 5; Hume, 5,	15 60
THE KING'S DAUGHTERS: Rogers Park, Covenant Circle,	5 09
JUVENILE: Chicago, First Ch., 5, Millard Ave. Ch., Coral Workers, 5.75, Porter Memorial Ch., The Porter Memorial Gleaners, 12.50, South Ch., The King's Messengers, 15; Joy Prairie, 12.50; Oak Park, First Ch., 25; Wheaton, Willing Workers, 6,	81 75
JUNIOR C. E.: Austin, 1; Chicago, Tabernacle Ch., 2; Des Plaines, 1.13; Wilmette, 5,	9 13
SUNDAY SCHOOLS: Chicago, Brainerd, 4.00; Washington Heights, Bethany Union, Easter Offering, 109; Normal, 1.10; Roberts, 1.75,	116 45
FOR ARMENIAN SUFFERERS: Chicago, Plymouth Ch., Mrs. Converse, 10, Y. P. Soc., 6, Puritan Ch., S. S. Class No. 14, 1; Windsor Park, Duncan Ave. Ch., 10; Princeton, Anou, 5,	32 00
Total,	757 35

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Elkhart, 14.16; Ft. Wayne, 12; Fremont, 3.60; Indianapolis, Mayflower Ch., 26.80; Liber, 6; Michigan City, 8; Ontario, 2.20; Porter, 2.50 (for Armenian relief); Terre Haute, 35.40,	110 66
C. E.: Indianapolis, Mayflower Ch.,	15 00
JUNIOR C. E.: Liber,	1 00
JUVENILE: Ross, 2.18; Hessel, Mich., Band of Hope, 2,	4 18
Total,	130 84

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Anita, 4.60; Cedar Rapids, 50 cts.; Creston, 4.80; Des Moines, Ply-	
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mouth Ch., 5.15; Earlville, 5; Fairfield, 1; Ft. Dodge, 20; Grinnell, 22.60; Lyons, 10; Magnolia, 2.75; McGregor, 7.15; Mitchellville, 2.65; Prairie City, 6.20; Sioux City, First Ch., 10.82; Templeton, 4,	107 12
JUNIOR: Des Moines, North Park Ch., for Armenian Sufferers, 5, Plymouth Rock Soc., 20, for India, 8.75,	33 75
C. E.: Almorat, 5; Creston, 5; Decorah, 10; Eldora, 15; Traer (Ripley), 5.20; Webster City, 10,	50 20
JUVENILE: Cedar Rapids, Willing Workers, 1; Grinnell, Busy Bees, W. Br., 8.70,	9 70
JUNIOR C. E.: Des Moines, Plymouth Ch.,	11 49
SUNDAY SCHOOLS: Kelley, 1; Minden, 1,	2 00
COLLECTED BY MISS MARY WRIGHT: Alton, C. E., 6.45, S. S., 2.55; Correctionville, 1.75; Dickens, 4.80; Hawarden, 2; LeMars, 2.17; Moville, 8.13; Spencer, 3.61; Washta, 5.02, S. S., 3. Total, 39.48, less 30 expenses,	9 48
Total,	223 74

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. A Friend, 6.50; Auburn, 1; Emporia, 5; Smith Center, 4; Tallahassee, A Friend, 2.50; Topeka, First Ch., 5.39; Wakefield, 7.50; Wellsville, 5,	36 89
C. E.: Osawatimie, 1.50; St. Mary's, 5,	6 50
JUNIOR C. E.: Osawatimie,	1 30
SUNDAY SCHOOLS: Sabetha, for Armenian Relief, 1.75; Topeka, First Ch., Primary Dept., 1.50,	3 25
	47 94
Less expenses,	3 80
Total,	44 14

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alamo, 2.50; Detroit, Woodward Ave. Ch., 43.95, Brewster Ch., 25; East Newton, 1.34; Grand Rapids, First Ch., 110; Saginaw, 59.32; Whittaker, 5,	147 11
JUNIOR: Detroit, Woodward Ave. Ch., 40; Kinderhook, Y. P., 1.60; Stanton, 5,	46 60
JUVENILE: Newaygo, A Special Gift from Helen Henshaw (a child ten years old),	1 00
C. E.: Flint, 6; Kalkaska, 2; Lindington, 7; Stanton, 10; Traverse City, 5.75; Wayne, 5,	35 75
SUNDAY SCHOOL: Cheboygan,	5 00
ARMENIAN SUFFERERS: Portland,	2 25
Total,	337 71

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Austin, 10.39; Elk River, 14.90; Northfield, 23.58; St. Paul, Olivet Ch., 2.50, Park Ch., 3.50,		54 87
JUNIOR: Minneapolis, Robbinsdale Ch., C. E.: Brainerd, First Ch., 5, Coll. at Annual State Meeting, 23.50; Dawson, 6.50; Owatonna, 5; Mazeppa, 3.50; Minneapolis, Fremont Ave. Ch., 2; Northfield, 8.20; Winona, First Ch., 125,		1 50
JUVENILE: Brownton, Juvenile Temple, 90 cts.; Lake Park, 6,		178 70
JUNIOR C. E.: Glenwood, 2; Groveland, 5; Mazeppa, 1.50; Minneapolis, Maple Hill Mission, 8; Princeton, 1; St. Paul, Bethany Ch., 1.50		6 90
SUNDAY SCHOOLS: Benson, 3.49; Brown-ton, 2; Duluth, Plymouth Ch., 4; Ellsworth, 1.24; Glenwood, 1.07; Hamilton, 3.70; Hancock, 2.24; Kanabaz, 36 cts.; Lake Belt, 2; Lake City, 1.43; Mapleton, 1.54; Minneapolis, Fremont Ave. Ch., 1.35, Vine Ch., 1.54; Plainview, 10.31; St. Cloud, 2.30; St. Paul, St. Anthony Park Ch., 10; Sauk Centre, 5; Springfield, 1.63; Waseca, 4.05,		19 00
SPECIALS: Minneapolis, Y. W. C. A., Cent-a-Day Club, for Anna Maria, care of Miss Swift, Madura,		59 25
Plymouth Ch., S. S., for children at Hadjin made orphans by massacre,		18 25
		26 13
		364 60
Less expenses,		29 64
Total,		334 96

MONTANA.

UNION.—Mrs. H. E. Jones, of Livingston, Treas. Missoula,		10 00
JUNIOR: Red Lodge,		13 00
JUVENILE: Castle, Children,		3 00
Total,		26 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Cando, W. M. U		4 40
JUVENILE: Hankinson,		2 00
Total,		6 40

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Alexis, Mite Box Soc., 6.44; Berea, 7; Cincinnati, Vine St. Ch., 15; Claridon, 32.50; Cleveland, Euclid Ave. Ch., 60.23, First Ch., 67, Franklin Ave. Ch., 5, Olivet Ch., 1.30, Pilgrim Ch., 40, Plymouth Ch., 15; Geneva, 10.75; Hamilton, 4.10; Hudson, 4; Jefferson, 5; Lyme, 12.20; Norwalk, 3.80; Sandusky, 10; South Newbury, 25; Springfield, First Ch., 14; Strongsville, 8; Toledo, Central Ch., 8.50; Unionville, 11; York, 10,		375 82
C. E.: Brecksville, 8; Edinburg, 3.50; Elyria, Lake Ave. Ch., 10; Kent, 2; Lakewood, 5; Oberlin, First Ch., 33; Painesville, 3; Sandusky, 30; Springfield, Lagonda Ave. Ch., 4,		98 50

JUVENILE; Elyria, Junior Boys' Club, 2; Springfield, Lagonda Ave. Ch., 2.55,		4 55
JUNIOR C. E.: Cleveland, Euclid Ave. Ch., 2; Harmar, 5; Kent, 70 cts.,		7 70
SUNDAY SCHOOLS: Oberlin, Second Ch., 20; Parkman, 6,		26 00
		512 57

ARMENIAN RELIEF: Friends in Barton, SPECIAL: Harmar, for Dr. and Mrs. H. C. Haskell, Samokov,		7 00
		25 00
		544 57
Less expenses,		42 52
Total,		502 05

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Athol, 2; Ironquois, 4.25; Fort Pierre, Ch., 2; Mitchell, 10; West-sington Springs, Ch., for Armenian Sufferers, 4,		22 25
JUNIOR C. E.: Sioux Falls,		5 00
Total,		27 25

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Burlington, 10; Elroy, 3.90; Janesville, 25; Milwaukee, North Side Ch., 5, Pilgrim Ch., 8.50, Grand Ave. Ch., 25; Madison, 25; Tomah, 5; Wind-sor, 8; Whitewater, 21.61; West Su-perior, 66, of wh. 46.70 is Th. Off.,		203 01
JUNIOR: Wauwatosa,		16 00
C. E.: Beloit, First Ch., 10; La Crosse, 10; Racine, 17; West Superior, 10,		47 00
JUVENILE: Milwaukee, Grand Ave. Ch., J. C. E. and M. B., 32.81, Pilgrim Ch., Jun. C. E., 10; Waukesha, Forget-Me-Nots, 3; West Superior, Jun. C. E., 5, S.		55 81
		321 82
Less expenses,		16 42
Total,		305 40

LIFE MEMBERS: Janesville, Aux., Mrs. E. S. Cuckow; Milwaukee, Grand Ave. Ch., Aux., Mrs. Rebecca Perley Reed.	
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TEXAS.

Walnut Springs.—Mrs. S. S. Swift,		1 17
Total,		1 17

MISCELLANEOUS.

Sale of leaflets, 18.99; envelopes, 1.42; boxes, 1.16; articles donated, 1.50; box at Rooms for Armenian sufferers, 7.13,		30 20
Receipts for month,		2,727 21
Previously acknowledged,		23,693 69
Total since Oct. 26, 1895,		\$26,420 80

Mrs. ALFRED B. WILLCOX,

Ass't Treas.



VOL. XXVI.

AUGUST, 1896.

No. 8.

Expect Great Things from God. Attempt Great Things for God.

WELCOME, thrice welcome home! Miss Child, the editor of *LIFE AND LIGHT*, who started last September upon a missionary tour around the world, has been often reported in these pages by her interesting letters from India, Ceylon, and China, making those who stayed at home sharers in her opportunity. After a delightful visit in Japan, she has crossed the Pacific and arrived at Vancouver, July 1st. By the time this number of our magazine reaches our readers she will have been warmly greeted in the old familiar rooms of the Woman's Board, and will be resuming the care of "copy" and "proof," while she dispenses the treasures of information and wisdom which she has laid up in store.

EDITORS PRO TEM.

THE International Missionary Union held its thirteenth annual meeting at Clifton Springs, N. Y., June 10-17. Seventeen organizations and twenty-one countries were represented, thus giving breadth of view and diversity of operations, while the unity of spirit bound the whole in a harmony that was uplifting and inspiring. The American Board led in the representation, forty-two being present, while the Methodist Episcopal Board with twenty-seven, and the Presbyterian with twenty-five missionary workers, made up the majority in the total of one hundred and twenty-seven. The first session was on Wednesday evening, and is known as the Recognition Service, when the missionaries give briefly their names, fields, and work, also the name of the society with which they are connected and their length of service. The

forenoon sessions opened with devotional services followed by discussions of topics of vital interest. Among these were: "Work of missionary wives and mothers on the field," "Expediency of individuals, or individual churches, sending out and supporting missionaries," "Home apathy in presence of great debts and persecutions," "How to awaken interest in supporting the regular boards," "Wisdom of supporting in America students from foreign lands." Repeated and tender allusion was made to those suffering persecution and martyrdom, and expressions of confidence in God's purpose yet to be revealed in the Armenian massacres seemed like prophetic visions. Friday afternoon is devoted to the lady workers. Mrs. J. T. Gracey presided at this session, and addresses were made by missionary ladies from India, Africa, Japan, China, Turkey, Bulgaria, Persia, and Burma. Saturday afternoon was given to addresses to young people, and the evening to stereopticon views from foreign lands. The sermon on Sunday was preached by Rev. Jacob Chamberlain, D.D., from India. A session of much interest was held on Sunday afternoon, led by Mr. D. McConaughy, Jr., General Secretary Y. M. C. A., India, who represented Y. M. C. A. work in foreign lands. The Student Volunteer Movement was presented by Mr. H. T. Pitkin, and Medical Missions by Dr. W. J. Wanless of the Presbyterian Board. Various countries were presented at each evening session. Rev. Dr. J. L. Barton presided at the closing evening session, when all returning missionaries or those going for the first time were upon the platform, and made brief addresses. There were forty-one. Dr. Henry Foster gave the address, which was tender, practical, and earnest. Delightful reunions of workers in the same field and much enjoyable conversation filled the spaces of time during the busy and profitable days.

S. B. C.

MRS. EDWARDS, of Inanda, who is on a six months' leave of absence in Cape Colony, wrote interestingly last April from a mountain farm of 8,000 acres, belonging to a Mr. Thom. His father went to the Cape in 1813 as a missionary, married a Dutch wife, and his children grew up as Dutch children. Mr. Thom has about seventy black people on his land, with whom he has services every Sabbath, and for whom his wife has a Sunday school. He says "These people are in our employ, and the Lord expects us to teach them to be Christians." Here and in other visits at Wellington, Johannesburg and Natal, Mrs. Edwards is trying to gain strength and form better habits about sleeping.

MISS BIGELOW wrote from Inanda, under the same date, that they had one hundred and ten girls in the school, and that almost every Sunday some

girls would stand up and say, "I choose Jesus." Some of them also wish to go to Gazaland, but cannot, because their parents object. One girl said she wanted to go years ago, but when the Gazaland missionaries went her father said she was too young, and even now he was unwilling; but when she found she could not go herself she sent her Zulu Bible as a gift. She had read somewhere a little poem that comforted her heart about keeping hope, for

"It will all come right
Some day or night."

The Sunday previous, when Miss Phelps asked all who wished to unite with the church to go to her room, there were thirty-five who went.

A TOUCHING incident is given in *The Regions Beyond* of a company of Chinese women who were being given a lesson on consecration. Miss Havergal's hymn was read to them, and when it came to

"Take my feet, and let them be
Swift and beautiful for thee,"

they all looked uncomfortable, and after a long silence they said that God's spirit had convicted them—that their feet (because bound) belonged to Satan, and not to God. One by one they yielded, and said, in spite of all it must cost them, they would give their feet to Jesus; and so they endured the intense pain of unbinding, that they might walk better on Christ's errands.

The World For Christ tells the story of an old Japanese Christian belonging to the Presbyterian church in Tokushima. He was baptized when seventy-one years old, and as the Japanese Bible is printed in small text, and his failing sight threatened to deprive him of reading it, he determined to prepare with his own hands a copy of the New Testament and hymn book. His eyesight was so poor that he had to use a magnifying glass, but he completed the task when he was seventy-five years old, and the whole work makes an imposing library of twenty-three volumes. He is a regular attendant at church, and unless he has learned beforehand where the text and lesson are to be found he carries the whole set of books with him, and selecting the proper volume, he finds the place and closely follows the reading.

THE Christian Endeavor Convention held last June in Mexico, if not so large as that held in Washington, at least proves that Mexican Endeavorers are no whit behind others in enthusiasm and zeal. Mrs. Howland tells us that two delegates proposed to walk from Guadalajara, a distance of 500 miles, carrying the beautiful new white and gold banner of their society. We almost hope they did not attempt it, when Dr. F. E. Clark, in riding the

same distance, says that the thermometer stood at 98° in their Pullman car, and that for thirty-six hours they were baked, and broiled, and roasted, and stuffed with dust.

OUR prayers and our sympathy should follow the dear girls who have just graduated from our schools in Turkey, going out from that shelter to desolated homes. Eighteen such girls, bright, loving, and attractive, were in the senior class at Aintab.

IT is said that the substitute for the marriage ring on the island of Aneityum, New Hebrides, was the "marriage rope," put around the neck of the bride. This she wore all her life, and when her husband died she was strangled with it by his nearest relative. The Rev. John Inglis, who began his work there in 1852, reported that there was not a widow on the island, nor any word in the language for widow. The law demanded that on the death of her husband the wife be strangled, and her body cast into the sea with his.—*The Church At Home and Abroad.*

THERE is something most pathetic about the aged in heathen lands. At best their remaining years must be few. And likewise few must be their opportunities to hear, to believe, and be saved. Their memory fails, their vision grows dim, gray hairs and the infirmities of old age are upon them, earthly comforts flee, and they sit desolate and helpless as the shadows of life's evening gather about them. There are thousands of these aged ones in all unevangelized lands who have reached that time of life when they most need the comforts of the gospel. At the present rate of the Church's activity, what multitudes of these aged ones must pass away without hope, groping in darkness!—*The Missionary.*

CHINA.

THE PRESENT OUTLOOK IN FOOCHOW.

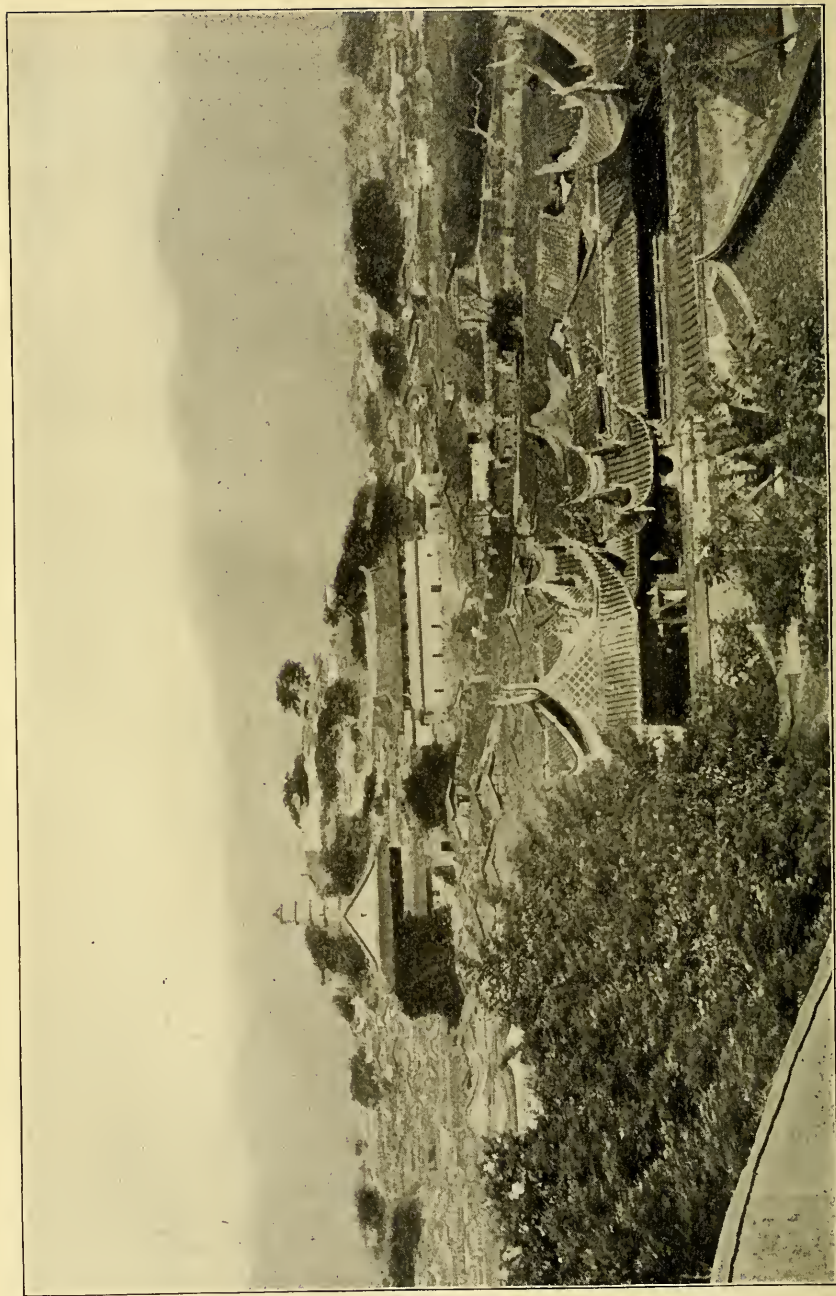
BY MISS ABBIE B. CHILD.

WE esteem it a very great privilege that our visit in Foochow is at a time of rejoicing, of joy over the best of blessings—a special turning toward Christianity throughout the mission. The patient labor of years is at last rewarded; the weary waiting for palpable results, hoping almost against hope, is over; the blessing has come—missionaries and native helpers alike wear radiant faces as they tell one another the good news. The Chinese salutation, "Have you eaten your rice?" and our own conventional "Good morning," are changed into, "Have you heard what a crowd we had at the chapel last night?" "Did you know a deputation came from another

village yesterday to invite Christianity?" "What shall we do about the church at Ponasang? It will not hold the people much longer." "Shall we ask the boarding-school girls to stay away to hold service in their own building, so as to make room in the church?" "No, that won't do; they are a great power in the service in the responses and the singing, an attraction, and an object lesson just by being there." "Moreover they need to be taught loyalty to the church, which means attendance at its services." This last from Miss Newton, who never neglects anything in the many-sided training she is giving her girls. "Well, what shall we do?" No answer. The same questions are asked about the church in Foochow city, where it is the boarding school boys who take a large space, and about the smaller chapels in other parts of the city and in the country.

We find the same crowding in other departments. In the girls' boarding school ninety pupils and teachers occupy a schoolroom thirty-two by twenty feet large. Three pupils sit at desks made for two, and others are packed closely together on benches around the sides of the room. In some of the recitation rooms the girls stand huddled together, because there is not room for seats. The dining room filled to its utmost will not hold them all, and tables have to be set in the cook's sleeping room and in a recitation room. The clatter of preparation for the noon meal is decidedly distracting to a class in arithmetic. Seven girls sleep in a room ten by sixteen feet large. There is no room for sick girls. In the two or three weeks before we arrived forty of the girls had malarial fever. No wonder that Miss Newton got out of a sick bed to welcome us! It is not so very long since one of the girls was taken ill with small-pox, and Miss Newton moved her into a little room next her own chamber to avoid contagion in the school. "There was nothing else to be done." There is much the same condition of things in the boys' school and in the day schools in and about the city. I shall not soon forget the beaming face of one day-school teacher when Mr. Beard promised him an enlargement of about four feet in his room the morning we visited it.

For definite results, it is pleasant to record that seventy-nine were admitted to the churches in February. [Later.—There were one hundred and twenty additions in April.] This represents only a small portion of those who applied for membership. The missionaries and native helpers, who know the applicants better, are extremely careful to receive only those who are sufficiently instructed to understand the purport of the act, and who give proof of being true heart Christians. The number of those who are inquiring as to the "doctrine," groping blindly after the truth, reaching out eager, expectant hands for a blessing whose significance they but dimly understand, are numbered by the hundreds. For years and years the missionaries have

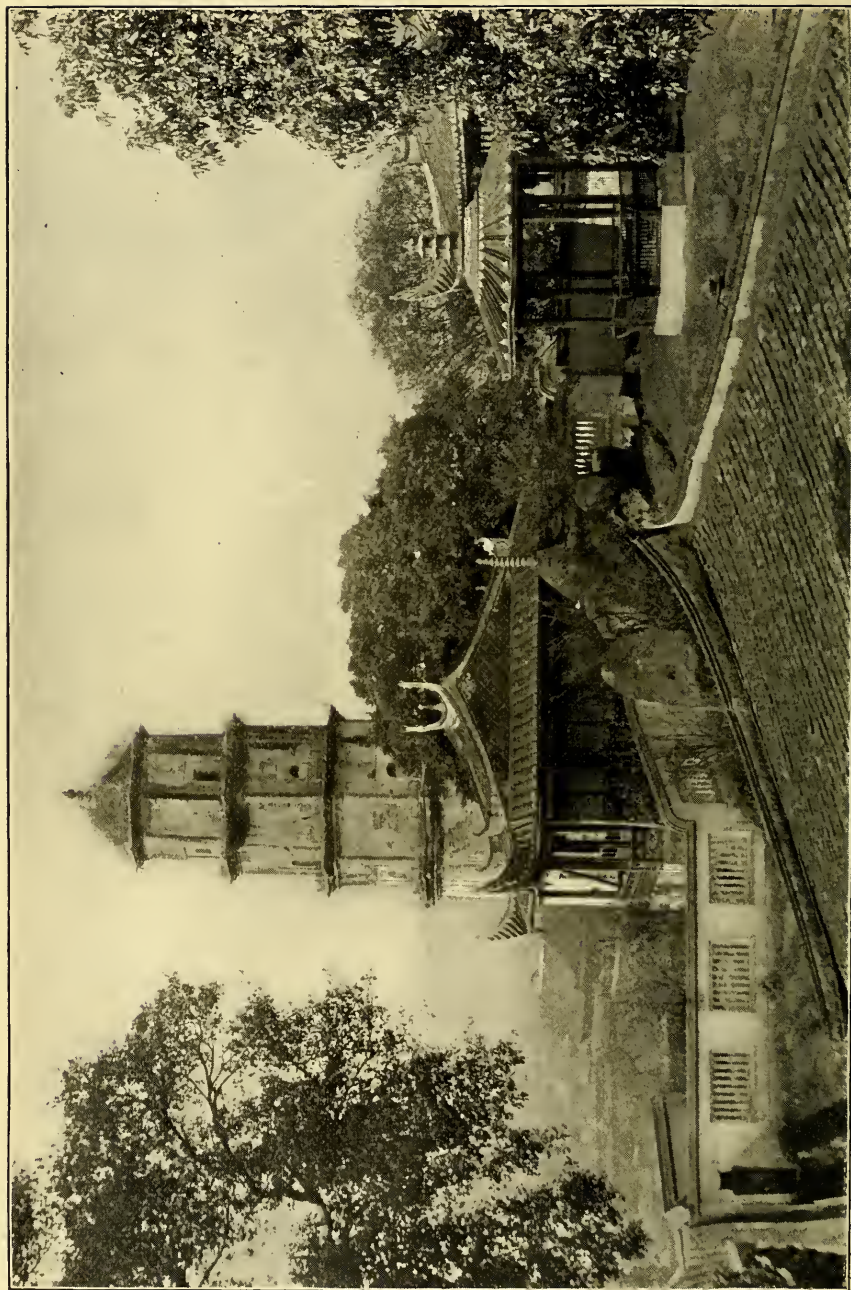


VIEW OF FOCHOW CITY AND THE WHITE PAGODA.

been laboring to inspire just this desire in those about them, and now it has come in a way that is overwhelming. The plan is that where there is a request for it a native helper shall be sent to hold services, gather the children into a school, and in time establish a permanent outstation, the missionaries guiding, superintending, and as often as possible visiting the places. As may be imagined, the supply of helpers has proved entirely inadequate to the demand, and the missionaries are at their wits' end as to how to bring in the harvest so that none of it be lost. Oh the pity of it, that some of it must inevitably be lost for lack of means and workers!

In the Chang Loh region, under the care of Mr. Hubbard and Dr. Whitney, the number of schools and preaching places has more than doubled the last few months. In January word came to Ponasang that there were many more inquirers than could be cared for by the force of workers. The native pastor and others were much stirred by the news, and an evangelistic band was organized, consisting of the pastor, a theological student, and three business men, to go there to hold meetings. Crowds came to hear them. On Sunday people gathered from villages twelve or fifteen miles away; at one place thirteen villages were represented. Only young and strong men could come so far, and it was said to be like the feast of lanterns to see them coming before daylight in the morning and going away after dark at night. At one place an ancestral hall was used for the services, at another a heathen temple. It is pleasant to sit in Miss Newton's cozy parlor and see the theological student, who had remained in the region, relate his experiences in her sympathetic ears. We cannot understand what he says, but we can see the unbounded enthusiasm in his face and expressive gestures. The good work still continues, and his room is crowded with inquirers every night in the week. His special purpose in calling to-night is to ask Miss Newton to receive a girl from the village into her school. How she is to be accommodated is a problem, but he goes away happy in the promise to "crowd her in somewhere" if she really wants to come. The same work is going on to greater or less extent all over the mission as in this region.

We naturally ask what are the reasons for this wonderful movement just at this time, and strangely enough those most conversant with affairs connect it with the Ku Cheng massacre. The execution of the ringleaders in the massacre gave the impression of power in the hands of foreigners, and Christians convinced many that they are good people, and have something that others want. Those previously held back by fear now have courage to proclaim their interest. Perhaps the best reason is that given by a native pastor: "After the massacre the whole world was praying for this part of China."



THE WHITE PAGODA, FOOCOW,

The greatest present need in this mission is workers. Such an opportunity for gathering an abundant harvest was never known here before, and may not come again in this generation. One of the revelations of our visit here is the fact that for lack of laborers the work for women is far behind that for men. In India our work seemed well abreast with that of the American Board, but it is not so here. Of the seventy-nine who united with the church in February not more than half a dozen were women. Here, as everywhere, the women are most bigoted in their devotion to heathenism. We are told of one woman whose husband was to be received into the church who, in the very middle of the baptismal ceremony, appeared at the chapel door, marched down the aisle, seized him by the queue, and dragged him away with her. He was admitted at another time. Numberless instances of violent opposition emphasize the need of special effort for the women. The mission has asked for seven single ladies to be sent out this year, and this is none too many. Just before we reached Foochow eleven English ladies arrived to reinforce the Church of England mission here, which, added to the three who came earlier, make fourteen. The Methodists have twelve single ladies at work in this region. Our Board has two, and the Board of the Interior one.

As we sit at Mr. Beard's table with good Pastor Ling and his wife, the question is asked, "What special message shall we give Miss Child to take to the women in America for us?" "Tell them to send us more ladies," said Pastor Ling. "Yes," added Mrs. Ling, "tell them we want twenty or thirty." Much the same question is asked by Miss Newton, as we sit surrounded by the girls in the schoolroom after prayers the night before we go away. Their first thought is to send love and thanks to those who are giving and praying for them; the second, to ask for a larger building for their school. Then one of the girls said, "Tell them we want a lady for Ing Hok." This is the signal for others; one by one they ask for ladies to work in the homes from which they come till they number thirty. I pass on the message, but, unfortunately, I cannot pass on the faces of the girls, their shining eyes and flushed cheeks, as they begged for this blessing for their homes.

The picture which will always remain in my memory is intensified as we say good-by the next day. They form in two lines outside the building, and after singing "God be with you till we meet again," our sedan chairs pass along between them, while they wave their handkerchiefs in true Chantauquan style; then they gather in a bright group about the gate to send off half a dozen bunches of fire crackers in a truly Chinese parting salutation.

Pray for China, dear friends, that her great need may be supplied, and that her people may learn to know our Lord and Saviour, Jesus Christ.

VALUE AND NEED OF NATIVE WORKERS.

BY MISS ELLA J. NEWTON.

THE present remarkable ingathering in the Foochow Mission has emphasized two facts to us: the great need of a larger number of trained native workers, and the immense value of such workers. The financial problem has been an important one this year in all the missions, but we are confronted by the more serious condition of an inadequate supply of men and women to meet the present need, and we are forced to refuse Christian teachers to those who would gladly welcome them and contribute largely toward their support.

The present movement is reaching not only men of means, but also of education, in the Chinese sense of the word, and they need teachers with well-trained minds and well-developed characters. The work has suddenly taken on new aspects, and assumed such proportions that it is impossible for the little handful of missionaries in the field to give personal attention to all its departments, and great responsibility must come upon the native workers. Self-supporting churches are springing up, and a hitherto unknown spirit of independence is being developed. This condition of things calls for wisdom, tact, and judgment, such as inexperienced men and women just emerging from heathenism rarely possess. Time is an important element in the needed training, and we are very grateful for the Chinese Christians who have been growing into fitness for work during the past few years.

Pastor Ling came from his country charge some six years ago to fill a difficult place in the First Church of Foochow Suburbs. Gradually he gained courage as he gained the confidence of his people. With eyes, and ears, and heart wide open for improvement, he has grown in mental and spiritual stature, and, led by him, his church was the first to assume self-support. With a band of his own members he went on an evangelistic tour through a part of the Chang Loh field, where village after village was calling for a preacher, and his story when he returned stirred many hearts, and had much to do with the better provision which has been made for gathering in the people in those newly awakened sections.

A modest young man, whose earnest Christian life had long commanded respect, with one of the boarding school girls for his wife, was sent to a gospel-hardened city where there were only a few Christians and the work seemed almost hopeless. He was not a preacher, but had been trained in the Christian Endeavor Society, and had a great love for souls. With strong faith and patient wisdom he won the hearts of those about him, and little by little new interest was awakened. A few weeks ago a large and beautiful

ancestral hall was dedicated as a church in that city, and the enthusiastic members now pay their pastor's salary,—a larger one than he received when in the employ of the mission.

The wife of one of our preachers, and quite the better half, has patiently moved with her husband from station to station, teaching school and working among the women, besides caring for her own children; her amiable disposition being one of the important considerations in the selection of a place for her husband's work. Her voice has long been in training with a very deaf old father-in-law, when, lo! she emerges from her seclusion, perhaps the finest speaker in the Woman's Annual Meeting, fearlessly denouncing heathen customs, and urging her sisters on to higher grounds of action. These years have not been spent in vain.

Little more than a year before her graduation it seemed as if "the naughtiest girl in school" must be expelled, and all the labor and patience expended on her be lost; but the Holy Spirit touched her heart, and her rare talents were consecrated to soul-saving. Away up among the hills in her lonely home she began her work with a few children, and on Sunday, when no preacher came, she taught the scattered Christians. A year passed by. Earnest inquirers began to come in. Some were baptized; and among themselves they raised the money for a little chapel, desiring that she should continue to be their preacher as well as teacher.

No foreign missionary can do what these native workers are doing. They understand their own people, are not easily imposed upon, and can prove to those around them the power of the gospel of Jesus Christ to remold the heart and life of even a Chinaman.

What methods are being used to train the young people in our schools for service? The careful, daily study of the Bible, various forms of Christian Endeavor work, our evangelistic bands, etc., are all planned with this thought in view. The young men go out on Sabbath afternoons to work in Sabbath schools; the girls visit the homes of heathen women, and strive to lead them to Christ.

In the girls' school the sense of responsibility is being developed by the Self-Government Society, whose rules, with penalties attached, are posted in the schoolroom, and when difficult questions come up, the united decision of this society is generally wise. Occasionally differences arise, and a committee of arbitration has been appointed by themselves to settle such cases. So, in their little Christian republic, they are learning the duties and responsibilities of good citizens, and will be better prepared in after years to decide wisely the graver questions which will arise in the churches and communities of the new China.

AFRICA.

ZULULAND.—KRAAL GIRLS IN AMANZIMTOTE HOME.

BY MRS. O. R. IRELAND.

Now we are limited to thirty-five girls, and that is all we can accommodate, with our present room. I want to give you the stories of one or two of the girls who have come this term. Sunday evening, Jan. 26th, just as we had closed our evening meeting, four girls came and asked to be taken in. While I was talking with them one of our girls said, "That one is Nozihlangu,"—Poitela's daughter, who came here two years ago, and whose mother was so angry that her father said he thought it was better for the girl to go home for a time, but he hoped she would be able to come again. I never shall forget the pleading look that came into her face as her father said this, as though she would beg us not to let her go. But her father was an earnest Christian, and Mr. Ransom felt we ought not to keep a girl against such a father's wish. So the poor girl went, and we soon learned that as soon as she reached home the mother made arrangements to send her off to the man whom she wished her to marry, and who already had four wives. Nozihlangu tells us now, that when she had been allured some distance from her home by her own friends, people came from the kraal of this man to ask her to go to him, and when she refused they carried her there. Here she was kept some time, but was at length permitted to return home, as is the custom for the girl to do after the engagement ceremonies are over. After this she went again to the inquirers' class, as she had done before she had left home. The leader said to her, "Why do you come here when you have been away and become engaged?" (The practices at such a time are so immoral it was not considered fit for her to come back into the class.) She answered: "I did not go of my own will. I was forced to do so; my heart is the same as it was before." A second time she was forced away. Last November her father died, and she wanted then to leave her heathen mother and brothers, but could not find the opportunity. When she did come it was because her friends were making preparations for the marriage, and she knew it was her last chance. In a few days her uncles and brothers found out where she was and came to get her away, but she refused to go. After a long talk with Mr. Ransom they went away pleasantly, leaving the girl,—all but one, who was so insolent that Mr. Ransom would not allow him inside the gate.

The next morning early this brother and an older one came down to our house and demanded the girl, saying they would have her even if they broke into the house. So I came in and locked the doors. Then they came to

the veranda, and began to knock and pound the doors with their big sticks, talking very angrily, and calling to the girl to come out. I sent word to Mr. Ransom, who came down and ordered them out of the yard. But they were very unwilling to go, and struck the ground again and again with their sticks and talked in a very insolent manner, till at length Mr. Ransom concluded his best way was to send for the police. As soon as they saw what was being done they went away. Later both brothers were arrested, and tried before the magistrate. He fined them each two pounds or a month's imprisonment. Within a week their friends raised the money for the fine. Since their release each has been here and asked for the girl, but she refused to go, and we could not order her back into such heathenism. We hope she will have peace for a little while, at least, but the brothers will probably try something else as soon as they can have any hope of succeeding.

Nozihlangu seems such an earnest Christian girl, much like her father, and we long to keep her till she can in some way be saved from the tyranny of these brothers and her heathen mother. Oh, these women! When they have their hearts set on selling their daughters to Satan, they look like the Evil One himself, so vile and loathsome. Must these nice girls of ours, who seem so gentle and teachable, be sent back to become in turn such loathsome women?

Mapowisa came to us February 2d. Just before retiring for the night the girls saw a strange girl on the veranda. "Why!" they said, "who are you, and why are you here alone and in the night?" "Night!" she said. "That is my only time of safety; for four days I have been hiding from my mother, who wished me to marry a man whom I refuse. At night I have gone to my uncle's hut and slept there. This morning I went to my mother and told her I should go to the school (Mission Station); I was tired of this life, and there I should be befriended." She said her uncle had encouraged her in this step. She seemed such a nice, open-hearted girl she quite won our hearts. I soon arranged a dress for her, for I do not like to have them about in their native clothing longer than possible, on account of the disagreeable smell occasioned by the fat and coloring matter they use in their cotton blankets. No one came for her for over a week, and then her father appeared, saying he had been looking for her at the Roman Catholic schools. She answered all his questions in a frank, open way, but refused to go home with him. "Well," he said, "I shall go to the police and complain of you." "I wish you would," she said; "I should like to have my case come before the magistrate." He went away, but did not go to the police. The next day he came with the mother. I told him the matter had been talked over the day before, and the father said Mr.

Ransom had talked nicely; now, if they had anything more to say, they must wait till Mr. Ransom returned, which would be in three weeks. So they went home, but the mother came once or twice more, at one time seeing her daughter, who refused to go with her.

Saturday, February 20th, just at night, the second wife of her uncle and a sister of hers came, bringing a blind child nine or ten years old, perhaps, and saying that now Mapowisa was here the father wanted to send his child to hear the Word, even though she could not see. Mapowisa was delighted; she was very fond of this child, and had told the other girls of her, and in her joy would say: "Are you glad you are here, Ntombini? Are you glad?" When the friends were about to go, they told Mapowisa her uncle wanted her to come home and stay that night, as there were some directions he wished to give her about the care of this child. They have always been remarkably careful of her, never allowing her to walk by herself; so Mapowisa naturally was anxious to know what he wished to have done, and asked my permission to go. I said, "Are you not afraid?" "O, no," she said; "they have left off trying to get me to come back, as is evident from their sending this child to me. I shall be back early, for there are many services to-morrow, and I want to be at them all." They all seemed so happy and pleasant about it that I consented, and she placed the child in care of her cousin, saying, "I shall be back early in the morning."

In the morning Ntombini's mother came, saying they did not send for Mapowisa, it was all the mother's doings, and when she saw her she said, "There, you have come home of your own accord, and now you will not go back." So the mother came over to bring some food for the blind child and tell her cousin to take charge of her. We all felt very sorry for Mapowisa, and the girls offered many prayers that she might find a way to escape and come to us again. About a week afterwards she sent us word that she had been sick since she went home, and had now a bad sore on her hand. But she was watching for a chance to run away, and should come when the sore was well.

Meantime the little blind girl, Ntombini, seems very happy, has a very inquiring mind, and asks about everything she hears. She lost her eyes from some sickness she had when she was quite small, and now she wants more than ever to see as she sits in the schoolroom and hears the girls read and recite their lessons. To amuse her and help to make it less lonely for her my daughter has cut out all the letters from stiff pasteboard; the large ones are pasted on one thin board and the small ones on another. She is delighted with them, and calls them her book. She knows quite a number of the letters already. In the arithmetic class she has a little box of matches

that have been burned, and adds and subtracts with the rest. She is learning to knit, too, but of course has not made much progress yet, as she has been here so short a time.

We have been so blessed in having such well-disposed girls, and so many of them are trying to lead Christian lives, it seems as if they were Christians. Perhaps you wonder that I do not speak in a more positive manner, but so many of our young people and girls from other schools, whom we thought to be Christians, have gone back to heathenism when they came again under its influence, that it makes us cautious.

In Memoriam.

MISS ELIZA FRITCHER.

DIED IN WALDEN, N. Y., JUNE 27, 1896.

So painful and protracted has been the dissolving of the earthly tabernacle, that scores of friends who have watched it from a distance, sympathizing but helpless, will call after her in their hearts as they hear that the end has come, "I congratulate you!" Her oft-expressed longing for "Immanuel's land" is gratified.

Miss Fritcher was born in Millport, N. Y., February 2, 1831. She studied at Mt. Holyoke Seminary, graduating in 1857, and taught there three years. While still in the Seminary, in April, 1863, she offered her services to the American Board, having heard through Miss Fiske that two teachers were desired for the work abroad. Only six weeks later, on the 30th of May, she sailed from New York, in company with Rev. and Mrs. M. P. Parmelee, Rev. and Mrs. John F. Smith, and Miss Mary E. Reynolds. Dr. Parmelee is the only survivor of that missionary party, Mr. Smith, of Marsovan, having died only three months ago.

More than thirty years of devoted and efficient service as principal of the Marsovan Girls' Boarding School have secured for Miss Fritcher the ardent and loyal attachment of hundreds of Armenian girls, now found in every part of the Western Turkey Mission and even beyond its boundaries, and of her assistant teachers, one of whom was associated with her during the whole period. Her love and work for the missionary children, and her place in the hearts of their parents, have made her for many years a central figure in the Marsovan missionary circle. One of the older children said to her mother a few years since, "Aunt Eliza is your patron saint." She belonged to us all. Even in weakness, her originality, her sense of the ludicrous, her sparkle even in common conversation, made her the life of our circle.

She had made but two brief visits to America until she came nearly three years ago, not without hope of being able to return. That would have been,

her choice. Only a year or two before, she had written to an associate then in this country: "I fear you put too bright a shine on my poor life work. I only want to slip away and lie down quietly under the sods in the Marsovan graveyard. The Lord knows all my weakness and unworthiness. I



MISS ELIZA FRITCHER.

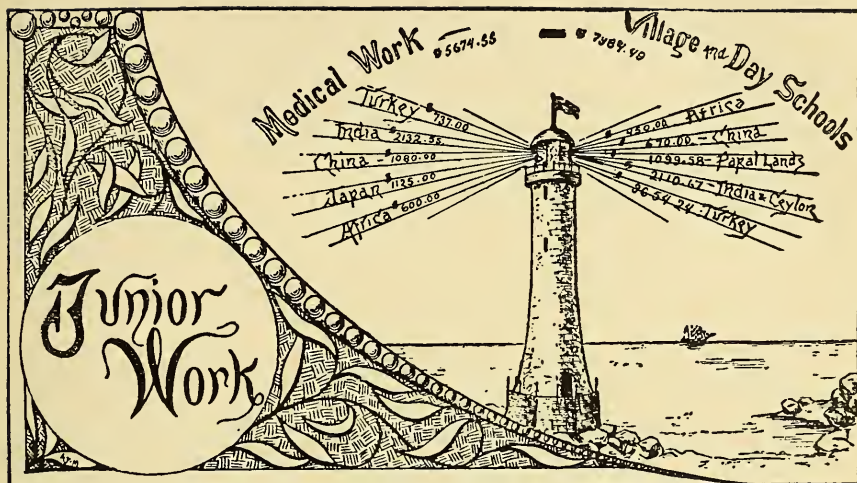
hide me under the wings of His loving-kindness and tender mercy. I shrink from facing the world more than ever."

With grief softened by joy in her release, we now count her among the

" . . . happy saints that dwell in light,
And walk with Jesus clothed in white,"—

a hymn she used to ask for in our meetings held in the missionary homes.

F. E. W.



— To give light to them that sit in darkness Luke 1:77 —

GOLDEN LILIES.

BY KATE C. WOODHULL, M.D.

MANY and various are the instruments of torture that have been invented. Those of ancient times are collected into museums—gruesome and terrible to look upon. There is one thing not found among them that might well be placed in such collections. It is the little roll of bandage used for foot-binding in China, made of firm webbing about two and one-half inches wide, and woven expressly for this purpose. It looks very innocent, but it has wrapped within it great possibilities of suffering for girls and women.

Little girls are allowed to go with free feet until they are five or six years old. But the eventful day arrives, and the bandaging must begin. First applied rather loosely, but tightened from time to time, until the beautiful, shapely foot, with its graceful arch, its muscles, tendons and nerves, so wondrously fitted to be the instrument of man's will, and enable him to go wheré he will, is distorted and weakened, so that it can never be a pleasure to walk.

There is a definite plan followed in producing this deformity, of which the Chinese are very proud, and to which is applied the name of "Golden Lilies." At first no effort is made to shorten the foot, but the toes, with the

exception of the big toe, are bent under, making the foot very pointed; and when this is accomplished the heel is bent toward the toes and the ankle crowded upward, making an ugly fissure in the sole of the foot. In Foo-chow, where the foot is bound smaller than anywhere else in China, this fissure is nearly three inches deep, and the foot so compressed and shortened that the shoe worn is only two and one-half inches long. The heel of the foot does not rest upon the heel of the shoe, but upon a bit of wood fitted inside, above and behind the heel.

In arranging a betrothal there is always great anxiety in regard to the size of the feet. The bride may be in every other respect all that could be desired, but if the "golden lilies" are not sufficiently *petite*, it is a great disappointment, and the go-between is considered to have been very unfaithful to his trust.

At the time of the wedding the bandages are drawn to their utmost tightness, so that the feet may be as small as possible. Several times the bridal shoes have been presented to us, and the owners have referred with pride to their small size. A lady at whose house we were calling showed the shoes she wore when she went to a feast, saying that at home she loosened the bandages a little and wore larger shoes. A gentleman who was grieving over the loss of his daughter said, "It was such a pity she should die, she had such tiny feet."

All this shows us how this foolish and cruel custom is intertwined with all the thoughts of the women, and all plans for them. To us, who know better things, it seems very pitiful that for the most favored heathen women there should be nothing better than this deformity carried to the greatest extreme,—that this is respectability, elegance, distinction, highest honor; but such is the sad fact. On this account it is quite natural that women who have not had first-class advantages in this respect desire to be like their small-footed sisters. We see many who, although their feet have not been bound as children, still manage to bind them in a way that will admit of forcing their toes into a small shoe, and then cover the rest of the foot with bandages. Shod in this way they are able to hobble about in an awkward fashion, and seem to take great satisfaction in it.

In some cases children have rebelled against the cruelty, and the parents have not had sufficient firmness to compel submission. In other families where some of the members are Christians, there has been a division of opinion, that has spared the feet of the children; yet the Christian influence has not been strong enough to enable the daughters, when grown, to bear the disgrace of undeformed feet, and so they seek out many devices to disguise them.

Ladies of leisure take great pleasure in making their shoes of bright silks, and embroidering them with the finest stitches. Even the poorest families manage to find time and material for making pretty shoes. Bright red calico is a favorite material among the poor. The women among all classes are their own shoemakers, making the whole shoe, with the exception of the wooden sole, that is sold with the edges perforated, convenient for attaching the upper part. The cost of these small shoes, aside from the labor of making them, is of course trifling. Chinese women often pity foreign ladies, not only for the size of our feet, but also for the high price of our shoes.

The embroidery patterns of flowers, leaves, fruit, butterflies, fish, crabs, etc., are cut out of paper and carefully pasted upon the material of which the shoe is to be made. Thus prepared it is very convenient for embroidering. Women usually have such a piece of work at hand to occupy the odd moments, as they must have several pairs of new shoes during the year. Some of the embroidery patterns have significance; certain patterns are used for bridal shoes, and after the wedding these are laid aside, and shoes of another pattern are worn for a month. These have meanings of good omen for her wedded life—that the woman may be the mother of sons, and that they may become officers.

Children are not admitted into the mission boarding schools unless the parents will promise to unbind their feet; so when we see a bright child with bound feet, there is the double sorrow that she must be afflicted physically and also deprived of the advantages of a Christian education. Sometimes we are able to persuade the parents, but many times our most earnest pleadings with parents, grandparents, mothers-in-law, uncles and aunts, avail nothing before this defiant god of custom; and many times when we have rejoiced over our victories, and the process of unbinding is well begun, the mother yields to the persuasions of heathen relatives, and again the little feet are fettered. The children, of course, are helpless, but sometimes they are as unwilling as their parents, and hug the chains that hurt them.

For women whose feet have been bound since early childhood, the process of unbinding is a painful and tedious one. At first they are not able to walk, but patience and perseverance result in making their feet more useful and comfortable, although they can never be other than poor, deformed feet, bearing the deep scars of the wrong done them in early years. Our most enlightened Christian women are glad to unbind their feet for the sake of the good their example may do in helping others to be firm.

When or how this cruel custom originated no one knows, but it came to stay, and settled down like a heavy weight upon the women of China.

Is it to stay always? We believe not. Already the lever of the gospel has lifted the edge of this cruel burden, and there are now some women here, a little band, known as "The large-footed women of the Jesus doctrine." The Holy Spirit has touched their hearts and made them willing to go out and visit heathen homes, that they may teach their sisters of Him who "came to preach good tidings, to proclaim liberty to the captives, the opening of the prison to them that are bound." Does anyone say they should count it a privilege, and not a hardship, to do this? A little explanation is needed to help the favored women of Christian lands to understand how hard this is. There is a class of women who work in the fields and who never bind their feet, but their style of dress and arranging the hair is quite different from that of the bound-footed class. There is another class of women who do not bind their feet, and wear the dress of the bound-footed, but they are women of suspicious character. Our young women know when they go out that most of the people who meet them will be quite ignorant of their errand, and will not understand that their feet are the bearers of "glad tidings."

Within the past few years Christian workers in China have had a new awakening on the subject of footbinding. Careful consideration showed that this, like other cruelties, had created a state of indifference even in the hearts of those who are trying to teach the knowledge of a God of love and pity; that many had come to feel that after all it was not so bad,—that women and children had become accustomed to it, and did not mind. It was plain that all was not being done that might be done, and that constant agitation of the subject was necessary, in order that all should feel that it is indeed a cruel wrong, and a great sin against God; something not to be excused, but to be uprooted. An anti-footbinding society has been formed, whose object is to awaken earnest effort, to encourage the formation of societies, and distribute literature upon the subject. It is also proposed to send a petition to the Emperor, signed by Christian workers, asking him to issue a proclamation forbidding footbinding. Such a petition might not have any direct effect, but it would help to educate public opinion.

Custom is powerful in all lands, but it is ironclad in China. Still, the blessing of God upon human efforts has put an end to other wrongs. Why should we despair in regard to this? We are exhorted to "remember those who are bound as bound with them." Surely when we pray for those who are oppressed, we should not forget the crippled women of China.

CHILDREN'S MEETINGS FOR SEPTEMBER.—FOOCHOW, CHINA.

BY MISS ANNIE C. STRONG.

As there are so many missionaries in the Foochow mission, it may be best to have the children become well acquainted with a few of them, rather than to try to learn the names of all.

For instance, let two of the older girls represent Dr. Kate C. Woodhull and Miss Ella J. Newton; one of the boys Mr. Dwight Goddard, who only went out to Foochow last year, and another Mr. Ling (dressed if possible in Chinese costume), the first Christian Endeavorer in China, and one of the teachers in Miss Newton's school.

Let all the other members of your society imagine themselves Chinese children, either in the boarding school, members of Mr. Ling's Christian Endeavor Society, or patients in Dr. Woodhull's hospital.

Let Mr. Ling first describe Foochow to Mr. Goddard, giving him facts like these:—

Foochow is a walled city with seven gates, and is two miles from the Min River, and twenty-five miles from the sea. It has one main street, starting from the north gate, running through the city to the south gate, then in almost a straight line through the southern suburbs, across the river on a long bridge, and on through another suburb,—a distance in all of about seven miles.

Dr. Woodhull's hospital is in the city and Miss Newton's school in the suburbs. In addition to these the missionaries have in charge many day and boarding schools, chapels, and medical work in the city and other suburbs, and in Shao-wu, two hundred and fifty miles up the Min River.

If you want to know just how Mr. Ling looks and more about his Christian Endeavor Society, look in the Young People's Department of the *Missionary Herald* for April, 1895. At the close of the meeting let Mr. Goddard tell of his "preaching with a lantern in China," *Missionary Herald*, December, 1895. For general facts about China, see Sunday-school Concert Exercise, No. 4, published by the American Board. For facts about hospital in Foochow, see *LIFE AND LIGHT* for December, 1889, January and June, 1890, February and September, 1893, and picture of Dr. Woodhull, April, 1895. Let each of the patients in her hospital tell why they needed treatment, making up their cases from *LIFE AND LIGHT* for October and November, 1886, and June, 1888, and *Daysprings*, August and October, 1892. For information about the boarding school, see *Missionary Herald*, April, 1887; *LIFE AND LIGHT*, September, 1892, February, 1894, April, 1895. Stories and facts to be told by the boys and girls may be found in *LIFE AND LIGHT*, May and August, 1879, October, 1880, November, 1883, June, 1886; also in *Daysprings*, August, 1889, January and May, 1890, September, 1892, and February, 1894. For a story of child life in China, see the leaflet, "Chih, the little Chinese girl," price 2 cents.

Ask the children to pray not only in the meeting, but at home for the one whom they shall represent in their Foochow meeting.

Our Work at Home.

OUR RESPONSIBILITY AS ENDEAVORERS TOWARD THE MISSIONARY BOARDS OF OUR DENOMINATION.

BY MRS. F. E. CLARK.

(Presented at an undenominational gathering of Missionary Committees of Young People's Societies of Christian Endeavor.)

PERHAPS we Christian Endeavorers do not often enough study the work of our Missionary Boards, and our relation to them. We hold our missionary meetings, and we raise our missionary money, and then I am afraid that sometimes we give it to the first one who makes a plea for it, especially if the plea is an earnest and interesting one; and we perhaps feel that we have done a good missionary work. Most of these appeals are very worthy ones, and many of them we ought to help if we can; but first of all our responsibility is for the work of our own Boards. Otherwise our case would be very much like that of a mother who might say: "O yes, my own children do need some new shoes and stockings. Johnny is out at the heels, and Jimmy at the knees, but I saw such a sweet little beggar child to-day, and she had such pretty dimples, that I could not resist spending my money for a pretty dress for her. She will look very sweet in that new dress, and will be much more comfortable; and shoes and stockings are such homely, uninteresting things, and the children are always needing them. The next time I have any money I will try to help my own." Something like that is what we practically say to our missionary Boards every time we give our money to something else, and leave them till another time.

The few words that I can say in this paper will concern the work of the Board with which I am most familiar; but as the conditions are very similar in the Boards of all the denominations, it may help you to consider what you owe to your own missionary Board.

The American Board has twenty missions in different parts of Europe, Asia, Africa, and the Isles of the Sea. This means about five or six hundred American missionaries to be supported, and perhaps three thousand or more native helpers, and various churches, and schools, and hospitals, etc. For the money to support all this work the American Board looks to our churches, of which we as Christian Endeavorers are a part. These missionaries are already at work, and their salaries are pledged to them, but who is to pay it if we do not do our share? It is not enough for us to say we will give to the Board this year, and next year we will give to something else. We ought to give something every year, and we ought to pledge ourselves, definitely, to do this, and record it on the books of our Societies. Just what each society can give is a question that no one else can settle, but it ought to be understood in the society and by the Board that we can be depended upon to give something every year.

In eighteen of the twenty missions there is a certain part of the work known as women's work, that is given every year to our Woman's Board to take care of. The amount of money that the Woman's Board is pledged to raise this year is about \$110,000. For this money the Board looks to the women and the children in our churches. The pledged work for this year means about one hundred and thirty missionary women; it means nearly two hundred Bible women; it means boarding schools and day schools with thousands of bright-faced Christian girls; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial schools, and other agencies. We ought to think of this work as a part of our household economy, and the regular work that the Lord has given us to do. In former days there was in almost every church a Woman's Auxiliary and a Young Ladies' Society which pledged something regularly and definitely to the work; but in these latter years it has come to pass that many of our young women have joined the Christian Endeavor Society, and the Young Ladies' Missionary Society has been given up,—and so far as the pledged work of the Board is concerned the money has been given up too. Now, both the American Board and the Woman's Board are heavily burdened to provide for the regular expenses of all this missionary work.

I have spoken of the American Board of Missions simply because I happen to know more about that, but I believe the conditions to be about the same in all of our missionary Boards, both Home and Foreign. They are carrying heavy burdens which we might easily help to lift. Many of our Christian Endeavor Societies have given very generously to the Boards, but the trouble with much of this giving is that it is spasmodic. We give this year, and next year we do not give at all or we give somewhere else, and so our Boards cannot depend upon us. If every Christian Endeavor Society would pledge something definitely every year to these Boards, Home and Foreign, a large part of the burden would be lifted. Whether this money shall be given through the Woman's Board or directly through the general Board, is for every society to determine for itself; only it would seem that since there are so many young women in our Christian Endeavor Societies, that a part of the money ought to go through the Woman's Board, unless there is also in the church a prosperous young ladies' missionary society. Just how much shall be given to the Home or the Foreign Board, or what proportion of the whole amount of money raised in the society ought to go to our Boards and how much to other causes, is also for each individual society to decide. But let us not leave our own to starve, while we help every other cause that appeals to us; and whether we take some definite, pledged work that we will do every year, or whether we simply give a certain amount to the general treasury of the Board to be used where it is most needed, let us as Christian Endeavorers feel that we have not done all that "Jesus would like to have us do," till we have pledged ourselves definitely every year to give something through our own Boards to both Home and Foreign Missions.



The New Haven Branch celebrated its twenty-fifth anniversary in New Haven on the 12th and 13th of May. The first day was a gathering of dele-

gates appointed by the auxiliaries, and was given up to reports by county vice presidents and papers on practical topics, with opportunity afterwards for discussion. Much interest was manifested and many questions were asked; the subject of boys' circles attracting special attention.

The social gathering at noon for luncheon was varied by a succession of toasts and responses. In the evening a general public meeting was held in Center Church, Dr. Newman Smyth, the pastor, presiding, and most of the clergymen of the city taking some part in the exercises. Dr. Daniels, of the American Board, Dr. Pauline Root, and a representative of the Student Volunteer Movement, were the speakers.

Wednesday, the 13th, found an inspiring audience gathered for both sessions in the historic Center Church. Miss Prudden's review of the twenty-five years of home work and workers, and a condensation of Mrs. Hume's report of the twenty-five years on foreign fields, were prominent and interesting features of the morning, as was also the generous response to the call for a special anniversary offering. Mrs. Judson Smith, Mrs. Capron, and Mrs. De Forest and other friends, came with encouraging, inspiring words. These meager details can give no impression of the spiritual atmosphere, of the deep sense of responsibility, and purpose, and consecration that marked the occasion for those most deeply concerned, and that stimulates to increased energy and faithfulness in the future.

S. E. D.

OUR BOOK TABLE.

The Islands of the Pacific. By Rev. James M. Alexander, American Tract Society. Pp. 503.

The aim of this book is to promote interest in Christian Missions; but the book, enriched as it is with illustrations and maps, is by no means narrow in its range. To the traveler it would be an admirable guidebook, for it contains the history of all the islands of the Pacific, although the author's primary object was to sketch briefly the history of the mission enterprise in Hawaii. The chapter entitled, "Uncivilizing Influences from Civilized Countries," is a terrible arraignment of the methods used by unscrupulous traders to supplant the native races. Men sick with contagious diseases have been left on certain islands, thereby causing a terrible mortality among the inhabitants. John G. Paton estimates that 70,000 Pacific islanders have been taken from their homes by slave hunters.

It is a notorious fact that the native population of the Hawaiian Islands has diminished, since their discovery in 1778, from 400,000 to 32,000; that of the Marquesas Islands from 20,000 to 5,000; and that of Strong's Island, in Micronesia, from 6,000 to 600. These facts are often quoted by those unfriendly to Christian missions as a proof that it would be kinder to leave the native races without civilization or Christianity! But physicians have proved beyond question that the diminution of the Pacific Islanders has been due to intemperance and the vices of the occidental pagans. Christianity has arrested and retarded this diminution.

It is a refreshing item of missionary history to read that "the whole population of the Samoa Islands may now be styled as nominally Christian. On the largest islands there are probably not fifty families that fail to observe family worship. In 1890, besides supporting the gospel at home, they sent \$9,000 as a thank offering to the London Missionary Society for foreign missionary work."

A traveler on the lonely Pacific, a day's sail from Honolulu, passes near a rocky island called Bird Island. The strongest glasses show nothing but verdure, but it rises so precipitously and unexpectedly out of the wide waste of waters that it makes a strong impression on the voyager. Two pictures in this volume bring a closer view of this island, most interesting to one who has seen it from a distance. The birds are a species of duck, with white head and breast and black wings. They are as numerous as calla lilies in Southern California. Some of the wood cuts are too cheap to match the general excellence of the book. The chapter on the Hawaiian Islands will doubtless be of supreme interest on account of our past and prospective connection with these islands, but the entire volume is fascinating and remuneratively instructive.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

It is not the purpose of "Sidelights" to refer to strictly missionary periodicals; rather to glean from our other monthlies such articles as bear upon any phase of missionary labor. Yet we would remind our readers of the *Missionary Review*, which always abounds in helpful articles, and this month gives valuable information in regard to Turkey, Japan, and China. The religious newspapers also contain in their missionary columns much important information.

Cosmopolitan, July, "The Curious Race of Arctic Highlanders," by Lewis Lindsay Dyche; also "The Evolution of the Spaniard," by Hobart C. Chatfield-Taylor.

The Century, July, "Impressions of South Africa, III.," by James Bryce, M.P.

The Catholic World, July, gives a very suggestive article on "Handling the Emigrant," by H. M. Sweeney.

M. L. D.

ANNUAL MEETING.

THE twenty-ninth annual meeting of the Woman's Board of Missions will be held in Manchester, N. H., on Wednesday and Thursday, Nov. 4 and 5, 1896. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 3d.

The ladies of Manchester will be happy to entertain all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Mrs. W. H. Fairchild, Manchester, N. H. To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified.

TOPICS FOR AUXILIARIES.

October.—Peking and Tung-cho, China. History; Education; Missions.

November.—Thank-offering Meetings.

TOPIC FOR SEPTEMBER.

- Foochow, China. 1. Chinese Characteristics. 2. Native Christians.
3. Our Workers in Foochow.

Programme: Prayer; Scripture; Singing; Short paper on Journey from America to Foochow, and description of the city. Follow route on a map. For interesting characteristics, see articles in the following numbers of LIFE AND LIGHT: "Chinese Wedding," February, 1875; "The Little Bride that Was to Be," May, 1893; "How the Heathen Pray," September, 1877; "Making Calls in China," October, 1886; "Some Curious Superstitions," August, 1885; "Footbinding," April, 1893; "A Rainy Day's Experience," May, 1881; "Occupations of Chinese Women," November, 1879.

Native Christians.—"Mali's Victory," February, 1876; "Chemna's Story," March, 1885; "Story of Ting Chio," February, 1894; "One of Our Girls," May, 1894.

Our Workers.—See Lesson Leaflet for September. Books on China in the W. B. M. Missionary Library. Terms, two cents a day. "The Chinese Slave Girl," "China and the Chinese," "Chinese Characteristics," "Forty Years in China," "Glances at China," "Home Life in China," "Pagoda Shadows," "For His Sake," "A Record of a Life Consecrated to God and Devoted to China."

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bethel, Second Cong'l Ch., Aux., 10; Little Helpers, 1.25; Andover, Aux., 5; Union, Aux., 10; Topsham, Aux., 5; Warren, Aux., 8; Scarboro, W. M. Soc'y, 10; King's Dan., 15; Waterford, Aux., 3; Brownville, S. S., 7; Foxcroft and Dover, M. C., 5, Aux., 6.50; Piscataquis conference col., 1.90; E. Orrington, Miss Maria George, 1.50; Auburn, 6th Street Ch., Aux., 5; High Street Ch., Cheerful Givers, 7.89; Young Ladies' M. B., 30; Belfast, Aux., 35; So. Berwick, Aux., 34.10; Augusta, Aux., 50; So. Bridgton, Aux., 10; Portland, State Street, Aux., 36.27; Gleaners, 27.88; High Street Ch., Light Bearers, 86.52; Second Parish, Busy Bees, 17; Norridgewock, Aux., 5; Harpswell Centre, Aux., 10; Litchfield Corner, Aux., 12; So. Paris, Aux., 10.15; Y. P. S. C. E., 5; Junior En-

deavor Soc'y, 1; Gardiner, Aux., 10; Saco, Aux., 20; Blanchard, Cong'l Ch., 3; W. Falmouth, Second Ch., Aux., 12.75; Mission Circle, 2.25; Woodford's, Aux., 33; Ellsworth, 25,

577 96

Total, 577 96

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntyre, Treas. Brookline, Aux., 14; Candia, Helpers, 5; Durham, Aux., 17; Greenland, Aux., 21.50; Henniker, Cong'l Ch., 16.75; Hinsdale, Aux., 10.70; Jaffrey, East, Aux., 22.32; Laconia, Aux., 26; Meredith, Aux., 10; Nashua, Aux., 155.28; Nelson, One Willing Worker, 1; Swasey, Aux., 8; Troy, Aux., const. L. M. Mrs. M. J. Richardson, 25.18; Winchester, Aux., 14,

346 73

Total, 346 73

LEGACY.

Charmingfare.—Legacy of Nancy Parker, 200 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Albough, Aux., 3.50; Barre, Aux., 17.53; Bennington, No., Y. P. S. C. E., 10; Brattleboro, West, 10; Crafts-bury, No., Y. P. S. C. E., 3.90; Junior Soc'y, 1.10; Hartford, Aux., 17.70; Montpelier, Bethany Ch., Infant S. S. Class, Easter Off., 14; Newburg, Y. P. S. C. E., 10; Newport, Aux., prev. cont. const. L. M. Mrs. C. E. Fay, 9; Randolph, Aux., 7.33; Y. P. S. C. E., 5.67; St. Johnsbury, No. Ch., Cradle Roll, 13.55, Daughters of Covenant, 18; Waitsfield, Home Circle, 10; Wallingford, Y. P. S. C. E., 20; Bennington, Second Cong'l Ch., Y. P. S. C. E., 10. Less expense, 4,

Total, 177 28

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Billerica, Willing Workers, 10; Lowell, Highland Ch., Aux., 21; Stoneham, Sunshine Circle, 5; Ludden, Junior C. E., 5, Aux., 15; Melrose Highlands, Y. P. S. C. E., 10; Melrose, A Friend, 2,

68 00

Barnstable Co. Branch.—Miss Amelia Snow, Treas. East Falmouth, Aux.,

5 00

Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 7, Benev. Soc'y 50; Curtisville, Aux., const. L. M. Mrs. M. S. Heath, 35.81; Dalton, Y. L. Aux., 72, M. C., 50.97; Lee, Y. P. S. C. E., 53; Lenox, Aux., 32, M. C., 10; North Adams, Y. L. Aux., 30; Peru, Junior C. E., 1, Top Twig, 3.50, Aux., 12; Springfield, First Ch., M. C., 15; Sheffield, Aux., 32.50; Stockbridge, Aux., 43; W. Stockbridge, Aux., 16.50,

464 28

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Newburyport, Belleville Ch., Aux., 25; West Newbury, First Ch., Aux., 15; Newburyport, Powell M. B., 10,

50 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Washington St. Ch., Aux., by Mrs. L. E. Swift, const. L. M. Miss Lucy Esther Swift,

25 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Buckland, Aux., 13; Greenfield, Aux., 2.25,

15 25

Hampshire Co. Branch.—Miss H. J. Kue-laud, Treas. Hadley, Aux., 24.11; Hatfield, Real Folks, 25, Mrs. R. M. Wood's S. S. Class, 5; Northampton, Silver col., 2, Edward's Ch., Aux., 2.25,

58 36

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 5; So. Framingham, Grace Ch., Y. P. S. C. E., 10; Marlborough, Union Ch. Girls' Club, 25; Natick, Aux., 50; Wellesley, Dana Hall, Miss'y Soc'y, 100,

190 00

Norfolk and Pilgrim Branch.—Miss S. B. Threll, Treas. Plymouth, Ch. of the Pilgrimage, S. S., 16.66; So. Weymouth, Union Ch., Aux., 100,

116 66

Norfolk.—Friends,

25 00

Seiunute.—Lydia F. Lund,

45 00

Springfield Branch.—Miss H. T. Bucking-ham, Treas. Holyoke, First Ch., Aux., const. L. M's Mrs. Paulina S. Munson, Mrs. Rolla F. Kelten, Mrs. W. S. Gould, Mrs. Geo. Craig, 102.50; Mittineague, Aux., 20, The Gleaners, 5; Springfield, First Ch., Aux., 69.75, Gleaners, 5, Olivet Ch., Olive Branch, 10, Park Ch., Aux., 33.11, Three Little Girls, 2.50, South Ch., Opportunity Club, 5,

252 86

Suffolk Branch.—Miss M. B. Child, Treas. M. M. T., 100, Thank Off., 100; Auburn-dale, Aux., 28.50, Junior Soc'y, 10; Bos-ton, Shawmut Ch., Aux., 262, Mt. Ver-non Ch., Aux., 26, Park Street Ch., Aux., prev. cont. const. L. M's Miss Laura Bennett and Miss R. Hamilton, 43.50, Berkeley Temple, Aux. (of which 25 by Mrs. B. F. Dewing, const. L. M. Miss Annie L. Buckley, 77.25, Union Ch., Aux., 61.47; Brighton, Y. P. S. C. E., 10; Cam-bridge, Margaret Shepard Soc'y, 5; Cambridgeport, Prospect Street Ch., Aux. (18.30 Cradle Roll), 120.84, Pilgrim Ch., Junior C. E., 5; Dorchester, Village Ch., Band of Faith, 5; Hyde Park, Aux., 53; Jamaica Plain, Junior C. E., 5; Boyl-ston, Cong'l Ch., 10; Newton, Eliot Ch., Little Helpers, 25; Newton Highlands, Aux., 3.75; Newtonville, Aux., 125; Norwood, Y. P. S. C. E., 10; Roxbury, Helping Hands, 25; Somerville, Pros-pect Hill Aux., 75, Winter Hill Ch., Y. L., 15, Y. P. S. C. E., 15, Broadway Ch., Aux., Mrs. Martha E. Whitaker, Memo., 10,

1,226 31

Wilmington.—A Friend,

3 00

Worcester Branch.—Mrs. E. A. Sumner, Treas. Southbridge, Aux., 4.20; Warren, Y. L. M. C. C., 30; Webster, Y. P. S. C. E., 10; Winchendon, No. Ch., S. S., 10; Wor-cester, Salem Street Ch., Aux., 5, Old South Ch., Junior C. E., 5; Ware, Car-rie V. Tucker, 1; Leicester, Junior C. E., 2.20,

67 40

A Friend,

25 00

A Friend,

1 37

Total, 2,638 49

LEGACIES.

Boston.—Legacy of Mary A. Haley, 3,000 00
Great Barrington.—Legacy of Clara A. W. Sumner,

394 25

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Central Ch., M. C., const. L. M. Miss Carolyn L. Farrington, 40, Free Ch., Aux., 43.85, Pilgrim Ch., Laurie Guild, 10, Union Ch., Aux., 422.45; Central Falls, Aux., 17.31; Sayles-ville, Y. P. S. C. E., 3.50; Bristol, Aux., 20, Thank Off., 30, Y. P. S. C. E., 10; Providence, Ministering Children, 20,

617 11

Total, 617 11

CONNECTICUT.

East Conn. Branch.—Miss M. I. Lock-wood, Treas. Greenville, Aux., 37; Lis-bon, Aux., prev. cont. const. L. M. Dr. Helen Baldwin, 12 30; Preston, Aux.,

13.30; Danielson, Heart and Hand M. B., 20; Griswold, Aux., const. L. M's Mrs. Margaret F. Geer and Mrs. Ada S. Allen, 50; Pachang Acoris, 5; Bozrah, Aux., 10; Preston, Long Soc'y, 8; Hanover, Aux., 11, Y. P. S. C. E., 5; New London, First Ch., Aux., 61.75, Thank Off., 33 03; New London, Second Ch., Aux., 20.28, Thank Off., 57.80; Colchester, Wide Awakes, 6.71; Boys' M. Bands, 7; Putnam, Aux., const. L. M's Miss Etta Kinney, Miss Lizzie Clark and Mrs. Chauncey Morse, 89; Norwich, Second Ch., Aux., 17; Thistle-down, M. C., '98, Broadway Ch., Aux., Two Members, 150, Park Ch., Aux., const. L. M's Miss Helen R. Howe, Miss Elizabeth R. Bacon, Mrs. Mary F. C. Barstow, Miss Helen Williams, Miss Alice Livermore, 125, Thank Off., 53.28, Y. L. A., 25, First Ch., Y. L. A., 10; Brooklyn, Aux., const. L. M's Mrs. C. G. Lawton and Mrs. Henry Main, 51; Woodstock, Aux., 36.35; Lisbon, Aux., prev. cont. const. L. M. Mrs. Elijah Baldwin, 1,018 80

Harford Branch.—Mrs. M. B. Scott, Treas. Bristol, Aux., 31.80; Harford, Asylum Hill, M. B., 73.91, First Ch., War-burton Chapel, Band of Helpers, 1.89, Pearl Street Ch., S. S., 31 95, Aux., prev. cont. const. L. M. (by Mrs. Nathaniel Shipman) Mrs. Clara E. Lee; New Britain, South Ch., Aux., 38.27, M. Circle, 5; Plainville, Coral Workers, 15; Rocky Hill, Y. P. S. C. E., 10; Suffield, Cradle Roll, 2.25; Tolland, Aux., 14; Unionville, Aux., 19; Windsor Locks, M. B., 45, 288 07

New Haven Branch.—Miss Julia Twining, Treas. Bethany, C. E. Soc'y, 17.79; Bridgeport, North Ch., Aux., Mrs. Eli C. Smith, const. L. M. Beatrice Smith, 25, S. S., 30, Park Street Ch., Aux., 30.32; E. Haven, Aux., 26.05, Y. P. S. C. E., 26.70; Easton, Aux., 21; Essex, Aux., 36.24, M. W., 10; Falls Village, Aux., 10; Greenwich, Aux., const. L. M. Mrs. Fred A. Hubbard, 42.84; Haddam, L. H., 10; Harwinton, Aux., 9; Middletown, First Ch., Junior C. E., 11; Naugatuck, Ivy Leaf, 12; Nepaug, Y. P. S. C. E., 10; New Haven, Dwight Place Ch., Aux., 25, Grand Ave. Ch., Y. P. S. C. E., 101.54, Howard Ave. Ch., Aux., 8, Prim. S. S., 5, Humphrey Street Ch., Aux., 14, United Ch., Aux., 24, Y. L. M. C., 100; No. Branford, Aux., 25; Orange, Aux., 22.20; Roxbury, M. F., 4.25; Salisbury, Aux., 6; Sharon, Aux., 1; Stamford, Aux., 25; Stratford, Alpha, 8.45, P. S., 10, Whatsoever, 22, Y. P. S. C. E., 12.50, C. Roll, 4.80; Trumbull, Aux., const. L. M. Mrs. Elbert E. Edwards, 34; Wallingford, Y. P. S. C. E., 50; Warren, W. M., 12.35; Washington, Y. P. S. C. E., 15; Watertown, Aux., 2; Westville, Aux., 17; Winsted, Junior W., 8.20; Branch Fund, 50, 935 23

CORRECTION.—In June LIFE AND LIGHT, 5, reported from Willington, should read from Millington.

Total, 2,242 10

LEGACY.

Bridgeport.—Legacy of Caroline P. Crocker, Balance, 136 40

NEW YORK.

New York Branch.—Mrs. Guilford Dudley, Treas. Collee. at Annual Mtg., Canandaigua, 50.25; Brooklyn, Tompkins Ave. Ch., Aux., 172.04, S. S., 100, Park Ch., S. S., Prim. Class, 3.60, Lewis Ave. Ch., Evangel. Circle, 1.40, New Eng. Ch., L. S. C. W., 10; Plymouth Ch., M. Band, 75.22; E. Smithfield, Pa., Aux., 8, Y. P. S. C. E., 5.60; Flushing, Aux., 10; Fairport, Aux., 15.45; Niagara Falls, Aux., 5.95; New York District, 15, Broadway Tab. Soc'y, W. W., 25; E. Bloomfield, Aux., 5; Suffolk County Assoc., 7; Smyrna, M. H. Northrup, 3.66; Saratoga Springs, Aux., 6.60; Sayville, Miss'y Soc., 4.50; Utica, Plymouth Ch., L. M. Soc'y, 70; Woodhaven, Aux., 25, Girls' Junior C. E. Soc'y, 5; New Lebanon, Junior C. E., 2; Millville, A Friend, 12.50; Solvay, F. A. Dexter, 16. Less expense, 47.48, 607 29

Total, 607 29

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of which 25 from Mrs. Frances N. Hooper const. L. M. William E. Hooper), 75.28, First Ch., M. C., 85; N. J., Chatham, Stanley Ch., Aux., 11.01; Closter, M. Band, 22, Aux., 3; East Orange, First Ch., Y. P. S. C. E., 4, M. B., 25, Trinity Ch., Pilgrim Band, 10; Orange Valley, Y. L. M. B., 102.53; E. Orange, Miss Lydia Hulskamper, 10; Plainfield, Aux., 10; Upper Montclair, Aux., 27, Y. P. S. C. E., 10, Junior C. E., 20; Penn., Germantown, Infant Class, 15.60; Phila., Aux., 71.75, Snow Flakes, M. C., 25, 527 17

Total, 527 17

WISCONSIN.

Fond du Lac.—Mrs. S. B. Howard, 5 00

Total, 5 00

CANADA.

W. B. M., 50; Toronto, Olivet Y. P. S. C. E., 4; Belwood, Aux., 4; Guelph, Aux., 6, M. Band, 1; Speerdside, Aux., 5; Port Perry, Miss R. Horton, 2; Point St. Charles, Aux., 2; Lenoxville, Aux., 1; Montreal, Zion Aux., 4; Forest Aux., 2.50, Mission Band, 2.50; Wingham, Aux., 2.25; Undesignated, 70.29, 156 54

Total, 156 54

FOREIGN LANDS.

Turkey, Harpoot.—W. M. Soc'y, 4 09

Total, 4 09

General Funds, 7,275 43
Gifts for Special Objects, 624 33
Variety Account, 48 05
Legacies, 3,730 65

Total, \$11,678 46



JUNE MEETING OF THE WOMAN'S BOARD OF THE PACIFIC.

"I was a stranger, and ye took me in."

It was as a stranger that I came to California two short months before this quarterly meeting of the Woman's Board of the Pacific. It is not as a stranger that I gladly avail myself of this opportunity, not only to give our fellow-workers of the Woman's Board of Missions and the Woman's Board of Missions of the Interior a glimpse into the good work being done by this sister Board, but also to tell you what they will not say for themselves: that they are doing with their might what their hands find to do, working together with the other Boards and with Christ amid obstacles and difficulties; in poverty of resources, shut off from the stimulating and helpful influences which come from fellowship with others, and yet bravely holding on to the ends of the ropes the Lord has placed in their hands,—one of the three links, the three Woman's Boards, reaching out, clasping hands across this continent from sea to sea, that the love of Christ may be borne even to the uttermost parts of the earth.

It was on one of the rarest of June's rare days in this fairest land of flowers, that a goodly number of ladies gathered at the ferry in San Francisco. There were gray-haired, stately dames; there were the mothers of families, and there were the younger maidens, all on the alert, going up to the feast of good things served in the beautiful Congregational Church at Berkeley. The curious public, who were not "in it," cast many glances at this company and at the modest marguerites many of them were wearing, revealing to the initiated that they came from San Francisco, and from a certain church in that city.

A pleasant sail across the bay, a ride in the "local," and we found ourselves in Berkeley, welcomed by one of the maidens fair who grace this Golden State. Dare I test the credulity of some of my readers by telling of the hedges of roses in magnificent bloom, the stately callas, the many-hued geraniums, the delicate heliotrope climbing in masses over trellises, clumps

of fuchsias—everywhere bloom and beauty, the air heavily laden with the sweetness of the flowers, and the summer sun smiling down upon us all? How could we but “consider” the lilies and roses, and the Father’s love that planned it all? Our hearts were attuned to the preparations made for us, and as we entered the church and took our seats we longed more than ever to “tell it out among the nations that the Lord is King!”

Business—the Executive Committee meeting, talking over the things pertaining to the kingdom of God, while behind the few gathered there were the hundreds of other women praying for them.

Then the general meeting. On the platform was the devoted President of this Woman’s Board of the Pacific. Living out of the city as she does, coming to these meetings means sacrifice, for her, of comfort, of time, of money; before daylight a drive of several miles in the chill of the early dawn, and then a journey of three and a half hours, not in a palace car, as a beginning of an all-day meeting. This Mrs. Jewett does as a matter of course. Not once a year, not twice a year, but every month she comes to the business meetings of the Board, bringing with her the earnestness born of self-denial, of prayer, and of a thorough consecration,—a continuing in the things which she has learned and been assured of, knowing of whom she learned them, because, like Timothy of the early missionary church, “from a child she has known the Holy Scriptures and the things pertaining to the kingdom of God,” from the mother who not long since entered into the joy of her Lord,—Mrs. Dwinell, whose life and influence in every good work, and notably in that of the Woman’s Board of Missions of the Pacific, has been a household word on this coast.

Another, a “mother in Israel,” whom to see is to love, would have been here but illness kept her at home,—Mrs. Smith, the Recording Secretary for twenty years and more. She sent her report, and it was clear to all that here was another “faithful and true,” with a heart large enough to include the whole world for Christ, and we wished we might have had the inspiration of her presence, as well as her earnest words.

Other officers were present, of course; the soldiers of Christ are always on duty, unless they have leave of absence. And this brings me back to Isaiah’s words, for the missionaries were there from Mexico, from China, from Japan, from India, from the Islands of the Sea, and from Jerusalem, also; and a young minister, one of those waiting to be sent out into the wide field, when the Lord’s stewards in America give of the money intrusted to them; and the honored Secretary of the A. B. C. F. M. for this coast, a veteran in the work, bringing the wisdom culled from years of active service ready for our use.

An hour of prayer began the session ; and the people prayed. A few of the faithful, who were not afraid to pray aloud, had been asked previously to take part ; but one said to me afterwards, " I was ready, but really there was no chance unless I made one ; the time was all taken." An earnest address by Mrs. Arthur Smith, of China, led us straight to the foundation upon which all our work for Christ must rest,—prayer and consecration. After again leading us to God, first in silent, then in a voiced petition for the fulfillment of the promise vouchsafed to God's servant of old, " I will be with thy mouth, and will teach thee what thou shalt say," she talked to us of Jehovah's requirements for the sanctification of his high priest of old ; and no less is required of those who serve him in these latter days.

The President then called for a report from the latest addition to the working forces of the Board, Miss E. T. Crosby, of Kusaie, who has kindly volunteered to do what her hand findeth to do while sojourning on the Pacific Coast. She was asked to give greetings from headquarters, and gave them with such earnestness and cordiality that every woman present must have felt new interest in that precious little upper room. The work that could and should be accomplished there was explained, and illustrated by the experience of the Eastern Boards ; and the need was urged of a regular secretary who could devote her entire time to keeping auxiliaries well informed on all matters of current importance, and could scatter such knowledge broadcast among those not already interested in missions. Miss Crosby said that as she had visited various churches where little or no missionary work was done, she found that the great lack of the people was an understanding of the needs of those dwellers in darkness. These once presented, their hearts seemed to respond with quick sympathy to the appeal for help.

The young ladies of the Theodora Mission Circle served a dainty lunch for the benefit of those who were able to remain at the afternoon session, thereby accommodating about eighty ladies, and adding a welcome sum to their treasury. During the intermission a zealous worker for our Board literature secured several subscriptions for *LIFE AND LIGHT*, the *Herald*, and the *Dayspring*,—an example to be commended to others.

The afternoon session opened with prayer ; then Miss Crosby gave us an account of her work in Micronesia, that held her audience spellbound with interest and sympathy. Those coral isles of the far Pacific grew into actual life as she talked, as did the people there,—so degraded, so repulsive, so heathenish in their native state ; so lovable, so winning, nay, so Christlike, as they come under gospel influence. Her appeal received added weight from the presence of Mrs. Logan, about to return to the field where she has

labored so long; and as Miss Crosby told us of the years spent by those two devoted workers, Mr. and Mrs. Logan, on their lonely island, of their vain calls for helpers, of the life sacrificed to overwork and overstrain, our hearts burned within us with something akin to shame that such things could be, with Christian America only half way round the globe from Ruk.

Mrs. Logan herself said little to us, but words were not needed as we looked at the strong, lovely face, and thought of the history of the quiet woman before us. She asked us to pray for her, pray for her work, pray for her people; and her request was answered at once, and has been answered daily by hundreds of loving hearts which have followed her over the waves of the Pacific.

India then spoke to us through Miss Mary Perkins, of Arrupukottai, one of the first presidents of our Young Ladies' Branch, and of late an honored representative of our Society on the field. She told us of the Indian women, children, wives, and, alas, of the widows; of their lives, so destitute of hope or joy, save as they can hear of Him who considers even the widow when she cries unto him; of the school where Christian love brightens their weary lot; of the Bible women who seek them in their mud huts, and carry the gospel message to these shut-in ones.

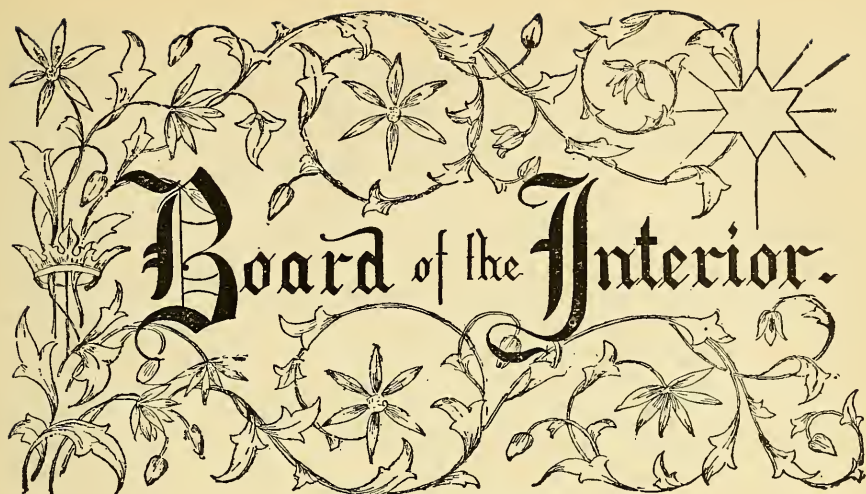
Mrs. Cruickshank, who has been a missionary to the Jews in Jerusalem, followed with an interesting report of work in the sacred city, now trodden under foot by the Moslem. This field is so seldom brought to our notice that news from there is most welcome, and this talk was a treat indeed.

Another missionary who went out from our own home circle, Mrs. Sydney Gulick, *nee* Fisher, of Japan, gave greetings from the Flowery Kingdom, and told of work in the Doshisha.

A brief report was then given of the work done by representatives of the Board at the State Convention of the Y. P. S. C. E. at San Jose, where many young people were interested in the table of literature presided over by Miss Crosby, and Miss Williams, president of the Young Ladies' Branch.

Then came a unique feature of the day,—a procession of missionaries dressed in the costume of their adopted country. From the platform they gave salutations, speaking in unknown tongues, but greatly to the edification of their hearers. The little group then walked around the church, a Marshall maiden leading her sisters from India, Japan, China, and Jerusalem.

Mr. Frear was asked to speak the closing words of encouragement and consecration; then, with a closing hymn and words of sacred benediction, the June meeting of the W. B. M. P. came to an end.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK.
Mrs. GRAHAM TAYLOR.
Mrs. W. H. RICE.
Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

NOTES FROM FRIDAY MORNING MEETING IN CHICAGO.

DR. BOLTON, of Windsor Park, Ill., regretted that she could not be more active in missionary work, but she could not understand why missionary causes were allowed to suffer for want of money as they do now. Laying aside money regularly for God's work was such a plain duty, she wondered that any Christian could neglect it. It must seem so shocking to boys and girls once admitted to missionary schools to be turned back to heathenism, with the knowledge that it was the carelessness or neglect of Christian people that had shut them out of such places of enchantment. These words brought Mrs. Moses Smith to her feet to say: "Is the taking of a human life any more of a crime than the cutting off of such hopes and aspirations? We beg and beg, or devise new methods of gaining money, when every Christian ought to realize that regular payments for the support of missions are as necessary as the payment of taxes to our Government. The Woman's Board has done one great work for woman in awaking her to a realization of her power in the church and in society. Now another great responsibility seems to be laid upon us,—that of educating all women and girls to act on the basis of giving regularly to God the money due to him."

Mrs. Dean, of the First Church, said there are two kinds of people to be found everywhere. Nobody is altogether good or altogether bad, but the world is divided into those who lean and those who lift.

Mrs. Moses Smith spoke of word from Miss Searle, of Kobe, Japan, who felt the tide was turning. Their pupils have increased from thirty-five to eighty-five. But a very serious note Mrs. Smith had to sound: "A note of warning is laid upon us. The treasury reports us as \$10,000 behind our receipts of this date last year. Other Boards are in debt, and as we freed ourselves last year, many feel they must give all possible elsewhere, not at all understanding the meaning of withdrawal from our work for one year. Missionaries waiting to go forth must stand still and the fields be idle."

"The school at Guadalajara in Mexico appeals to us to-day by the Calendar," said Mrs. Blanchard. "The mission band in Webster City, Iowa, which I still call mine, can pronounce the long name, and tell you all about that strange foreign city and the teachers there. Every year they send five dollars for the school. While I was there we prepared a box for Miss Nancy Jones, and sent it to the American Board in Boston. The receipt of the Board came to us, and then we heard nothing more, and the children feared it had been lost. But lately they have heard from Mt. Selinda. Miss Jones wrote that it was received two days before last Christmas, having been lying at the coast a year, and having been two years on its way. But it arrived just in time to make Christmas happy for her pupils, and she was not sorry for the delay, because the members of her class were so much better fitted to appreciate it than those of the previous year."

Miss Calista Andrews, secretary for young people's work in Ohio, reported earnest efforts to push on the work there and a new awakening in some places. But work among young people was difficult, because their time was so filled with many things. We must begin with the little ones, she said, to make them discriminate as to what it is worth while to do. Miss Hess wrote after the massacre at Marash, when for an hour or more she faced death as really as she ever can, that some things which had been very important to her seemed to her then to be of no account whatever.

One of the saddest stories told at our meeting was that of a famine of the Word of God in Harpoot, nearly all Bibles having been destroyed, leaving even Miss Bush and Miss Seymour with only their small Armenian Testaments. Some of the poor people beg piteously for Bibles, and Miss Wheeler is superintending the printing of small books of texts.

Miss Porter and Miss Gertrude Wyckoff, of Pang-Chuang, China, have made eight village tours this year, Miss Grace Wyckoff staying by the school. In some of these everything for their comfort, bedding, food, etc., must be carried with them, and a Bible woman also accompanies them. Miss Gertrude has traveled one thousand one hundred miles in one year, going not in a railroad car, but in a cart or a sedan chair. One thing to be remembered

is the time our young missionaries give to preparation for these lessons, spending hours often in putting into Chinese, Bible truths that must be taught to the women in an hour.

A late letter from Samokov presents such a pleasant picture of the mission compound that we cannot refrain from copying it, though the same letter gives some touring experiences not so pleasant, which we omit.

FIRST comes the boys' school, with its two chief buildings, and, in addition to these, the gymnasium and the industrial department; one floor devoted to printing, and the one above to woodworkers. Next is our house, then Dr. Haskell's, then Dr. Kingsbury's, then two buildings of the girls' school. There is plenty of room, giving the boys a nice playground, and each of us a garden. We have a few apple and many plum trees, some cherry, and a very few peach trees. It is a good deal of work to care for our garden, but M. C. gets up at four o'clock and works before breakfast, so that his garden is always in good order, though he is away on tours so much of the time.

Our trip to Philippopolis was taken the first week in May; and though the season is late in Samokov, owing to its high altitude and nearness to the snow-capped peaks of the Balkans, yet after we crossed the mountain and entered the fertile valley between the Balkans on the north and the Rhodope range on the south, the fruit trees were in full bloom, the air was laden with perfume, and we seemed to be in fairyland. Blooming time was past in Philippopolis when we reached there. We were gone ten days, and returned to find Samokov just waking into blossoms. So we had the delight of two springtimes.

M. J. W.

THE CONDITION OF WOMEN IN HEATHEN AND MOSLEM LANDS.

BY MISS MARY P. WRIGHT.

THE following are suggested as helps in the study of this theme:—

Books.—"Women of the Orient," Rev. R. C. Houghton; published by Phillips & Hunt, New York. "Japanese Girls and Women," Alice M. Bacon; published by Houghton, Mifflin & Co., Boston. "Kardoo," Miss Harriet G. Brittan. "Murdered Millions," with introduction by Rev. Thos. L. Cuyler; published at office of *Medical Missionary Record*, 118 East 45th Street, New York City. "Among the Tibetans," Isabella Bird Bishop; published by Fleming H. Revell Co., Chicago. "The Orient and its People," Mrs. I. L. Hauser,

Leaflets.—"Woman under the Ethnic Religions," Mrs. Moses Smith, price two cents; "Heathen Claims and Christian Duty," Mrs. Isabella Bird Bishop, price two cents; "Women of Turkey," Mrs. J. L. Coffing, price two cents; "Mothers and Homes in Africa," Mrs. Geo. H. Hull; "What a Century of Christianity Has Done for Women," Mrs. C. S. Savage, price two cents.

Magazine Articles.—"Children and Their Home Life in Africa," *Mission Studies*, March, 1891; "Cry of a Hindu Widow," *Mission Studies*, August, 1893; "Letter from Chas. Gutzlaff," *Mission Studies*, March, 1893; "Poor Dumb Mouths," *Mission Studies*, September, 1894; "What Christianity Has Done for Me," *Mission Studies*, September, 1894; "Woman in Turkey Sixty Years Ago," *LIFE AND LIGHT*, November, 1894; "What Gain for Women in India in Twenty-five Years," *LIFE AND LIGHT*, September, 1894; "If They Only Knew," *LIFE AND LIGHT*, December, 1892; "Contrasts," *LIFE AND LIGHT*, December, 1892; "Status of Moslem Women According to the Teaching of the Koran," *Missionary Review*, December, 1892; "Mohammedan Women," *Magazine of Christian Literature*, October, 1891 (reprinted from *Nineteenth Century*); "The Women of India," by Lady Dufferin, *Nineteenth Century*, August, 1891.

CHINA.

FROM A LETTER OF MISS GRACE WYCKOFF.

PANG-CHUANG, March 7, 1896.

OUR Girls' Boarding School closed a month ago for the winter vacation of a month, and at that time the work of touring and village visiting was nearly finished, and all the patients in the hospital had left for the New Year.

Our work is never completed when our year closes, but by the end of the Chinese year we hope to get odds and ends brought up.

The intercalary month made nearly six weeks' difference in the two festive occasions.

Now nearly the first month of the Chinese year is gone, and all the peculiar opportunities of the season are over.

The people of this village always turn out in full force for New Year calls, and New Year's day is a busy one. We had "Put on the new man" written in large characters on red paper pinned on the wall, and two or three scroll pictures on the life of Christ hung up.

On the second or third day all the women and girls of the village were invited to see some magic lantern pictures in the evening. Thus in these

ways, and by visits to various villages, many seeds of truth were scattered, which we hope will spring up to bring forth fruit in due season.

The Week of Prayer was a week to be remembered. We had daily meetings, and the church members, young and old, each received a blessing. Some of the little boys in the boys' school were deeply interested for their parents who are not Christians, and their requests and prayers for them were touching appeals. Quite a number of church members who, some for a longer, some for a shorter time, have been cold and indifferent, were led to publicly acknowledge their sins, and ask for prayers. All of this shows that the Spirit is in our midst, and the beginning of a rich blessing is already descending on the church.

We have had a remarkable winter, it has been so mild; no snow to speak of. This has made the winter easier for the poor people. Many were very destitute this year, owing to the floods and the two or three previous years of poor crops, though not so bad as this year. How we long for abundant harvests! The poor Chinese find it hard to get along anyway, but a bad year or two brings great distress.

With a church membership of over four hundred, it is not easy to decide whom to help among the many needy, and whom to refuse.

We have so many interesting cases of women who do find in Jesus such a friend as they find in no one else.

In a visit to a village, not long ago, an old church member came, and after a few general remarks she incidentally referred to her special sorrow. Her husband used to be in the church, but was expelled for going to the temple; and since then his attitude has been that of "I am not afraid of sinning if you are," to his wife. Poor woman! this has been a great grief to her.

On the occasion above mentioned, for some trifling reason, he had refused to speak to her for five days, and she was quite sad. We had time for only a few words, and later, when we were ready for meeting, I turned to her and said, "What would you like to sing?" She replied at once, "Let's sing,

'I am so glad that our Father in Heaven

Tells of his love in the Book he has given,'

and let us be joyful together." This woman has had six or seven children, and lost them all. The last son and her only little grandson died within a month of each other, three, yes, four years ago. It was a terrible blow to her, but she was very sweetly resigned to the Lord's will. So many, many times she has spoken of her strong hope and faith, and the comfort which she receives in her sorrow. One loves to think for these poor, weary, sad women what it will be to them to be there,—saved, redeemed, and received at last to the beautiful home prepared for those who love Him.

TURKEY.

Miss Johanna Zimmer, of Constantinople, writes :—

I AM received in many huts and some houses. There are so many sick in these poor homes, but one of the saddest is a young girl about eighteen who is insane since six years, when her father was brought home dead, and the child threw herself, Eastern fashion, over the coffin and injured her head. The poor widow has now to care for two children and herself, and many a night she says they go hungry to bed ; but she is gentle, and I think she trusts the dear Lord to make all well. Such cases are sad, but yet the love of Christ can make them after all a blessing. Much harder is it to go to immoral people and such families. I have a great many, but I remember that we are commanded to sow faithfully. I feel better, also, about such circumstances, and leave the reaping to the Lord. Pray for me that I may be faithful and strong, and pray for my people that they may receive the Lord.

BULGARIA.

A WORD FROM MISS HASKELL.

WE had a great treat and blessing this fall in a visit from Miss Martha J. Maltby, of Columbus, Ohio. One day she came in to talk a little to my class on studies in Acts. The girls preferred to listen to her rather than to give their own opinions. One of them asked her what the gospel has done for England. Her reply was grand, but the one sentence she said at the beginning contained all the rest of the reply, "The gospel has taught the people of England the Fatherhood of God, and the brotherhood of man."

We have a faithful, earnest, peaceable, unselfish body of teachers, and the result is that strength which comes by union, and quite a turning unto the Lord in our midst. All the girls of the highest class think they are Christians, and the influence spreads on down through the school. One of those in the highest class has started a society of Christian Endeavor among the younger girls.

Last Sabbath we heard a powerful sermon from the text, "The wages of sin is death, but the gift of God is eternal life." In our school prayer meeting, in the evening, five told of their desire to be Christians.

JAPAN.

EXTRACT OF A LETTER FROM MISS SEARLE.

KOBE, May 29.

THIS week we are devoting our attention to our Japanese friends. We have just finished a two days' session of the annual meeting of an association of teachers in Christian girls' schools in this part of the country. Yesterday we invited them to lunch, and twenty-one of us, including our Japanese teachers, sat down to the table. To-morrow night we plan to have our two graduating classes to supper.

I wonder if you will be interested in a list of the questions about which we have been talking these two days: (1) How can we make the relations closer between the schools and the parents? (2) How shall the graduates of our schools, who return to their homes, use their education more efficiently in those homes? How can we help and encourage them? (3) What can we do toward teaching home-keeping in the schools? (4) How can we improve the social life in the boarding schools? (5) Is it well to have an industrial department in the city girls' schools? (6) How can we encourage girls, after they graduate in the country schools, to go to city schools? (7) Would it be well to prepare a singing book for the use of the girls' schools? (8) How can we make the names of departments and courses of study in our schools correspond better? (9) Would it be a good plan to give each girl a bit of land to cultivate? (10) Shall we combine the papers or magazines of the different schools, for the sake of improving the quality? This morning there was a general discussion on home education, in which many good thoughts were brought out.

This evening there was a public meeting in one of the churches. One of the speakers emphasized especially the importance of not trying to separate education and Christianity,—a separation which was advocated a year ago, when the association met in Kyoto.



A LETTER FROM MISS DUDLEY.

UWAJIMA, June 5th.

HERE we are at the very farthest point of our trip, four hundred miles from Kobe. We have been gone four weeks to-day, and this is the fourteenth place we have visited. I took with me one of this year's graduates as a helper, and partly for the experience she needed. I found at our third stop-

ping place one of our best women in great trouble. She has been patient, and worked and waited, and kept her trouble to herself. The church say she has lived an upright, blameless life. I took her with me to a place where a Bible woman is needed, and, as I hoped, she was asked to remain. I then went on to Matsuyama and spent a few days with Miss Harwood, and took the Bible woman who was waiting for me and came here.

We are twenty-four hours by steamer from Matsuyama, and forty-eight from Kobe. I had planned to cross the island from Matsuyama to Kerchi, which I have done several times; but there is a high mountain range to cross, and the heavy rains have made the roads impassible, and so I am giving some time here. I visited the place once five years ago. It is almost at the extreme west end of Shikoku. A long point, or, as the Japanese say, nose, of land extends out into the sea.

The reduction in funds made a cut necessary, and only a young man, a native of the place, is at work here. The church here is largely composed of women, and silk culture is the chief industry. They have been busy day and night for almost a month, for the silkworms when they really get to eating need constant attention, and fresh mulberry leaves must be brought and stripped for them. I learned the other day what I did not know before: that as they rest every seventh day while they throw off the smaller skin and get a new and larger one, that if care is taken they can be made to rest on the Sabbath, and a Christian may rest if he sets his silkworms to hatch at the right time.

This place is very primitive; I would like to have you see it as I see it this morning. The mountains lie around it in a circle, and an arm of the sea lies blue and shining to the southwest. The mountains are terraced to the top, wheat patches are yellow for harvest, and mulberry trees make bright green patches. The streets are like the old-time streets of Boston, perhaps wider but winding, and the houses jut into the mud wall, while a brightly stained red lattice window adds color and beauty. As everywhere, the women need stirring up.

At a woman's meeting Tuesday evening twenty were out, and I made many calls. I believe the strength of the church is largely in the woman. At one place about four miles from Imabari, where half a dozen years ago a dozen Christians built a pretty little foreign style church, the situation was the best in town. But trouble came, and sin and dissension, as in some of Paul's early churches, and for three years the church has been closed. But I learned the other day when I visited the place that a dear old lady of seventy, a simple, uneducated woman of the lower class, and her widowed daughter, have been to church summer and winter, have kept it in order, and

Sundays have prayed together for the welfare of Zion. Do you wonder that when the Post Office department asked the church to sell them the building, even the sleepers in Zion were aroused. A debt of one hundred and eighty *en* must be paid. One man who had withdrawn from the church came forward and offered to pay half, and the Imabari church will aid in the other half. The Imabari pastor goes every week now to preach. Surely the prayers of these women have prevailed with God.

I have found much encouragement in this trip. I have visited most of the places before since my return a year ago, and see a decided change for the better. The pastors are waking up. New theology is getting out of date, and the workers are realizing the dangers. The greater danger that besets the church now, is looseness in Sabbath keeping and in Christian living. I am greatly pained to know that men who have stood at the front and suffered loss for Christ's sake, and who have made his name honored in Imabari and in the surrounding country, have yielded to this. One good man does not work on Sunday, but his workmen do. He does not drink, but he offers "saki" to his guests on heathen festival days. Another has fallen into disgraceful sin. But there is another side. There are men who are praying earnestly for the church; and God has sent a pastor who is not afraid to speak the truth. I made thirty-five calls with him,—twenty in one day. I know the people individually. For the sake of the past the men I have spoken of, receive me kindly, and I try to say the words they need to hear. I had the pleasure in Komatz of seeing the old Daimy, still in middle life, who became a Christian and did Christian work for three or four years, and then fell into sin and lived in the dark for five years, come out to church for the first time. I called on him Sunday afternoon, and he got out the Bible, worn and marked, and we read it together. His wife, a proud-spirited woman, sat by him. I believe they will both come back. And so all over the island there are new ones coming, and old ones coming back or to be reclaimed, and there are praying ones too.

I must tell you that here in this out-of-the-way place there is a Southern Methodist family. They came to the hotel and insisted that I come to them, occupying their prophet's chamber, which is in the adjoining building, and has a little sitting room attached, where my guests can come. So God anticipates our needs and supplies them.

One of the experienced pastors comes from Kobe to-day, and there will be special meetings, and communion on the Sabbath. Then we visit two small places over the mountain. I go back to Matsuyama and have a woman's meeting, and then home to Kobe.

MEXICO.

LETTER FROM NELLIE O. PRESCOTT.

PARRAL, June 20th.

THE new church was commenced the first of April, and we are now renting for our school. The house is quite satisfactory. Have two school-rooms, my room, a kitchen and dormitory for the girls, and two rooms

which a Mexican family occupies. There is a nice *patio* for playground. The great objection to the property is that it is situated at one side of the town. The children who live at the other side are complaining of the distance they have to come these warm days. We hoped to rent nearer the church and private property, but no house suitable was at the service of the Protestants. I hope it will not be long before we can buy property nearer the center, and at a reasonable price. Services are now being held in one of the schoolrooms. Mr. Olds hopes to be in the church sometime in the winter. The walls are up, and lumber is on the way for the roof.

Our six boarding girls paid within fifteen dollars (Mexican) of their boarding expenses last year. The ten dollars sent by Mrs. Hillis, of Magnolia, Iowa, will more than balance their account. Next year I intend to have the boarding department self-supporting. The girls went home the last of May, when our regular school closed. Am continuing with the day pupils till the middle of July, when the school passes a government examination. It is quite a relief not to have the girls to look after this hot weather.

Miss Dunning has partly promised to spend the vacation with me. We expect to be on the road most of the time, visiting ranches and near towns. She is going to bring her saddle, and I will try and rent one for myself. We hope our trips will be of profit to ourselves as well as those we meet. I wish we might go as far as Botopilas, but that is too far.

You may see something of our Christian Endeavor Convention in the *Advance*. It was a profitable time for all who attended, and a great treat to see and know Dr. and Mrs. Clark. The Convention will give a new impulse to all evangelical work in Mexico.

Our day school has been well attended this year. Have had sixty-eight enrolled. The Mexican assistant, who is paid ten dollars a month in Mexican money, has been everything I could desire in that line. She has been in our school ever since it began. She is not a brilliant scholar, but a most faithful Christian worker. A young lady, Lola Eloniaga, who has recently been received into the church, has offered her services in the school without remuneration. She was our delegate to Zacatecas convention, and has shown herself very useful to the cause in many ways.

Our women's meetings are so well attended that although it has seemed a burden sometimes to lead them, they have been kept up. Lola occasionally leads, and may soon take the full charge of them.

Five of our girls from the Chihuahua school returned this coming week. One of them will take her turn in leading when I am not here. When Mr. Case was here, the last of April, nineteen were received into the church. The greater part of these were members of the school.

The Christian Endeavor Society has had a very encouraging year. We rejoice in the signs of spiritual growth in both young and old. I hope to organize a Junior Society of Christian Endeavor when school begins again. Shall try to interest the members of the older society in leading it. I wish we had a Mrs. Clark to superintend it.

INDIA.

VILLAGE SCHOOLS IN INDIA.

BY MRS. BALLANTINE.

THESE schools are situated in villages of from eight hundred to eight thousand inhabitants. About half of them have some kind of a school building; the others are held in the native "rest house," or in pleasant weather under a tree.

The rest house belongs to the "public," and is used in various ways: by passing travelers for sleeping and cooking their meals, and by the villagers for loafing, smoking, and discussing all affairs in which they are interested. It is the home of goats, donkeys, buffaloes, and dogs, and a school held there is subject to every interruption, inconvenience, and annoyance. As a rule, the prosperity of a school is in proportion to the suitability of its building.

The teachers are mainly graduates of the Normal School in Ahmednagar. The teacher and his wife are often almost the only persons able to read in the village. If the teacher is a man of character, he soon makes his influence felt in the village; he often reads and writes the people's letters for them; is able to advise them in a wise way, and reports any cases of interest among them to the missionary. All the little girls who have come to the station school from outside have been brought here through the care and interest of the village teachers. They know their circumstances and their motives for wishing to come to school much better than we can know. It is quite against the popular feeling to send girls and boys to school together. After a girl is about ten years, her mother thinks she is quite too big to go to school unless I will take her into the girls' school. This feeling accounts for the small number of girls sent to the village schools, and for the little education they can get there. We make continuous efforts to get and keep girls at school, but it is very "hard work."

When work was first begun in the villages no building was allowed to be put up inside the village itself, but only outside. The village school, therefore, began as an outcast, and it is only within a very few years that it has begun to assert itself and rise in the social scale. After great opposition we have succeeded in carrying on several schools within the village proper, and to these schools have come children of middle as well as low caste. This never has been true of an outside school. Many villages are now eagerly asking for schools, but of late we have been so much cut in appropriations that we could hardly keep up work already begun, and no new work has been undertaken. We do not need expensive buildings, but what are built hereafter should be within the town, and substantial enough to avoid the expense of constant repair.

As it is, nearly every one of our teachers, pastors, and catechists has been a village boy, going first to school in his own little town, then taken to the station school, afterwards to the Ahmednagar Normal School; and after several years' experience in teaching some have been chosen for theological study, and have become pastors.

It is the same with many of the girls. I can think of a number of wild little girls whom I met in the villages during my first touring experiences ten years ago. Most of them have married teachers. Some of these are able to devote much of their time to school work. One of the teachers in my Rahuri Girls' School I found in a little village seven years ago. She came with us thirty miles in a bullock cart, and has studied with me or at Nagar ever since until June, when she came to be a teacher here. When I meet some of her Hindu relatives, then I realize what has been done for her. She would not have been allowed to go to the village school another day, but would have been married (a little girl of ten) to some old man. Her husband died when she was almost a baby, so the people regarded her as a widow. Now that she is a beautiful and educated girl she has many offers of marriage, but she prefers to keep on teaching.

We have had good rains this year, the people are prosperous, and we are looking forward to a delightful work among the villages this coming cold season.

As yet India has few practical reformers. One such has just passed away in Bombay, Mr. Madhavdas Raghunathdas. Believing in the remarriage of women, he married a widow, and in consequence suffered the fiercest persecution from his caste people,—persecution which ceased only with his life, though he lived to see his grandchildren grow up about him. As his wealth increased he spent large sums of money in securing to widows their just rights. So many widows “who preferred honorable marriage to a life of suffering or shame” were married from his house, that his residence was known as the “Widow Marriage Hall.” Courageous, consistent, and earnest, his death is a great loss to the cause of Hindu social reform. He has left a son who seems inclined to walk in the footsteps of his father, as a few days since a widow was remarried at his house.

By the party interested in Hindu social reform, efforts are being made to bring out from their seclusion those who have so long been held in bondage by custom. A popular form of entertainment is a lecture illustrated by a magic lantern. Ladies only are admitted to such entertainments. In one of the cities of Southern India it is proposed to provide a park which can be made sufficiently private to allow Indian ladies to avail themselves of the benefits of fresh air and sunlight, and to hold social intercourse with others of their own sex. Such movements, yet in their infancy, point to a growing feeling in the minds of both sexes that the walls of ignorance and superstition, which for centuries have kept woman in bondage in India, must be broken down.

The women of the Indian Christian community are making year by year, as regards educational attainments, a brighter record. The first Indian lady who graduated in arts was a Christian; so was the first who graduated in medicine. One Christian lady at least among the daughters of India has graduated in law, while two others, Mrs. S. Sattianadhan and Miss Tora Dutt, have won the approbation of European critics as writers in English. The Maharani regent of Mysore, a Hindu lady, knows besides her mother

tongue, which is Canarese, English, Sanskrit, Gujrati, and Hindustani. Those whose minds are capable of such cultivation and expansion will not always be kept in bondage. The women of India will yet play an important part in the civilization and evangelization of this great empire.—*N. Y. Observer.*

MICRONESIA.

ANAPANO, RUK, Mar. 12, 1896.

MY DEAR MISS WINGATE: I had no time to write by the Star, but we expect an opportunity now soon to send mail, and so I will write and be ready. I have been exceeding weary most of the time since the Star left, but hope now to take up my regular work again. I have given myself extra time for rest, partly because I thought I ought to do so, and partly to please Miss Abell, who worries over me lest I shall break down. But I stayed because it seemed duty this year, and we have the promise that as our day our strength shall be. Miss Abell is also worn and needs a rest, which I hope she will be able to take next year. It was a strange providence which brought our new schooner to us a few hours after the Star left. Captain and Mrs. Bray and all the crew expected to return on the Star. They are still here, and it is not yet decided how they will return. We have enjoyed having Captain and Mrs. Bray and Carrie Bray here with us. Besides the social pleasure of seeing them they have come into our English service, and the captain's leading in Bible reading and talks on Christian living have been very helpful.

To-day it was necessary to go to Uman, an island ten miles south of here, and they took the schooner and all the girls, except two, with Miss Abell; so I am left here with two, and we are having a very quiet day. We returned two days since from a trip to the Mortlocks. I went with Mr. Price to help in the work as I did last year. Captain and Mrs. Bray and Carrie went with us, and they enjoyed visiting the islands they used to visit when on the Star. They found three of the young people whom they were interested in when they were here before, but who have become discouraged, and gone back to heathen ways. They promise now to begin new in the Christian life, and if they do, and live as they have been taught, their visit will not have been in vain. We have been much pleased with the work done this past year in most places. There seemed to have been a quickening of thought, and a desire to do better work for Jesus in most places, and the women reported to me their women's meetings had been kept up, and usually with a very good attendance. On Lukunor, where there is the largest population, Zenobia reported large meetings, sometimes as many as a hundred. She is the most capable of all the teachers' wives to attract and teach. At Oniop they reported fifty as their largest number present, and on Ta. Mary said they often had twenty present. At the other places they reported a good number. Then they had rebuilt the teacher's house and repaired the church, made new walks of coral pebbles in several places, and really seemed much more interested in their work than last year. At Nam-

aluke they were repairing the church, but the teacher needs more teaching before he can lead his people further; and the same is true of Otal and Nama. They have had no teacher at Losap for some time, but in the hope that Mr. Price would bring them one they had built a new teacher's house. They were not disappointed, and when the teacher went on shore with Mr. Price he received a hearty welcome.

Mr. Price gathered the teachers of the Mortlock group at Satoan, and held a service with them after the general services were over, to talk of more earnest Christian living and a renewed consecration of themselves to the work; and they seemed to be very much in earnest as they responded to his appeals to them. I had a meeting with the wives of the teachers at the same time, which I hope will prove helpful to them for the year to come.

The hard part of the work is the tossing on the sea and the seasickness. I wondered as I lay in my berth whether that was much harder than touring on horseback in Turkey, or stopping in the dirty Chinese inns. At least one would not usually be sick in those countries. We had a quick passage, and the winds were favorable all of the way, and while we were in the lagoons we were very comfortable, but out in the open sea —. We will not look back at that, but our Father was very good to us, to quiet the sea while we left the schooner and went on shore in the boat, and at no place was there any accident or cause for fear. These are our Father's little ones, and precious in his sight, and they are more easily influenced than those who live nearer to civilization, and learn more of doubt and daring disobedience to God's laws.

I brought but one new girl this time but we hope in time to enlarge our numbers. There are several reasons why we could not do it just now. Our girls are all happy and well. I brought home one of Miss Fletcher's girls, who came to her home on Nama after Miss Fletcher's school was broken up, and was married. She is sick, and I brought her hoping that good food and care will make her well again. Her husband is a promising young man, and Mr. Price hopes to save him for Christian work.

We have had sad discouragements in some ways this year, and have been tempted to say, "What is the use of trying?" and we could only turn back to our Father's loving care, which has been continually over us, and say that this is his work, and he loves it as we never can. "Casting all your care upon Him," has had a new meaning, and has been full of comfort to me as never before. We are thankful for the new Robert W. Logan, and Captain Bray say she rides the waves beautifully, and in some ways is better than the first one. We are looking forward to the return of the *Star*, and wondering who is coming to our help.

I thank the one who sent me the Mizpah Calendar. It is so nice to have it at the beginning of the year, so as to keep in touch with you at home, who are carrying this mission work on your hearts daily.

Now may our Father add his blessing to all that the dear home workers are trying to do to bring "the whole wide world to Jesus."

Yours very sincerely,

ROSE M. KINNEY.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Belvidere, First Ch., 2.70;	
Blue Island, 12; Champaign, 6; Chicago, California Ave. Ch., Miss. Union, 5;	
Kenwood Ev. Ch., 40; New England Ch., 24.35; South Ch., 100; Elgin, First Ch., Miss. Guild, 15; Harvey, 5; La Grange, W. M. U., 20; Lyonsville, 5;	
Odell, W. M. U., 15; Plymouth, 10; Princeton, 10; Rantoul, W. M. U., 7; Rockford, First Ch., 14.60; Winnebago, 5,	296 65
JUNIOR Y. L. M. S.: Chicago, First Ch., 31; Galesburg, Philergians, 5; Glencoe, 12,	48 00
Y. P. M. S.: Galesburg, Knox College, C. E.: Chicago, Auburn Park Ch., 10, First Ch., 5; Leavitt St. Ch., 25; South Ch., 10; Tabernacle Ch., 5; Marshall, First Ch., 5,	60 00
THE KING'S DAUGHTERS: Chicago, Kenwood Ev. Ch., 25; Rogers Park, Covenant Circle, 8,	33 00
JUVENILE: Chicago, Lake View, Ch. of the Redeemer, 3; Poplar Grove, 2.75,	5 75
JUNIOR C. E.: Caledonia, 2.07; Farmington, 1.50; Roscoe, 5; Somonauk, 3.50,	12 07
SPECIAL FOR THE ARMENIAN SUFFERERS: Champaign, 13.50; Joy Prairie, Mrs. J. B. Williams, 5,	18 50
Total,	590 97

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Anderson, Aux., 5.08; Cardonia, 1.50; East Chicago, 5; Indianapolis, Mayflower Ch., 6.90; Kokomo, 10; Macksville, 6; Terre Haute, First Ch., 15; Second Ch., 2.50,	51 98
JUNIOR: Terre Haute, First Ch., C. E.: Macksville, 1; Terre Haute, First Ch., 10; Second Ch., 2.50,	5 00
JUNIOR C. E.: Anderson, SUNDAY SCHOOLS: Angola, 4.70; Macksville, 1.25; Terre Haute, First Ch., 5; Second Ch., 2.50,	13 50
Total,	2 00
	13 45
Total,	85 93

IOWA.

BRANCH.—Mrs. C. E. Rev. of Grinnell, Treas. Ames, 5.75; Anamosa, 8.75; Anrelia, Two Friends, 1.50; Cedar Rapids, 2.45; Chester Centre, 2.31; Davenport, Edwards Ch., 6; Genoa Bluffs, 6.38; Gilbert Station, 7.20; Grinnell, 19, Ladies' Social, 50; Benevolent Soc., 5; Hull, 12; Iowa Falls, bal. to const. L. M. Mrs. F. B. Parmelee, 9.25; Magnolia, 2.53; Manchester, 5; Two Friends, in memory of Miss Julia Kingsley, 10; Ogden, 4.50; Onawa, 2.42; Pleasant Prairie, Ladies' Aid Soc., 5; Sabula, Mrs. H. Wood, 10; Thank Off., 1; Sioux City, Pilgrim Ch., 4.36; Sloan, 9; A Friend, 50 cts.; Whitney, 5; Wittenberg, 6.60,	261 50
JUNIOR: Genoa Bluffs, King's Daughters, 2.08; Grinnell, 14.85,	16 93

JUVENILE: Cedar Rapids, Willing Workers, 1; Grinnell, Busy Bees, proceeds of festival, S. Br., 26.50; W. Br., 46; A Few Ladies for Mrs. Coffing's Work, 25; Os-kaloosa, Opportunity Club, 5,	103 50
SUNDAY SCHOOLS: Anamosa, 3.52; Grinnell, 4.71; Sabula, 3; Salem, Mrs. Pierce's Class of Boys, 75 cts.,	11 98
Of the above amount, 28.31 was collected by Miss Mary P. Wright.	
Traveling expenses returned by Miss Wright,	2 14
	336 05

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Dodge City, A Friend, 1; Parsons, 5; Auburn, 7; Blue Rapids, 6, C. E.: Smith Center, 3.41; Osborne, 4; Russell, 5; Sterling, 5,	17 41
SPECIAL: Leavenworth, A Few Friends for a Special Object,	500 00
	536 41
Less expenses,	12 08
Total,	524 33

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Clinton, 7; Greenville, 6.93; Jackson, First Ch., 50; Leslie, H. & F. S., 2; Lausing, Plymouth Ch., 35.53; Michigan, sale of Jewelry at Board Rooms, 2.50; Stanton, 4.50; Sandstone, 6.40; Three Oaks, 17.74; Webster, 10,	142 60
JUNIOR: Moline, 12.50; Pontiac, 10, C. E.: Allegan, 14.50; Clare, 2.50; Dowagiac, 4; Lansing, Plymouth Ch., 35.53;	22 50
JUVENILE: Grand Rapids, Park Ch., Willing Workers,	30 25
JUVENILE C. E.: Lansing, Plymouth Ch., FOR ARMENIAN SUFFERERS: Ann Arbor, Friends,	5 00
	2 00
	5 00
Total,	207 35

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Brainerd, First Ch., 5; Faribault, 10; Minneapolis, Park Ave. Ch., 12.63; Moorhead, 14.03; Northfield, 12.39,	53 45
C. E.: Brownton, 2; Faribault, 25; Minneapolis, Park Ave. Ch., 5; Princeton, 10.20; St. Paul, Plymouth Ch., 14,	56 20
JUNIOR C. E.: Lake City, 1; Minneapolis, Plymouth Ch., 5; St. Paul, Park Ch., 2.35; Springfield, 3,	11 35
SUNDAY SCHOOLS: Anoka, 7.76; Brainerd, First Ch., 5; Plainview, 50 cts.,	13 26
SPECIAL: St. Paul, Park Ch., Jun. C. E., for Bible for Micronesia, care of Miss Hoppiu,	1 00
	135 26
Less expenses,	12 90
Total,	122 36

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. St. Louis, First Ch., 86.67; Pilgrim Ch., 26.50; Compton Hill Ch., 31.01; Webster Groves, 29.02,	173 20
C. E.: Springfield, First Ch.,	5 00
SUNDAY SCHOOLS: Amity, 4; St. Louis, Compton Hill Ch., 7.20; Webster Groves, 7.50,	18 70
	196 90
Less expenses,	109 10
Total,	87 80

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas.	
C. E.: Grand Forks,	5 00
JUVENILE: Cummings, Christian Soldiers,	3 00
Total,	8 00

OHIO.

BRANCH.—Mrs. George H. Ely, of Elyria, Treas. Akron, First Ch., 40; Andover, 10; Burton, 10; Chatham, 5; Cleveland, Hough Ave. Ch., 8; Pilgrim Ch., 35; Coneaut, 12.50; Cortland, 2.70; Elyria, 37.25; Kellogsville, 4.45; Marietta, First Ch., 55.59; Marysville, 3.50; Mesopotamia, 4; Rootstown, 12.50; Steuben, 10; Toledo, Washington St. Ch., 13.65; Wellington, 15.73; W. Williamsfield, 10,	289 93
C. E.: Cleveland, Euclid Ave. Ch., 10; Columbus, Plymouth Ch., 20; Dover, 5; Gomer, 3; Marysville, 10.30; Toledo, Central Ch., 5,	53 30
JUVENILE: Tallmadge, Cheerful Workers,	5 00
JUNIOR C. E.: Cleveland, Euclid Ave. Ch., 2.80; Hudson, 5; Medina, 4,	11 80
	360 03
ARMENIAN RELIEF: Mansfield, Mrs. P.,	5 00
Total,	365 03

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Crested Butte, 15.85; Denver, Second Ch., 10, Third Ch., 5, North Ch., 3.60, Boulevard Ch., 2.73, Villa Park Ch., 2; Golden, Jessie Hesse, 50 cts.; Harmon, 4.25; Highland Lake, 4.75, of which 2.85 for Armenian sufferers; Pueblo, First Ch., 12; Whitewater, 1.50,	62 18
C. E.: Colorado Springs, First Ch., 15; Denver, First Ch., 10, Plymouth Ch., 8.75, North Ch., 17 50; Trinidad, 5,	56 25
JUNIOR C. E.: Denver, Third Ch., 2.50, So. Broadway Ch., 7,	9 50
Total,	127 93

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Frankfort, 2; Santee Agency, Native Women's Miss. Soc., 5; Santee Agency, Pilgrim Ch., 12,	19 00
UNION C. E.: Faulkton, for Hadjin Home,	20 00
C. E.—Sioux Falls,	2 72
SUNDAY SCHOOL: Sioux Falls, Primary,	3 05
JUNIOR C. E.: Milbank,	4 00
Total,	48 77

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, First Ch., 19.25; Columbus, 13; Grand Rapids and Centralia, 26 25; Hayward, 6.70; Milwaukee, Plymouth Ch., 50; Platteville, 25; Wauwatosa, 14,	154 20
JUNIOR: Coloma, C. E., 5; Janesville, Loani Band, 25; Kenosha, Y. P., 9; La Crosse, C. E., 10; Milwaukee, Grand Ave. Ch., Y. L. M. C., 29; Downer College, 33.50; Ripon, C. E., 5; Wyoming, C. E., 4.83; Whitewater, S. S., 10,	131 33
SUNDAY SCHOOL: Green Bay, First Pres. Ch.,	14 00
SPECIAL: Milwaukee, Mrs. E. D. Holton, for Miss Anna Millard's Bible Reader in Bombay,	30 00
ARMENIAN RELIEF: River Falls, 2.70; for Marsovan, Turkey—Wisconsin, 25,	27 70
	357 23
Less expenses,	17 14
Total,	340 09

LIFE MEMBERS: Platteville, Auxiliary, Mrs. Nellie M. Bennett; Janesville, Loani Band, Miss Nellie Kent.

WYOMING.

UNION.—Mrs. H. N. Smith, of Rock Springs, Treas.	
JUVENILE: Cheyenne, Coral Workers,	20 00
Total,	20 00

AFRICA.

Mount Selinda.—Miss Nancy Jones,	25 00
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CHINA.

Peking.—Surplus, per Miss Chapin,	17 05
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KENTUCKY.

Williamsburg.—Mrs. J. C. Bateham,	5 00
Total,	5 00

IDAHO.

Boise, C. E.,	5 00
Total,	5 00

MISCELLANEOUS.

Sale of leaflets, 7.84; boxes, 25 cts.; envelopes, 70 cts.; manuals, 1.50; articles donated, 16.14; book, etc., 72 cts.; Mrs. H., for printing, 3.75; box at Rooms for Armenian sufferers, 56 cts.,	31 46
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Receipts for month,	2,948 12
Previously acknowledged,	26,420 80
Total since Oct. 24, 1895,	\$29,368 92

MRS. ALFRED B. WILLCOX,
Ass't Treas.



VOL. XXVI.

SEPTEMBER, 1896.

No. 9.

Expect Great Things from God. Attempt Great Things for God.

“ I SUFFER not that any woman teach
Or bear the message of the Lord’s good will;
Let her keep silence — hath she call to preach?
’Tis hers to learn and modestly sit still.”
Thus the Apostle. Yet the risen Lord,
Waiting beside the newly broken tomb
For messenger to send with his first word
Unto the church within that upper room,
Chose but a woman with a loving heart
(O, fair her feet with these glad tidings shod):
“ I am arisen, and I now depart
And go unto our Father and our God.”
Did Christ make some mistake, that first by her
The truth and light of resurrection shone?
He Mary chose to be his messenger;
Would Paul have sent St. Peter or St. John?—*Selected.*

THE editor of this magazine wishes to express her deep sense of gratitude for a safe and happy home coming from a delightful, inspiring journey among mission stations in India, China, and Japan. After one has been trying for years to promote a work as one groping in the darkness, or at best viewing it darkly through the eyes of others, it certainly is a very great

privilege to see it in all its beauty, as in a blaze of sunlight. Bible women, schoolgirls, men, women, and children in the depths of heathenism are no longer myths and shadows, but a vivid reality. The needs and responsibilities inevitably press with double weight on account of the clear vision. May the dear Lord grant that the needs may be presented and the responsibilities met as never before, in his strength and in his name.

To one who has actually seen the foreign mission work on its own ground, the contribution of two cents a week from each church member seems pitifully small. The actual sight of men, women, and especially of little children turning in blind faith to gods which we know to be utterly helpless to give the smallest atom of help or comfort, presses home the truth sharply, almost despairingly, that unless the Church of Christ wakes up to its duties and its privileges in this direction, it will be ages before this world will be brought to his feet. For nearly thirty years the Woman's Board, through its branches and auxiliaries, has been trying to persuade the Christian women in our churches to come up to this high (!) ideal of two cents a week for this cause. What success have we had? In the year 1895, our last full year of twelve months, the contributions amounted to less than one cent a week. We are approaching the end of another year. What shall its record be? Let us each ask ourselves this question on our knees, in the presence of Him who so loved the world that he gave his only Son to die for its redemption.

WE consider our Board to be most fortunate in securing as its Assistant Treasurer Mrs. W. H. Fairchild, of Manchester, N. H. Mrs. Fairchild brings to the work well known executive ability, a wide experience from her long service as an officer in our New Haven and New Hampshire branches, and a thorough knowledge and love of the work of the Board. We bespeak for her the hearty sympathy and co-operation of our constituency and an overflowing treasury before the end of the year.

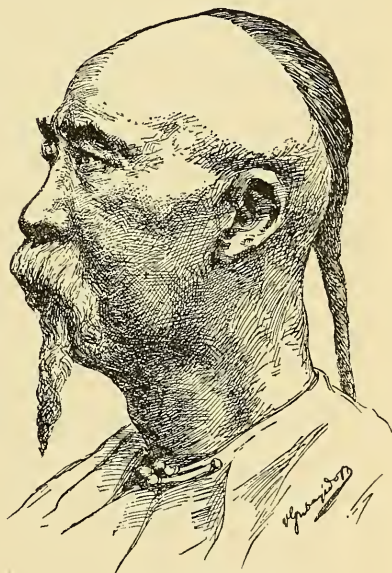
WE trust none of our friends will forget that the financial year of the Board closes on the 18th of October. This is the first time that we have had a complete year closing at this time, and we hope for a full gathering of the harvest into the storehouse. As the summer vacations draw to their close, our workers will be returning to the accustomed places and work with renewed strength and energy, and we plead for earnest effort for our treasury in all our auxiliaries. Our contributions thus far this year show a decrease of nearly \$7,000. Although an increase in legacies rather more than makes up this sum, yet nearly \$5,000 of this year's contributions have been designated for special objects, largely Armenian relief and the debt of the

American Board. The amount voted for our regular work a year ago was \$5,000 more than ever before, so that we need to strain every nerve for the requisite increase over the receipts of last year between July 18th and October 18th. Each treasurer knows how much her society gave in these months in 1895, and how much she will need to obtain in the corresponding months of this year to save our work from disastrous retrenchment.

The *Woman's Missionary Advocate*, Nashville, says:—

SOME Methodist young people of Washington, D. C., held a meeting with a unique programme. One of the officers spoke on the topic, "Look up;" another on "Lift up;" another, "Read up;" another, "Brush up." The secretary's talk was on "Write up;" the treasurer's, "Pay up;" the Junior superintendent's, "Grow up;" while the president concluded the exercises with a brief address entitled "Summed up."

ALL mission workers who are desirous of the best welfare of China will be specially interested in the visit of her foremost statesman, Li Hung Chang (pronounced Lee Hoong Jang; a, as in father), to this country. If only all the officials in China could adopt his broad views of reform and the introduction of modern ideas, China's future would be most promising. Although a devout Confucianist, his attitude toward Christianity is one of toleration and respect, as is shown by his remark, often quoted, "Say to the American people for me, to send over more missionaries for the schools and hospitals, and I hope to be in a position both to aid and protect them." The viceroy's own connection with woman's medical missions is well known.* Shall we not make it a subject of earnest prayer that his ideas of Christianity which he has obtained from missionaries may not suffer from his contact with Christian nations?



LI HUNG CHANG.

*See LIFE AND LIGHT for May, 1895.

Just before he started in this around-the-world tour he asked one of our American missionaries, "Do you suppose anyone in America has ever heard of me?" The answer was, "Yes, indeed; every schoolboy in America knows all about Li Hung Chang." It so happened that the writer was several days in a steamer on the way from Tientsin to Shanghai with one of the viceroy's sons, a young man of about eighteen years. Although his manner was immature and young for his years, he was uniformly affable and courteous, willing to air his English among the foreign passengers. His meals were served to him alone, but he seemed to enjoy foreign food arranged in foreign style, with only an occasional lapse into the use of chopsticks. He was on his way to visit an ancestral shrine up the Yangtse River, and had with him two attendants, very intelligent looking elderly Chinamen, and a small retinue of servants.

Our readers have doubtless seen accounts of the massacre and pillage in the city of Van, in the month of June. Letters giving particulars have been received, from which we make the following extracts:—

THE English consul, Major Williams, has put up his flag on our American mission premises, and proposes to make this the rallying point, allowing all who wish to come in, coming himself when necessary, so that this shall be the consulate. . . . The crowds came pouring in, a continuous stream as broad as our big doors would admit,—men, women, and children, mostly with some little bedding and food. Our houses were filled with families of friends, as also the girls' school, perhaps between four and five hundred being provided for; while the boys' school was filled with a more miscellaneous crowd. With the rest of the crowd came many wounded; and before noon Dr. Kimball and I began the work of caring for them, being kept busy till night. . . . Yesterday morning it was found that the Kurds in large numbers were surrounding the city, and Major Williams gave orders for the women and children to assemble on our premises, and the place was soon filled. . . . In the comparative quiet of the midnight hour we wended our way among the sleeping thousands that covered almost every inch of ground on the place, and the bright moonlight revealed the faces of men, women, and children, some with bedding to cover them, some without. At least two acres of ground were covered as thickly as human beings could be packed, probably not less than fifteen thousand persons making up the aggregate of suffering humanity. One accustomed to the sight of decks of Mediterranean steamers can form some idea of the scene. Houses, school buildings, stables, sheds, are thickly packed. Over a thousand persons are under the roof that usually finds it enough to shelter the lady missionaries and the girls' school.

The services of the English Consul, Major Williams, are spoken of in the highest terms. Through his efforts, assisted by Dr. Raynolds, among Moslems, Armenians, and a number of Armenian revolutionists who were mixed up in the affair, a general massacre was averted. The account says :—

About three in the afternoon, probably through the petition received, officials were sent to the Arachnort that the Sultan had sent pardon for the people, and the command was for them to go quietly home and live in peace. I took the Arachnort to prominent places on the roofs and elsewhere, where he could command a hearing, and he made the announcement. In each place cheers were given for His Majesty and his representatives here. Then followed a lively scene. Amid mingled laughter and tears the people began to disperse. The crowds were so great as to be in danger of treading on each other, most of them bearing on their backs the household goods they had managed to bring with them—great piles of bedding, boxes of clothing, copper vessels of every shape and size. I noticed one poor man with a huge wooden bowl, used for making bread, which seemed to constitute his whole household wealth. . . . So is ending, I trust, this terrible week of suspense, terror, and suffering. Our gardens are a waste, our houses like pigsties, our schoolrooms worse, while a gang of men constantly at work have not been able to keep the sanitary condition of the place tolerable. Another week of this would have brought us an epidemic. Both births and deaths have taken place on the premises. Oh, how thankful we are to have been able to minister in some measure to the safety of the community!

CHINA.

A COUNTRY TRIP IN NORTH CHINA.

BY MISS A. B. CHILD.

Two station telegrams and four pleading personal letters, received within a day or two of each other, urging us to visit Pao-ting-fu, decided us to change our plans somewhat, and respond to the request. The only way to accomplish it in our limited time was to go across the country one hundred and ten miles from Peking. Mr. Charles Ewing and Miss Hinman kindly consented to accompany us, and we determined on mule litters as our mode of conveyance. Carts were mentioned, but the little experience we had had in these jolting, banging, springless, seatless vehicles seemed to us quite sufficient for a lifetime.

We started on Friday morning, and for several hours nearly all the missionaries in the compound were busy preparing for our comfort by the way.



A GROUP OF WORKERS IN PEKING.

It is no small undertaking to provide beds, bedding, food, cooking utensils, and all the necessary articles for a four-days' journey for four people. Everything was finally ready, however, and our procession started about eleven o'clock: two mule litters, with a muleteer for each, a cook, a cart drawn by two mules tandem, a carter and a donkey. A mule litter resembles an enlarged sedan chair, with the difference that there is nothing like a seat in it, the occupants being obliged to dispose of themselves as best they may on the floor. The poles of the litter rest on the backs of mules, one in front and one behind. Its motions are various, rocking from east to west, jerking from north to south, jouncing on the perpendicular; churning, an indescribable circular motion, caused by a desire of the mules to part company, each pulling in an opposite direction. We were provided with mattresses, however, with plenty of pillows, which had a most softening effect on jolts and jars, and we concluded that if we must be in constant motion for four days it is better to have a variety than one and the same long continued. That it was not unbearable was proved by the fact that one of the party accomplished a daily nap in peace and quietness.

Our way lay through a sandy plain, dreary and monotonous except for the vivid green of the wheat fields, a few willows bursting into the first tender green of spring, and occasional glimpses of the western hills, barren and rocky, but beautified now and then by rare purple coloring. There was real pathos in the way in which one of the missionaries called our attention to "a charming park view,"—a diminutive pond of water with a few willows seen through the arch of a bridge. We responded admiringly, adding, "for China," a qualifying phrase which we found in constant use among those who would give a truthful description of scenery in this part of China. Ah! if only one of our hundreds of American parks, with their grand old trees, broad stretches of turf and shining ponds, or even a dandelion or daisy-covered meadow, or thickly wooded hill could be transferred to North China, what a blessing it would be to homesick, longing eyes!

Our journey, although full of interest to the strangers, was almost devoid of incident. We were objects of great curiosity to the natives as we passed along. Men with flying queues, women hobbling on their little feet, boys and girls with their bright eyes and rosy cheeks, would come running across the fields or out of their village houses, twist themselves into all kinds of shapes to get a look into the litter, and when they saw what was there would look frightened, or puzzled beyond expression, or would break into a broad grin at the queer-looking foreigner.

We spent two nights in Chinese inns, which have often been described to missionary readers. Spreading our mattresses on the brick kang, shutting

our eyes to the filth and smoke of "a thousand ages," and secured by the insect powder that Miss Hinman thoroughly sprinkled about us, we slept the sleep of the tired. Our arrival was a signal for a large portion of the town to gather in the courtyard, to see what manner of creatures we were. They were good-natured crowds, and Mr. Ewing kindly kept them from



MANCHU WOMAN.

too much intrusion on our privacy. From the shouts of laughter that we heard outside we knew he was gaining their good will and attention before he went on to proclaim the "doctrine." One night he had a long, earnest talk with the innkeeper after the crowd had gone, and we heard the old man saying over and over to himself as he went to his room, "Faith, hope,

and charity. Faith, hope, and charity." Beautiful words to be dropped into a man's heart by the wayside! May they bring forth fruit.

We spent a Sabbath on the way at Cho-Chow with Miss Russell, who is doing a large touring work in the vicinity, going to twenty-two villages from two to fifteen miles away. She has spent nearly all the last year in touring, with a servant and her Manchu Bible woman for company, not seeing a white face for months. She lives in a Chinese house, sleeps in a kang, eats native food, and wears the dress of the people. I longed for the brush of an artist as I saw her on Sunday morning, standing, like an angel of light, with her arms around an old Chinese woman, her lips almost touching the deaf old ears as she told her who we were and why we had come. The woman herself was an interesting part of the picture, with her small pointed feet, blue cotton dress, her thin, gray hair combed over back and into a queer long black poke behind, and decorated with artificial flowers and bright hairpins, flourishing her long pipe toward us, beaming all over, and nodding her head like the puppet toys we see in shop windows at home.

We attended service in the little chapel at twelve o'clock. The people have no clocks in their houses, and the women began to come at nine, some of them walking six, seven, and eight miles on their small feet. In all North China we saw almost no women with natural feet: it gave us the impression of a nation of cripples. They came in at the door with bright faces, sure of a welcome and a happy talk with Miss Russell or her Bible woman, gaining cheer and comfort in their hard lives, guidance in their perplexities, and explanations of puzzling points in the doctrine. The service was a simple one. The chapel had no organ nor choir, no stained windows, no decoration of any kind. The men sat on rude benches without backs, and the women on the kang. The only luxuries were a few rough straw mats, which some of the men put under them as they knelt in prayer on the brick floor. But there were no vacant seats, and no grand cathedral in a Christian land has a better gospel than that contained in the Chinese Bible on the little table. We sang the same dear hymns that we have heard the world around, "He Leadeth Me," "For He Cometh," "Jesus Loves Me;" and the sermon, earnest and practical, was on the text, "To-day if ye shall hear His voice."

At the close of the service we had a meeting with the women, and seldom have we had a more responsive audience. At every pause they would nod their heads to each other and repeat the last sentence with comments: "We are all one family!" "They sent their love to us." "She traveled all this long way to see us!" We felt indeed that we were all of one family, and the Christian bond never seemed stronger nor tenderer than when we

all knelt at the close and every Chinese woman offered prayer. What matter that we could not understand a word that was said, our hearts were very near together. The day was one long to be remembered, and over all too soon. Early the next morning we mounted our litters and went on our way, and at four the following afternoon we came in sight of the city wall of Pao-ting-fu.

The mission compound at Pao-ting-fu is large and well situated. It contains a pleasant chapel, and two missionary residences, one occupied by Dr. Noble



THE CITY WALL OF PAO-TING-FU.

and his family, the other by Miss Morrill and Miss Gould. Mr. Henry Ewing and his family live a short distance away in three or four rooms built for a hospital nine years ago, but never used for their original purpose, because of the greater need for a missionary home. It was pleasant to go into our W. B. M. house and find Miss Morrill and Miss Gould in a pretty, comfortable home. We begged for a repetition of the story of that long, terrible afternoon a year ago, when the Chinese soldiers invaded the house and the compound. It all seemed very vivid and real as we saw the place where they climbed over the wall and stood on the veranda, where our brave heroine, by her tact and fearlessness, kept them at bay and protected her schoolgirls. She thinks she told the truth in her reply to the question of the soldier, "Are you not afraid?" "No, not a bit afraid. You are only men." She

does admit, however, that she was frightened after it was all over, and that she and miss Gould kept very close together, with wide-open eyes, all through the night that followed.

Space forbids any adequate description of our delightful visit in Pao-ting-fu of the beautiful Chinese houses that we saw, through the kindness of some of Dr. Noble's grateful patients, one built for Li Hung Chang, and never entered by any foreigner before; of the hospital, as admirable as possible in its straitened quarters and untoward surroundings; of the boys' school, Mr. Ewing's especial charge; the girls' school, under Miss Gould's



HOME OF MISS MORRILL AND MISS GOULD, PAO-TING-FU.

care and Miss Morrill's evangelistic work. One unique enterprise, however, must be mentioned,—a veritable college settlement in that heathen city, undertaken by Miss Morrill and Miss Gould. These two Maine girls have become owners of real estate not far from their home,—a small piece of laud, with four houses built around a courtyard. Here they are to have a girls' day school, a teachers' house, and two houses to be rented to native Christians. The houses were being thoroughly renovated, and it was good to see the delight with which the owners watched every bit of bamboo, and mud, and whitewash which were making a wonderful transformation. We can imagine their satisfaction over the removal of the kitchen and gate gods

of the former inhabitants, and the substitution of Scripture mottoes in their place. They intend to be model landlords, and they expect the tenants to be models also. A grand old tree in the courtyard spreads its protecting branches and beneficent shade over all. Altogether, it promises to be a most attractive place,—“for China,”—and a fine object lesson to the heathen families all around it. With true New England thrift the owners had the money in hand, about \$300,—saved from their salaries and the gifts of friends,—before they began their enterprise, and they expect the rent from the houses to meet the expense of repairs.

The opportunities for work in Pao-ting-fu are unlimited. Oh for more workers! The need is imperative and immediate.

WOMAN'S EVANGELISTIC WORK IN TUNG-CHO.

BY MISS ABBIE G. CHAPIN.

JUST as Miss Child, whose visit was such a blessing and inspiration to us all, was leaving Tung-cho, she asked me to gather a few points of interest concerning the evangelistic work at this place for LIFE AND LIGHT, leaving others to tell of the medical and educational work.

We have two good faithful Bible readers, who go about visiting in any homes, Christian or heathen, to which they are welcomed, teaching women and girls to read, and explaining the blessed truths of our gospel. As far as time will allow we try to follow up their work, visiting wherever an invitation is extended to the foreign ladies, which you will understand requires more courage on their part than to admit the native workers, so the latter have access to many places where we cannot go. It is touching, yet oftentimes amusing, to see the confidence placed in these Bible readers by those whom they visit. Into their ears are poured stories of suffering and despair, as well as family quarrels and intrigue. They are consulted on all subjects, from the cut of a garment to the arrangement of a betrothal. Theirs is certainly a position of great possibilities and responsibilities. Need I ask you to pray for them, that wisdom from above may be given as their need? And now we are praying that God will move you to make it possible for our North China Mission to have a training school for Bible readers, such as have proved a great blessing in India, that these workers may be better equipped than is possible under present conditions.

Our Woman's Christian Association, besides supporting a Bible reader in Ceylon, has, of course, its home work as well. One committee of four goes

out on Sunday afternoons to hold cottage meetings with those who are kept from attending service. Others work among the newcomers and inquirers, or any in-patients there may be at the hospital.

Perhaps the most important factor in our evangelistic work is that which is done in the villages. This has formerly been largely confined to nearer places, where it was possible to go and return in one day, as most of the ladies have been held too closely by the educational and other regular work of the station to be able to lay it down for several days at a time. Last autumn, however, one of us spent a week at one of our outstations, visiting two other villages while there. Wearing the native costume and eating native food proved a great help in getting near the country people, who are not used to foreigners. We feel the importance of touring among distant places, and hope another year to do more of it.

Perhaps a little sketch of to-day's work will give you a fair sample of our village trips: After the usual hour with the Bible readers, hearing the report of their work for the two days past, and praying over any cases in whom they have become specially interested, I put up a little lunch to eat by the way, and started about nine, this time in a chair, though often the means of conveyance is a donkey or a cart. Then came two hours of riding, past fields where long rows of tender green give promise of coming crops—through numerous little villages of mud huts, where oftentimes the children will set up a shout of "There goes a foreign chair; curse the foreign devils;" or perhaps the older ones will place their hands over the eyes of the little tots, for fear we may dig them out. It always hurts me far worse to see the little children, whom I love and want to win, show such fear, than does their bad language. Yet, again, many are cordial and polite, and greet us pleasantly as we pass. But I am digressing.

The Pi family (pronounced "bee"), to whose house we go in the village of Tung-pa, have been, with one exception, the only Christians in all that neighborhood until quite recently. Although true and earnest in spirit, they are naturally rather eccentric and original; so some things about their early experience before they received much instruction were somewhat peculiar. Ah Pi first heard the truth from a colporter of another mission, and when later he met one of our native helpers, he asked him to his home, saying he had been a believer for some time. As they entered the door, on the wall opposite hung this inscription, "Father, Son, and Holy Spirit, irresistible," the form of words being in imitation of that which is commonly cut on stones from one of their sacred mountains, and is considered a charm. Before this the man prostrated himself, and knocked his head on the ground three times, mumbling the Lord's Prayer meanwhile. From

these ignorant and superstitious devotions he arose satisfied and complacent. At another time this Mr. Pi told one of our native preachers that he knew the power of the Bible, for he had proved it. Once he said, his daughter-in-law lay very ill with what the heathen neighbors called demon possession. He therefore took his Bible, and waving it three times in a circle over her head, made an address to the Devil, adjuring him to come out of her, as she belonged to the Lord, adding, "If you must be a devil, why can't you be a straightforward one and stick to your own people, instead of meddling with the Lord's." She immediately began to gain, and soon recovered. Of course further instruction has enlightened them and done away with such relics of heathen superstition.

To-day their room was full of women and children, besides many crowded around the open window, I should judge fifty or sixty in all. When men came Mrs. Pi would invite them to "please wait until a preacher of their own sex came, when they would be most welcomed." This was best, as it not only made it more proper for me, in their opinion, but allowed the younger women more freedom to remain and listen.

Among the crowd of children were two all covered with smallpox; and when I ventured a very gentle remonstrance, not so much on my own account as for the dear little baby of the family, who has not been vaccinated yet, they replied, "O, no matter; they are nearly well now," and proceeded to lift one of them to a place beside me on the kang. This, however, is not an uncommon experience.

The next three hours were spent in talking to the women about our Father in heaven and Jesus our Saviour; also singing and teaching the children a verse from the Bible written on little picture cards, which were given to those who learned to recite it. There were three old ladies so deaf they had difficulty to hear even when close beside me, toward whom my heart went out with special longing that they might take in enough of the truth to accept God's way of salvation. Mrs. Pi said earnestly to them, "Old friends, your sun is well down into the west, and you would do well to listen to the good words which she speaks." Many listened well, and often assented to what was said. May the Blessed Spirit drive it home to their dark hearts.

Such is a day of village work. There is not much to be seen in the way of immediate results, but it is precious to have the opportunity to give the message to so many, and know that God can watch over and water the seed sown, even when it falls on hard, indifferent, or dull hearts. And this seed of His Truth is living, powerful seed, so we wait and expect a blessed harvest of souls for his glory.

EDUCATIONAL WORK IN TUNG-CHO.

BY MISS J. G. EVANS.

THIS being the mission center of educational work for the North China Mission, necessarily much time and strength are devoted to the best development of this branch of missionary work. The station was first opened by those who placed education in the forefront of evangelizing the Chinese, and all those who have followed have been of the same mind.

Here is the college for the North China Mission. To those of us who remember when it numbered less than ten pupils in a little boarding school, and the ten gathered from the poor who were willing to give us their boys rather than have them starve to death, the present school, with its academic and collegiate course, its over seventy pupils, is something almost wonderful. And while our present accommodations are far from complete for the present number, and far from adequate for the increase, we are led to expect there will be; yet when we compare the little dark room in which a little handful gathered when the writer first came to China, we can well rejoice over the changes we have seen. And what a change in the pupils! Then only the poorest came, for it was food and clothing they came for. One day three sets of brothers put on their summer, spring, and winter clothing which had been furnished them by the foreigners and disappeared, thus illustrating it was not the study of Bible, mathematics, or geography for which they came, but a good supply of clothing for themselves and families. Now the greater part of the young men are Christians before they come to us, and the study of the Bible one of their greatest joys; their clothing is not supplied by the school. The Christian spirit in the school is very marked, as is shown by their Y. M. C. A. and the societies they form for mutual help in their daily life. We have watched many a boy go through the school, then through the Theological School, and so out into life work for Christ among his fellow-countrymen. God helping, there will be many more. Our Mission has secured a large plot of ground outside the city, part of the necessary buildings are built, and the generous sum of money placed at our disposal by friends who love Christ's cause throughout the world, is enabling us to begin other buildings much needed for the growing college now in full work. The running expenses of the school must still be furnished by the Board and friends of educational work in America. We trust this branch of our work and this particular part of it will be on the hearts of home friends.

A theological school is the natural outgrowth of such a Christian school, and many young men have gone out qualified to be preachers and pastors of

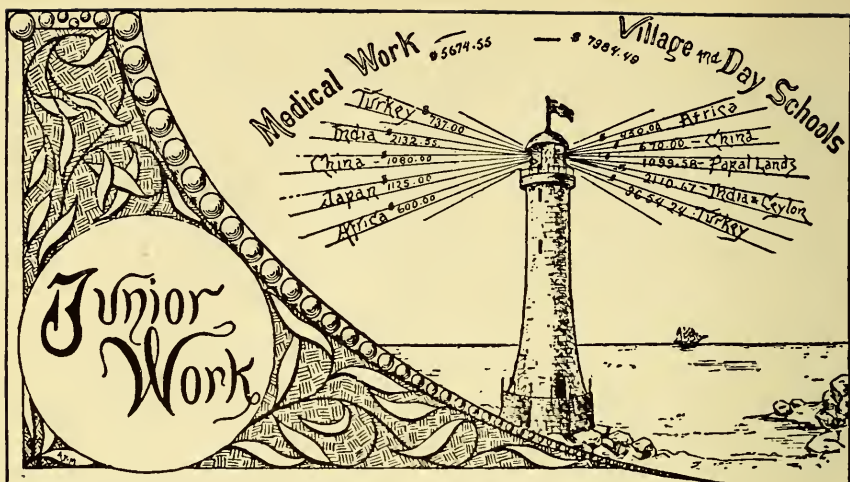
native churches as soon as there are such who can call and support them. Day schools both for boys and girls are another large factor in our work here. At present there are seven, with their little company of boys and girls who come together for half-day instruction. The development of these schools from nothing is most interesting. Some one in a neighborhood hears the truth, either in the hospital or at some home where the Bible readers are visiting; the Bible reader is invited to visit her home and talk. After a time the foreign lady is asked to come. She finds many little girls who come in out of curiosity; she will read and sing to them; they become interested by seeing the books printed in Chinese characters. A pretty picture card, with which the missionary goes provided for just such purposes, induces the girls to begin to read; sometimes it takes years before the request comes for regular teaching. These little schools are held on the brick bed, which is in the family living room; very seldom have they arrived to the dignity of having a room especially for their use. The teachers are for the most part young Christian women who have been for a longer or shorter time in the Bridgman School; have married; most, if not all, have a little family growing up around them, and, while they care for their babies and attend to household duties, they teach these little companies of girls and boys for half a day. Many are the interesting incidents one could collect from among this company, for, of the average attendance of ninety-five the past year in the seven schools, the greater part are from heathen homes. Many are the lessons they carry back to their homes by their changed life; new thoughts and desires for a better life find lodgment in these young hearts; for when one, no matter how young, learns there is a Father in heaven who loves and cares for them and to whom they can carry all their trials in prayer, the life does become changed. Our hope for China is with the young; this is why we lay such stress upon this branch of our educational work. The ladies who have these schools in charge find much uphill work, with much that is pleasant; often hopes are raised that are sadly crushed; little girls are sometimes selected for the Bridgman School and sent with consent of their parents, who afterwards are found unworthy, and must be returned. This work has been going on for so many years that we are seeing the second generation coming into our schools and preparing for advancement to the higher schools. The young woman, our loved and tried Hannah, who does such efficient work in the station classes, is fruit gathered from a little day school started long years ago in an adjoining court to our city premises; she walked miles each day from a village to receive the two hours' instruction. Our pastor's wife was her schoolmate. Sometimes we hear of little ones that testify for Christ who have only been under instruction a short time. A little boy, almost too

young, it seemed to us, to understand what he heard, was taken from school by his heathen mother; one day a native helper found him in the street chapel preaching. We believe no seed sown is lost. A boys' boarding school for our younger boys has been opened in the city. Here is a nice class of manly little fellows under the instruction of a former graduate of our school, but it sometimes requires tact and patience of the lady in charge in dealing with boys who are right from their homes, where, because they are boys, they are allowed to have just what they want; for instance, a sick boy would eat if the lady fed him, also insisted he must have sponge cake. It often takes time to learn the lesson of obedience.

Perhaps no branch of work is more needed than the station classes; here are gathered a little company of women for a month for more direct teaching than can be given in their homes. The classes are for the most part composed of Christian women who have had but little instruction, those on probation, and sometimes those who are only interested; often by inviting this last class they are brought to make a decision for Christ. The progress the Christian women make in their Christian life is often quite marked,—they come in contact with the native Christian families who have had more instruction, and see how such families can and should live. The evenings spent in the room of their foreign teachers are a great help and stimulus to them. They often speak of our rooms as the heaven we have told them about, they seem so far removed from their own dark, dirty, cheerless ones. It is pleasant to mark the little changes and touches they try to give their own homes after seeing ours, for they can at least sweep them, and that is a decided step in advance. Lessons are also taught them of their duty to their children and the family relations. This bringing them to us gives an opportunity for many object lessons which could not be taught in their homes.

The results already seen more than convince us that we need to get as near as possible to this people in the way of education if we would bring them to Christ; that is the one object we aim to accomplish in all our work. Pray for us and your work here in China.

THE one thought that pierces your heart in seeing the women and girls in China is this: What a cruel shame that Christians in America live in their luxury, leaving hundreds and thousands to perish. If we could care as God cares, and take in all it means to live without God, we should be filled with a burning shame, and would rise up bent on obeying our Lord. Let us be true to our vows, true to our God.—*Exchange.*



- To give light to them that sit in darkness Luke 1:77 -

TUNG-CHO HOSPITAL AND DISPENSARY.

BY DR. J. H. INGRAM.

THE number of women who come for treatment is much larger this year than ever before. This is largely on account of work which Mrs. Ingram has been doing for them. She is a trained nurse, and the women seem to greatly appreciate having her dress their wounds and care for their ailments. We have made the women's waiting room almost double its original size, and it is none too large to accommodate the patients.

We cannot see the men and women at the same time, as it would be considered very improper by the natives, so we first attend to the women, and sometimes we have over sixty. This may not seem to be very many to our friends in America, but it is nothing less than surprising to us. Women are seldom seen on the streets. If they are ill a doctor is called to attend to them in their homes, if the family can afford it; if they are poor they are allowed to suffer without care, and the family waits for their recovery or death.

One of the most satisfactory results of having large numbers of women come to the dispensary is that in this way they are brought within the sound of the Gospel. One of the Bible women talks with the women while they are waiting for the doors to open. They frequently come very early because they have no clocks at home, and they are generally so anxious to get treated

that they err on the safe side, and come an hour or two before dispensing time. Yesterday I found a woman waiting at the door at eight o'clock. She said that she had come six miles and she did not want to be late. Did the ladies at home ever think that the want of clocks would result in any good? but I have often thought that it will certainly be one of the means by which God will save many souls. The Chinese are so industrious that the women, at least, would not allow any time to hear preaching if they had clocks to go by.

It is difficult to trace the seed that is sown in this waiting room from day to day, but now and again we see it bearing fruit. A few months ago a little boy four years of age was brought to us to have a tumor removed from the eyelid. The child was most interesting. He let me cut the tumor out without a whimper, and nothing was done to alleviate the pain. He took a deep interest in the way the wound was healing, and talked very intelligently as to the way it was dressed. The mother was much pleased at the result of the operation, and came to consult us about herself. She became very much interested in the truth, and she is most diligent in improving every opportunity of learning more about the wonderful story. She had been here only a few times when she destroyed her household idols, and now five persons are studying with the Bible woman every time she goes to this patient's house.

Some time ago a man came to have a carbuncle dressed, and it was doing very well, but on his way home one day he fell and sprained his ankle. He sent his wife to get the medicine for him, and she continued to come until he was well. She became much interested in what she heard, and the Bible woman is very hopeful that she will enter the church after a time. The patients are told of the reasonableness of worshipping the true God, and of the folly of worshipping idols. It is surprising to see how readily they see that idol worship is useless, and this is the first step toward leading them to the Saviour.

The medical work is doing good in many directions, as we can see when we go out in the country. I was out gunning with a friend some days ago, and we wanted to be ferried across the Grand Canal; there was an old man, who had a dilapidated boat, who seemed very anxious for the job, and when we got across my friend offered to pay him, but he said: "No. You folks treat us when we are sick for nothing, and I certainly will not take money for ferrying you across the canal." We also met two men who had been operated on in the hospital, and they invited us to come into their houses and drink tea. In all directions we meet those who have been to our place for aid, and we are sure of being well received.

It may seem strange to some for me to write an account of the women's work in the medical line; but as there is no lady doctor here, and as the Woman's Board is largely responsible for the existence of the Tung-cho Hospital and Dispensary, it seems only reasonable that I should let you know how the work is progressing, and how thankful we are to you for what you have done for us. By the end of this month we will have given ten thousand treatments this year, and over one third of these are given to women. This month over half the patients are women.

I hope that all who read this will pray for this work, and all who can will give us their aid.

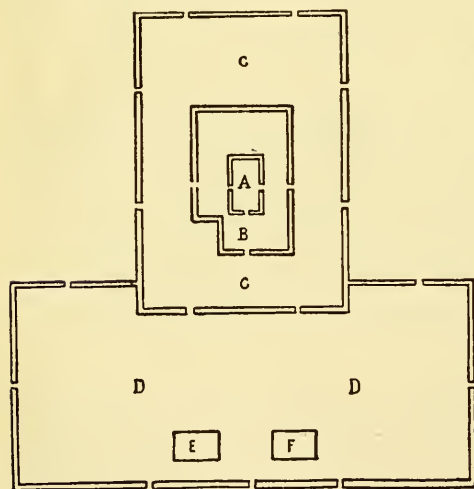
PROGRAMME FOR CHILDREN'S MEETINGS FOR OCTOBER.—PEKING AND TUNG-CHO.

ALL the children who visited Foochow last month will want to take the steamer up the coast to Tientsin, where they will change to a river boat, which will take them up the Pei-Ho River to Tung-cho. This city is the

port of Peking, which is twelve miles away, and with which it is connected both by a stone causeway and a canal. As Peking is so unlike any other city in the world, and is so important politically, we suggest that the room in which the meeting is held be arranged, as far as possible, to represent the city by following the plan given here.

The lines dividing the city into four parts represent walls forty feet thick at the base, twenty feet at the top, and forty feet high. The city has a circuit of twenty-one miles, and has thirteen gates.

Outline these four cities with chairs, leaving space for gates; then have two of your number



PLAN OF PEKING.

A—Forbidden City.
B—Imperial City.
C—Manchu City.

D—Chinese City.
E—Temple of Agriculture.
F—Temple of Heaven.

appointed to be the emperor and empress, and live in their palace in the Forbidden City. Let a few others belong to the official class, and live in the

Imperial City, and all who are in any way connected with missionary work in the Manchu City. For description of Peking, see "Sketch of Work in China," published by the American Board in 1890, also the *Missionary Herald* for March, 1880. Let the emperor give an account of himself as he will find it in *LIFE AND LIGHT*, May, 1889, and have one of the officials tell all they can find out about Li Hung Chang, who is one of the greatest men in the Chinese Empire (*Missionary Herald*, March, 1885).

Two others might tell of Dr. Howard's work for Lady Li, and how the gospel entered the Forbidden City (*LIFE AND LIGHT*, May, 1895). Have a gathering of Peking and Tung-cho missionaries in the Manchu City, and let them report their work. Ask one of them to tell about the Bridgman School (*Mission Dayspring*, February, 1887), and some disagreeable neighbors (February, 1891). Have Miss Haven tell of her work among the children (*LIFE AND LIGHT*, May, 1885, and March, 1890), and Miss Russell of Christmas in Peking (April, 1893). Ask Mrs. Beach, of Tung-cho, to tell how she spent one afternoon (*LIFE AND LIGHT*, February, 1889), and let some one read a letter from our Christian Endeavor Missionary, Miss Abbie Chapin (*LIFE AND LIGHT*, September, 1894). Ask Miss Evans to tell of the Girls' Day Schools in Tung-cho (*LIFE AND LIGHT*, February, 1894); some one else describe making calls in China (*LIFE AND LIGHT*, October, 1886), and Mr. Kingman speak of Tung-cho College (*Missionary Herald*, March, 1894).

For interesting facts see the following books, to be had at the Woman's Board Rooms or in most public libraries: "China and the Chinese," Nevins; "Chinese Characteristics," Smith; "The Chinese Slave Girl," Davis; "Home Life in China," Bryson; "Peeps into China," Reid.

A, represents the Forbidden City, with the palace and court of the emperor. *B*, the Imperial City, where there are altars of each of the three religions of China, as well a cathedral of the Roman Catholic Church, and many public buildings and residences. *C*, the Manchu City, where besides all the public buildings and residences, there are many buildings for educational uses, and all our missionary work is done in this city. *D*, the Southern or Chinese City, which is the commercial center, and is where most of the business is done.

On the south, outside of the wall, is the altar to Heaven; on the north, the altar to Earth; on the east, the altar to the Sun; and on the west, the altar to the Moon.

"'Thy kingdom come,' our prayer shall be,
Till the world is conquered, O Christ, for thee."

Our Work at Home.

WOMAN'S WORK IN THE HAWAIIAN ISLANDS.—THE TWENTY-FIFTH ANNIVERSARY.

BY MRS. MARY KNIGHT HYDE.

ON the first Tuesday in June there were gathered, in the audience room of the beautiful new stone Central Union Church, a large company of ladies with a sprinkling of gentlemen. The platform was adorned with palms and ferns, magnolias and lilies, while on either side upon the wall were the figures 1871-1896, made of dainty flowers and framed with delicate vines. Seated on the platform were the officers of the Board, some of whom had been connected with the society since its organization. Directly back of these were portraits of former officers, the influence of whose devotion to the work is still felt, though they themselves have passed on to higher service.

To one who has never attended one of the meetings of our Board, it would be difficult to convey an idea of the social and informal atmosphere pervading them. Strangers, who are not in the habit of "speaking in meeting," find it the most natural thing in the world to tell some item of interest, or to express their devotion to the work so dear to us all. Indeed, they feel it is an opportunity and a privilege, rather than an irksome duty, to take some part in what all call "our meeting."

The devotional exercises were conducted by the President, Mrs. C. M. Hyde, who read from the tenth chapter of 2d Corinthians, taking the sixteenth verse as an appropriate expression of the present circumstances, while Paul's desire to enter the "regions beyond" would serve as the watchword for the coming quarter of a century. Mrs. Birnie, the pastor's wife, led in prayer. The Treasurer gladdened all hearts by reporting, after all appropriations had been paid, a balance in the treasury. The finances of all the branch societies were shown to be in the same flourishing condition. After hearing from these, the Gleaners and Lima Kokua (Helping Hand), our Junior societies, one of American and the other of Hawaiian young girls, the specific work of the Board was reported.

In your societies in the States, foreign work is reported by extracts given from the letters and journals of the workers in the foreign field, or else some missionary, coming from a far-away country, presents the needs of her

special mission; but here in Honolulu the superintendent of the various departments of mission work among the Chinese, Japanese, Portuguese and Hawaiians, come to us directly with their thrilling experiences of the lights and shadows of mission work, and the necessities of the work are a constant appeal to our hearts and hands, and serve as an ever-present inspiration to earnest, active effort.

One speaks of her visit to the Chinese home where her heart has been wrung with sympathetic suffering at the sight of little ones who are undergoing the torture of foot-binding; whose eyes are red with crying, and whose baby mouths have the droop of perpetual suffering. In our indignation we appeal to the authorities, and an act has just been passed by the legislature that makes foot-binding a crime in Hawaii, subject to the penalties of the law. Another of our superintendents reports the increase of public prostitutes among the Japanese immigrants, who boldly sit at their doors calling to the passers-by. Forthwith earnest women are entering a protest against allowing such open vice, and the subject is now one of public interest. When accounts are given of the carrying of the Holy Ghost by a procession, with torches and band music, every week from one house to another, the hearts of all are stirred to more active effort, that the Portuguese children may have the enlightenment that comes from a Christian education.

In this cosmopolitan community, with its 25,000 Japanese, 15,000 Chinese, 11,000 Portuguese, and 40,000 Hawaiians, and only 3,000 of English descent, it is very evident that we do not need to go abroad for foreign missionary work. The heathen are brought to our doors.

And yet there is a "foreign field" in which we are interested, and where at one time we had our own special missionary, Miss Palmer, on Ponape. But the Spanish authorities closed that island to all Protestant workers, and we entered the open door of opportunity here at home, now confining our benefactions in Micronesia to the Hawaiian missionaries there and to the various native catechists scattered through all the group. We also welcome the Micronesian missionaries as they come and go on the Morning Star to and from that lonely field, and bear lovingly on our hearts in our prayers those who have shared our hospitalities, and so been made better known to us.

The Recording Secretary reported the life memberships of the Board as having increased during the twenty-five years from five to nearly three hundred. The annual expenditures are now from twelve to fifteen hundred dollars. The average attendance for the past year at the monthly meetings, exclusive of the annual meeting of one hundred and sixty, has been sixty-five.

"The Free Kindergarten Association," with its five flourishing schools among as many nationalities, with an annual expenditure of nearly five

thousand dollars, was mentioned with interest, for the work was inaugurated and carried on by this Board till it became an independent organization.

Twelve o'clock brought our gentlemen friends, and lunch was served. What the Honolulu ladies can do in the way of a lunch must be participated in to be appreciated.

After an hour of social intercourse all gathered for the special anniversary exercises of the afternoon. A most interesting paper of reminiscences had been prepared by Miss Chamberlain, a missionary daughter, giving an account of the formation of the Woman's Board under the influence of a spirited appeal from Mrs. Snow, of Strong's Island, or Kusaie as it is now called. Mrs. Snow was graciously permitted, as a great concession, to address the congregation from the pulpit steps in the old Fort Street Church. The concession afforded, in reality, an advantageous position to the speaker, as the old-fashioned pulpit would have half concealed her from the people.

Mrs. Whitney, one of the charter members, told in graphic and concise style of the growth of the organization and the work accomplished. The climax of interest was reached when a short paper of reminiscences was read by one of the missionary mothers; and another recalled pleasant memories; while from the two other surviving ones we had verbal and written messages.

"Ruth and Naomi" was very beautifully sung by Mrs. Turner, a noted singer as well as missionary daughter. The girls from the Kamehameha School sang very sweetly and artistically, "Only remembered by what we have done."

The President's address, on "The Outlook for the Future," and words of cheer and encouragement from strangers and friends present, brought to a fitting close the exercises of the day. The singing of the hymn, "More Love to Thee, O Christ," expressed the desire of all hearts as the "Woman's Board of the Pacific Islands" entered upon its second quarter of a century of Christian missionary work.

HONOLULU, June 4, 1896.

OUR BOOK TABLE.

Adoniram Judson Gordon.—A Biography. By his son, Ernest B. Gordon. Fleming H. Revell Co. Pp. 386.

This is a fascinating and powerful biography. In spiritual inspiration and religious suggestiveness it has had no recent equals in our literature. Dr. Gordon's remarkable career is discussed in all its phases by his son, with full intellectual comprehension and deep moral sympathy and insight. The literary skill of the book is admirable, and often reaches a high degree of pungency and brilliancy. The epigrammatic point and force of the father's style sometimes reappears in the son's. There are many felicities in the revelations which only a son could make concerning the inner life of a father, and yet the detail does not seem to be carried anywhere too far, or to be in the slightest degree ostentatious.

The chapters devoted to Dr. Gordon's early life in New Hampshire, and his education at Brown University and Newton Theological Seminary, are

the key to the whole work. He came of a profoundly religious ancestry, and was not spoiled in his processes of training. His wonderful work in building up Clarendon Street Church on a plan of Apostolic type is delineated here with remunerative vividness in all its phases, both of difficulty and of achievement. So is the work of Dr. Gordon for great philanthropic reforms, for students in colleges, and most especially for missions. The origin of his books, especially those on "The Holy Spirit in Missions," and "The Twofold Life," is discussed with a keen appreciation of their relations to the preacher's intellectual and spiritual growth. The biography is not controversial, but his views concerning the second advent of our Lord are skillfully defended in it against misapprehension.

Missionary tours in Scotland make an interesting episode. There is high attractiveness in the chapter entitled "Character Sketch," and in all the abounding illustrations of the preacher's habits of Biblical study. Dr. Gordon's wisdom as spiritual exegete is brought out vividly. And so the volume leads up to his celebration of his twenty-sixth anniversary as pastor of Clarendon Street Church, and closes with the account of that last illness, which ended with the word "Victory."

The biography is written in the very spirit of Dr. Gordon himself, and carries throughout the atmosphere of his consecrated and crowned career. It is only once in many generations that a preacher like Dr. Gordon, so Biblical, so balanced, and so successful, is sent to the Christian Church in any land or age. It is yet more rare to find the influence of such a life perpetuated by a satisfactory biography, and flowing forth as a clear, crystalline stream to enrich all subsequent years.

SIDE LIGHTS FROM PERIODICALS.

The approaching visit to our country of Li Hung Chang, viceroy in one of our most important mission fields, renders the two following articles timely for our readers who desire to understand conditions in that empire:—

Contemporary Review, July: "Li Hung Chang," by Demetrius C. Boulger.

The Century, August: "The Viceroy Li Hung Chang," by John W. Foster. In the same, "Glave in Nyassaland," "British Raids on the Slave Traders," "Glimpses of Life in Africa," from the journals of the late E. J. Glave.

Fortnightly Review, July: "Stray Thoughts in South Africa," continued, by Olive Schreiner.

In order to make comparisons between northern and southern Africa, it would be of interest to read in *Contemporary Review*, July, "Africa, North of the Equator," by A. E. Pease.

North American Review, August: "Is Japanese Competition a Myth," by Hon. R. P. Porter.

The Atlantic Monthly, August: "About Faces in Japanese Art," by Lafcadio Hearn.

English Illustrated Magazine, August: "When the Sultan goes to Pray," by J. Foster Fraser.

ANNUAL MEETING.

THE twenty-ninth annual meeting of the Woman's Board of Missions will be held in Manchester, N. H., on Wednesday and Thursday, Nov. 4 and 5, 1896. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 3d.

The ladies of Manchester will be happy to entertain all regularly accredited branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Mrs. W. H. Fairchild, Manchester, N. H. To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified.

TOPICS FOR AUXILIARY MEETINGS.

September.—Foochow, China. See LIFE AND LIGHT for August.

October.—Peking and Tung-cho, China.

November.—Thank-offering Meetings.

TOPIC FOR OCTOBER.

Peking and Tung-cho, China. 1. History. 2. Education. 3. Missions.

At the beginning of the meeting we suggest a brief map exercise for the North China Mission, giving the names and location of the different stations and a few words of description for each. See leaflet, "Condensed Sketch of the North China Mission" (price 3 cents), with pamphlet maps (price 10 cents).

Then let some one make an imaginary visit to Peking. A brief history and good description of the city is found in the *Encyclopædia Britannica*, also in the *Missionary Review* for July, 1894 (30 Lafayette Place, New York City), price 25 cents. For account of the young emperor, see *Missionary Herald* for December, 1888; LIFE AND LIGHT for May, 1889.

For missions we suggest the present condition rather than historical sketch. "Bridgman School," see LIFE AND LIGHT, March, 1890, June, 1891, September and December, 1892, August, 1895. "Evangelistic," *Missionary Herald* for June, August, and September, 1890; July, 1894. "The Bible in the Palace," LIFE AND LIGHT for March, April, and November, 1895.

"Visit to Tung-cho," the Tung-cho College *Herald* for March, 1894. Day Schools, LIFE AND LIGHT, February, 1894. Dispensary, LIFE AND LIGHT, September, 1890, May, 1895. Evangelistic, September, 1890, January, 1892. General articles on needs and conditions in China, LIFE AND LIGHT, November, 1890, April, August, and December, 1891. The language, February, 1895.

All these helps, except the *Missionary Review*, may be obtained of Miss A. R. Hartshorn, No 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Castine, Aux., 12; Rockland, Aux., 50; Golden Sands, Mission Band, 14; Cumberland Mills, Warren Ch., Aux., 8; Westbrook, Aux., 13; Boothbay Harbor, Aux., 37.25; Phippsburg, Ladies, 12.50; Thomaston, Aux., 10; Brunswick, Aux., 45.25; Gray, Aux., 8; Searsport, First Cong'l Ch., Aux., 22; Woodfords, Primary Dept., S. S., 1; Waterville, Aux., 13.50; Cape Elizabeth, 75 cts.; Skowhegan, Aux., 15.75; Lewiston, Pine St. Cong'l Ch., 60; Winslow, 10; Cumberland, No. Conference Cradle Roll, 2.50; Lowell, 3.30; Portland, Williston Ch., Aux., 19; Junior C. E., 9, Second Parish Ch., Aux., 41; E. Machias, Cong'l Ch., Ladies, 5.10; Washington Co. conf. coll., 12.02; Somerset Co., conf. coll., 3; Gorham, Aux., 25; Biddeford, Second Cong'l Ch., Y. P. S. C. E., 4.19; Castine, Desert Palm Soc'y, 35,	
	492 21
Total,	492 21

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Centre Harbor, Aux., 7; Concord, Aux., 18; Exeter, Aux., 16.40; Farmington, Aux., to const. Mrs. C. A. Cook L. M., 25; Keene, Second Ch., Y. P. S. C. E., 10; Milford, Herald of the King, 5.89; Nashua, Aux., 37.50; Pilgrim Ch., Junior C. E., 5.68, Miss S. P. Pearson, 21.60; Pembroke, Cong'l Ch., 6.50; Portsmouth, Rogers Circle, 40; Salmon Falls, Aux., 20; Seabrook and Hampton Falls, Seaside M. C., 10; Tilton, Aux., 27.81; Exeter, First Ch., A Friend, 100; Wilton, Second Ch., Y. P. S. C. E., 10,	
	361 48
Total,	361 48

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bennington, Second Ch., Mrs. G. W. Harman, 10; Brookfield, First Ch., A Friend, 10; Burlington, Aux., 35; Junior C. E., 10; Helping Hands, 73; Cambridge, Aux., 14; Milton, Aux., 10; St. Johnsbury, East, Margaret Mission, 16; So. Ch., Junior C. E., 3.05; No. Ch., C. E., 20; No. Ch., Aux., 34; Waterbury, Aux., 6.81; Waterford, Lower, Aux., 7; Saxton's River, Merry Rills, 2.50; Windsor, Old So. Ch., Aux., 2,	
	253 36
Total,	253 36

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Lawrence, Lawrence St. Ch., M. C., 5, Trinity Ch., Aux.,	
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31.05; Miss'y Cadets, 8; Lexington, N. E. H., 10; Andover, Abbott Academy, 56.75; Medford, Mystic Ch., Aux., 21.50; Ballardvale, Union Cong'l Ch., Junior C. E., 6.26; Lowell, Highland Ch., Junior C. E., 5,	143 56
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Waquoit, Aux., 12; Orleans, S. S. and Miss'y Soc., 10; Falmouth, A Friend, 2.50,	24 50
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Canaan, Four Corners, Aux., 25; Fetna Circle, 15; Dalton, Aux., 135.79; Penny Gatherers, 9.26; Hinsdale, Aux., 50.20; Housatonic, Aux., 11.15; New Lebanon, Aux., 7.50; Pittsfield, First Ch., Memorial, 50; So. Ch., Aux., 10.75; So. Egremont, Aux., 50,	364 65
<i>Essex North Branch.</i> —Mrs. Wallace L. Kinnball, Treas. Groveland, Aux.,	13 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. So. Deerfield, Aux., 11.40; East Charlemont, Riverside Miss'y Band, 2.50; Shelburne Falls, Light Bearers, 10,	23 90
<i>Hampshire Co. Branch.</i> —Miss H. J. Kneeland, Treas. Granby, Aux., 8.75; Hatfield, Wide Awakes, 3.55; North Amherst, Aux., 33; Northampton Edwards Ch., Aux., 2.60; Smith College, Miss'y Soc'y, 45; No. Amherst, Miss Martha A. Harrington, 5,	97 90
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Maynard, in memory of Mary, Hattie and Little Vickie, 10; Northboro, Y. P. S. C. E., 5; So. Framingham, Aux., 87; Wellesley, Aux., 96.50, Wellesley College, Christian Assoc., 660.78,	859 28
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Milton, M. C., 20; Y. P. S. C. E., 10; So. Weymouth, Old Ch., Aux., 4.25,	34 25
<i>North Middlesex Branch.</i> —Mrs. Elizabeth Hunt, Treas. Concord, Aux., 3, The Mary Shepard Watchers, 5; Acton Centre, Band of Little Helpers, 5,	13 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Holyoke, Second Ch., Aux., 10; Prayer Circle, 5; Mitteneague, Cradle Roll, 6; Monson, Aux., 21; Springfield, First Ch., Aux., 75; Hope Ch., Aux., 75, Cradle Roll, 20; So. Ch., Aux., 60; Y. L. Soc'y, 12,	284 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. B. D., 50; Allston, Aux., 73.99; Arlington, Y. P. S. C. E., 3.10; Auburndale, Aux., 23.32, Miss'y Soc'y, Lasell Sem., 10; Boston, Mrs. E. A. Studley, 5, Old So. Ch., Aux., 2, Mt. Vernon Ch., Y. L. Aux., 31, Aux., 65.10, Park St. Ch., Aux., 5.34, Union Ch., Junior C. E., 25; Brighton, Y. L. Miss'y Soc'y, 5.00; Cambridge, Shepard Mem. Ch., Shepard Guild, 11.20; Cambridgeport, Pilgrim Ch., Y. L. Aux., 25; Chelsea, Third Ch., Floral Circle (1 in memory of a little girl), 10, Central Ch., Pilgrim Band, 39.34; Dorchester, Village Ch., Y. W. Aux., 20, Second Ch., Aux., 140.17, Pilgrim Ch., Y. L. M. C., 25, Junior C. E.,	

5; East Boston, Madura Aux., 24; Everett, Mystic Side Ch., Junior C. E., 10; Hyde Park, Junior Aux., 10, Y. P. S. C. E., 10; Jamaica Plain, Aux., 131.52; Newton, Eliot Ch., Y. P. S. C. E., 10, Eliot Aids, 15; Newtonville, Cradle Roll, 33.50; Roxbury, Eliot Ch., Aux., 28, Y. P. S. C. E., 20.18, Star and Mayflower Circle, 16.37, Immanuel Ch., Aux., 15.42, Highland Ch., Aux., 63.55, Walnut Ave. Ch., Aux., 37, Cradle Roll, 10; Somerville, Winter Hill Ch., Aux., 10; So. Boston, Phillips Ch., Aux., 82.75, Junior Aux., 25, Phillips Chapel, Aux., 5; Waltham, Trin. Cong'l Ch., Aux., 20, Cradle Roll, 8.76,	1,160 61
<i>Wilmington.</i> —A Friend,	2 00
<i>Worcester Branch.</i> —Mrs. E. A. Sumner, Treas. Blackstone, Aux., 6; Grafton, Extra-Cent-a-Day Band, 20.87; North Brookfield, Aux., 25.50; Spencer, Aux., 9.44, Primary S. S., 15.56; Sturbridge, Ladies of the Ch., 10; Ware, Aux., with prev. cont. to const. L. M's Mrs. C. C. Cook, Mrs. N. Dwight, Mrs. F. K. Southworth, Mrs. W. C. Eaton, Mrs. A. J. Davis, Mrs. F. M. Sibley, Mrs. H. Hitchcock, Mrs. E. R. Sturtevant, Mrs. A. S. Feun, Miss A. M. Warner, Miss H. Stearns, Miss C. Fairbanks, 270; Warren, Aux., 4.25; Westboro, Aux., 31; Worcester, Union Ch., Aux., 32.98, Piedmont Ch., Aux., 93.33, Park Ch., Aux., 6, Belmont Ch., Aux., to const. L. M. Mrs. E. B. McClenning, 25, Central Ch., King's Daughters, 9.35; Winchendon, Aux. (30.94 Th. Off.), 40.09,	593 37
—A Friend,	20 00
—A. L. P.,	25 00
Total,	3,665 02

LEGACY.

<i>West Roxbury.</i> —Legacy of Lucinda J. Hartshorn,	787 23
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RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Newport, Aux., 6.25; Providence, Pilgrim Ch., Aux., 11.49, Central Ch., Aux., Mrs. H. N. Lathrop, 50, to const. L. M's Mrs. Thos. Shurrocks and Mrs. Joshua Buffum, Beneficent Ch., Busy Bees, 25,	92 74
Total,	92 74

CONNECTICUT.

<i>East Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Plainfield, Aux., 17.35, Y. P. S. C. E. and Friend, 15; Wauregan, Aux., 25; Thompson, Aux., 12.50; North Woodstock, Aux., const. L. M. Mrs. S. H. Viets, 26.75; Jewett City, Aux., 10, Norwich, Park Ch., Mrs. L. F. S. Foster, 5; New London, First Ch., Aux., 13.10; Danielson, Aux., 20.35,	145 05
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Buraside, Aux., 6.50; Farmington, Aux., 50; Glastonbury, Aux., 22.60; Hartford, Asylum Hill Ch., Aux., 1, Fourth Ch., Aux., 1, Park Ch., Aux.,	

27; New Britain, First Ch., Aux., 44.60; Rockville, Aux., 60.65, Little Helpers, M. C., 3.60, Junior, C. E., 5, Cradle Roll, 75 cts.,	222 70
Total,	367 75

NEW YORK.

<i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Rochester, South Ch., Aux., 20; Flushing, Acorn Miss'y Band, 8.90; Elmira, Park Ch., Aux., 40; Brooklyn, Rochester Ave. Aux., 5.50; Puritan Ch., Miss'y Band, 19.16; Albany, First Ch., Aux., 50; Syracuse, Danforth Ladies' Union, 10, Plymouth Ch., Aux., 4.73; Ithaca, Mrs. Lord, 10; Summer Hill, H. W. A., 1.00, W. F. M. Soc'y, 19.69; Lisbon Centre, Y. P. S. C. E., 3; New York, Miss S. W. Wood, 15; New Lebanon, Cong'l Ch., Y. P. S. C. E., 10. Less expense, 144.84,	72 14
Total,	72 14

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. N. J., Bound Brook, Aux., 20, Pilgrim Workers, 15; East Orange, First Ch., Aux., 143; Westfield, Miss Emma L. Bridges, 100, Ministering Children's League, 20.50; Penn., Germantown, Neesima Guild, 10; Philadelphia, Y. L. Soc., 10,	318 50
Total,	318 50

FLORIDA.

<i>Daytona.</i> —Woman's Miss'y Soc'y,	10 00
<i>Tavares.</i> —Miss Cora L. Peet,	1 00
Total,	11 00

OHIO.

<i>Swanton.</i> —Miss Mady Houseman,	9 00
<i>No. Monroeville.</i> —Mrs. H. M. St. John,	4 40
Total,	13 40

NEBRASKA.

<i>Hallam.</i> —A Friend,	5 00
Total,	5 00

CALIFORNIA.

<i>Brooklyn Heights.</i> —Harriet Ingraham,	1 00
Total,	1 00

FOREIGN LANDS.

<i>Turkey, Smyrna.</i> —Girls' Boarding School,	26 40
Total,	26 40
General Funds,	5,200 41
Gifts for Special Objects,	479 59
Variety Account,	14 40
Legacy,	787 23
Total,	\$6,481 63



JAPAN.

LETTER FROM MISS HARWOOD.

All our readers may not know that Miss Harwood is one of our two California girls now in Japan. A father and mother and large circle of brothers and sisters she has left in Compton for the joy of serving the Master. How she must feel the isolation in Matsuyama, where there is no other missionary working with her! Letters and prayers can reach her, dear friends, and the Master's rewards are sure and sweet.

MATSUYAMA, JAPAN, April 12, 1896.

DEAR MRS. FARNAM: As to what I have been doing this year, it has been a very quiet year for me. When I came back, in September, Miss Dudley came with me, and was here a week. The Methodist family that had been here was changed, and the new one did not come down until the middle of November, so I was the only foreigner in the place up to that time. They were here only a month when sickness required that they should go to America.

The last of January Miss Dudley came down again, and was here a month. Her time was fully taken up with calling on those interested in Christianity and those who had doubts, and the backslidden. Different members of the church came and took her to see those in whom they were especially interested. This work must bear fruit, even if it does not do so immediately. Miss Dudley will make another trip down here this spring, but can be here only two or three days this time, as she is to make a tour of all our work on this island before summer.

Another Methodist family has now been sent here, so I will not be so lonesome. I stayed here Christmas vacation alone, as I had been up to mission meeting November 21st, and felt as if I could not go away again. We are all having delightful weather these days, so it is a joy to live. The cherry, peach, and plum trees are everywhere in bloom, to gladden our eyes.

SIXTY PUPILS.

This new term has opened with ten new pupils, so we have over sixty now, but I do not know the exact number. Is it not good to have such an in-

crease? A new teacher, a graduate of the Doshisha, comes this week. I think he is going to be a great help to the school. The weekly prayer meeting during the cold season was held in my study. I think more girls came to it here than when we had it in the schoolroom. Then the Sunday Bible lesson we had here at four o'clock not only the boarding pupils have attended, but also girls who live near here. They seem really interested, and to enjoy coming. We had a good deal of singing, and this year I had all have Bibles, and we read around, so they seemed to pay better attention than when the leader did the reading. Some Sunday schools in Los Angeles and Compton sent me the picture rolls, and these have been a great help in holding the attention and helping them to understand the lessons. I do not see anything that would indicate that we are not wanted here, but it is to the contrary.

To-day I have been reading the seventeenth of John, and I never realized it as I have to-day. To think we are one with God, and that we are kept because we are of him! I long that I may grow nearer and nearer to Him each day. I do not want to live for self but for Christ.

ALICE E. HARWOOD.

TURKEY.

LETTER FROM MRS. T. J. BALDWIN.

I WANT to tell you about the good meetings we had during the Week of Prayer. For some time previous we had been denied the privilege of evening prayer meeting for certain reasons which you can imagine, but all felt strongly that we must observe this Week of Prayer. So it was decided to have services about seven o'clock in the morning, before the real work of the day began. The pastor and Mr. Baldwin took alternate mornings, and the church was about as full as it is on the Sabbath, all enjoying the meetings so much that now we have the regular weekly Thursday meeting at this same hour. These are times for earnest prayer, and supplication for those in trouble but draws us closer to the mercy seat.

At the communion service at the close of the Week of Prayer two of the schoolgirls united with the church; we would fain see them all safe within the fold. Will you not pray that we may be wise in winning souls and turning sinners from their evil ways, and that those under our care may give their hearts to Jesus, and be willing to confess him before men.

Our house during the vacation was turned into a depot for receiving donations of clothing and bedding, or anything that would be of use to those who have not yet perished by sword or fire. It did us good to see this generous

outburst of sympathy ; we had made no appeals, but hearing of the desire to help, and the fear that it might be misconstrued by the authorities if the things were collected in a native house, we offered to receive and forward what might be sent in. A week ago nine immense bales were sent out, and we hope those for whom they are intended may receive them. We are not sure they will.

Mr. and Mrs. Crawford have gone to Trebizond to assist in the organized relief work, for, as you know, American and English friends have not been slow in showing their sympathy with the oppressed in a substantial form. Among many others whom we know, the sister of our assistant teacher, who had gone to Arabkir for the winter, barely escaped with her life, managing, with the help of a neighbor, to save her two little children also. They were in their nightclothes, and in this condition wandered from one place to another for days, not knowing where the other members of the family were. What was not carried away by the assistants was burned, and the head of the house, her husband's brother, was killed, leaving a widow and five young children. After thirty days she found some muslin to make a new undergarment, and at last account was rejoicing that a number of the family and neighbors had now one room to live in ; that she and her children had one quilt to cover them at night, and that they had found something to satisfy hunger. L.'s husband, her brother, and we have sought in vain to find a way to send her something in the way of clothing.

This case is not serious compared with thousands of others, but it comes very near to us. L. was at one time my pupil in the boarding school, and later married one of our preachers. She is frail and delicate, and some time ago had a stroke of something like paralysis, which seriously affected her left side. How she has endured this strain we do not know, but her letter shows such faith and courage as puts the rest of us to shame. Surely He who notes the sparrow's fall gave his angels charge over her.

MISSIONARY LIBRARIES.

YOUR committee would urge that in every community where there are circulating libraries, an effort be made to introduce missionary books, good, new, live missionary books ; such as "My Life and Times," by Cyrus Hamlin ; "Frontier Heroes," by W. G. Puddefoot, and in this way our Sacramento auxiliary have caused about a dozen new books to be put into the State library. After they are thus procured they must be read, and thus good proof is given that there is a demand for that class of literature, so that the supply may be still further increased.

From the By-Laws of a Missionary Reading Club we quote the following articles as worthy of universal adoption :—

THE requisites for membership shall be two promises, one to devote a half-hour each week to reading some book or article on the subject of missions, either home or foreign, and the other to get one or more additional members during the year.

Members failing to do the requisite reading shall pay a fine of five cents for each half-hour missed ; said fines payable monthly to the secretary, which will be used in the purchase of books for the missionary library of the Club.

HYMN.

BY MISS E. T. LARKIN.

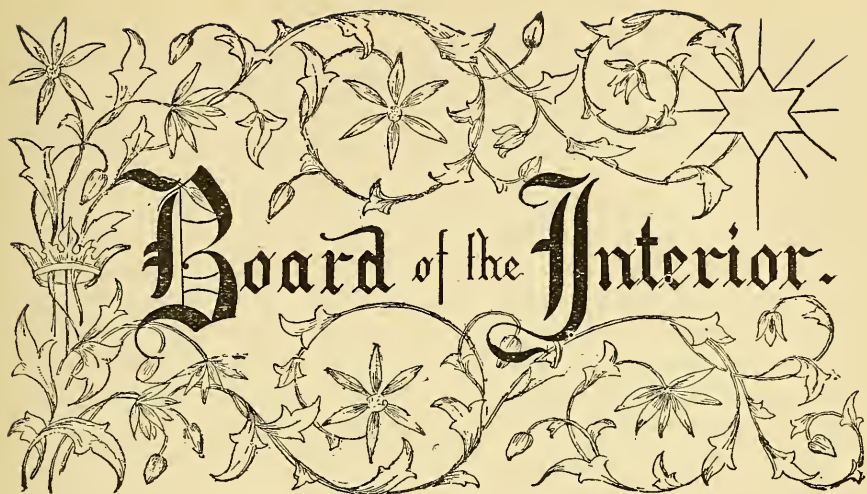
(TUNE, THE MORNING LIGHT IS BREAKING.)

With grateful hearts, our Father,
We gather in His name
Who, from the heights of glory,
To save lost sinners came;
Oh may Thy Holy Spirit,
In Pentecostal shower,
Descend and rest upon us,
And fill us each this hour.

Fill us, O Blessed Spirit,
And with the living fire
From off Thy holy altar
Our hearts and lips inspire;
Give us a burning message
To Christian hearts to tell,
That shall the ranks of reapers
In glorious numbers swell.

Fill us, that like our Master,
Our hearts with love aglow,
We seek to bring earth's lost ones
His wondrous love to know;
That o'er all other voices,
We with awakened ear
The cry of those who perish
For "Living Bread" shall hear.

Fill us, O Blessed Spirit,
That with anointed eyes
We see the whitened harvest
That all about us lies;
Then, with our sickles sharpened,
Help us to gather in
Sheaves for our Master's garner,
From this dark world of sin.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.	
Miss SARAH POLLOCK.	Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR.	Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.	

“THE NEW EDUCATION IN THE CHURCH.”—Study by biography, as introduced this summer in Chautauqua, is not new in many of our auxiliaries. There is nothing that warms the heart or rouses a desire for better things more than the story of a consecrated life as told by a graphic pen or by a good speaker. Some day the experiment may be made of weaving into the form of a romance or of a novel, every word of which may be true, the details of a life lived for God and man. Its wonderful influence for good, its beauty, its experiences, and its self-sacrifices and self-studies, may prove as fascinating as was once the life of Robert Elsmere. But the influence upon its readers should be a hopeful and inspiring one. What a novel the life of Marcus Whitman could make, for example. Our writer who is to come will seek out some hidden, brilliant gem, and, giving it a noble setting, bring it out to the gaze of the world.

THE August number of the *Missionary Review* gives a sketch of George Müller, bringing that wonderful man a living presence before our imagination. Here is his picture in one sentence: In his ninety-first year, hale and hearty, quite erect, never better in health, or more able to endure the strain

of daily work than now ; his hair not more gray than many a man of fifty ; his eye is bright, and the serenity of God is on his face. On the evening of March 25, 1896, he delivered an address in Bristol, England, and spoke of the missionary work as an enterprise of God, dependent for its success mainly upon believing prayer.

Here is George Müller's work in a few sentences. He has helped hundreds of missionaries into foreign fields by pecuniary and other aid ; he has sent from the church he gathered and ministered to sixty persons to mission fields, and has gone himself on mission tours to forty-two different countries to preach, and teach, and testify. For the two thousand or more orphans he cares for five massive buildings have been erected, and \$130,000 expended annually. He has received and expended for all his work the sum of \$6,974,000,—all received in answer to prayer. This expenditure, besides that for the orphanage, has been for schools in various countries, for one hundred and twenty-three thousand pupils, for the circulation of Scripture and Christian literature in many languages, and for direct missionary labors. All this colossal work is to be traced to believing prayer.

CEYLON.

LETTER FROM MISS KATIE MYERS.

OODOOVILLE, JAFFNA, CEYLON, June 12, 1896.

MY DEAR MRS. WILLCOX: There is a slight mistake in the last Annual Report concerning the numbers in the O. G. B. School. Instead of "forty pupils" it should read, "one hundred and forty." Indeed, my family is so large I oftentimes compare myself to a hen who cannot get her brood under her wings. Some are always sure to be out in the cold. For when I get them all into new jackets, the cloths need to be looked after. That want supplied, my assistant comes and says: "Please, Annmah, the girls need new pillowcases;" or, "If you please, Madam, one of the teachers is not coming to-day."

So you see, my dear Mrs. Willcox, it's quite a little task to keep them "warm," mentally, spiritually, and, at times, physically. Miss Agnew was well called "the mother of a thousand daughters." They do need a deal of mothering. But I love the work, and only wish I were able to do it better.

Two of my best teachers were married this month, and now comes a young man asking for another one. My "daughters" are very popular.

Fifteen were married this last year! I do not like to part with some of them. Please do not misunderstand me. I am always glad to see them happily married, but am never sure whether they will be, when they have no voice in the matter, but are given to a man whom they, perhaps, have never seen. Neither am I sure that Tamil matches are made in heaven. Here is my reason. A young doctor in government employ came to see me a few months ago, and informed me that he wanted a wife. "One of your daughters, madam," he said. "I went to church, madam, on yesterday, to have a look at the girls (even in dear America young men do that, don't they?), and see if there were any among them that would please my fancy." "And did you see one you would like?" I asked. He answered, "Yes, Madam; there were five that would do." I expressed some surprise. The first he liked very much, "but her neck was too black." The second "had no dowry." The third was rather thin; he feared she was not strong. The fourth was "very pretty and so independent, but, alas! her legs were too long." (He is a short man.) Number five "is very fat." Was I sure it was "healthy flesh"? I am sorry to say the young lady he finally decided on was a shade or two of higher caste, and her parents were not willing. At last the young *Medicus* was married to some one whom a friend selected for him.

Our new school year began April 28th, and, as Miss Howland was still in America, I refused to admit more than one hundred girls, trying to make the work a wee bit lighter, if I could. You may imagine it is no small task to superintend the entire work of so large a school. It is more than one person can do and do it well. One might do the school work if she had some one to keep house for her and look after her a bit. But when you have the care of so many, and must see that they are fed, clothed, taught, and not only taken care of in times of illness, but kept well, if possible, you are very apt to forget yourself. Perhaps I am just ready to sit down to my lonely meal, and there is another native friend to be seen, and still another, and another, until the food is cold or appetite gone.

Besides, it's very lonely work, this being all alone at a station five miles from the nearest white face, among a people we cannot understand. No one can live here without feeling how difficult it is, impossible, some would say, to know the people as we know each other.

"Oil and water can no more be got to mix," Sir Monier Williams has said, "than can the European and native element be brought into sympathy with each other." But, as I look over this, I see that I have rambled along without thinking, writing just what came to my mind. Excuse it, please, as it is eleven P. M., and I am never good at writing at that hour.

CHINA.

TAIKU, SHANSI, June 5, 1896.

MY DEAR MISS WINGATE: Ever since we have been in China the LIFE AND LIGHT has been a welcome visitor. It keeps us in sympathy with you and the work in the Interior and the workers in foreign fields. We were especially interested in Miss Child's letter, written from India. It led me to think that you might possibly like to hear something of the Shansi Mission and its work.

Our station is scattered, though very near each other,—Mr. and Mrs. Davis at Jen T'Sun, Dr. Hall and family at Li Man (both small villages near Tia Ku, fifteen and eight miles distant), Mr. and Mrs. Clapp, the Misses Bird and Partridge, my husband and myself and two little girls at Tai-ku.

Mrs. Davis has a fine little girls' school at Jen T'Sun. The numbers are not large yet, but the idea is growing in the minds of the people that it is good to have the girls of China educated also, so that by and by we may have a goodly number about us. Dr. Hall is temporarily settled at Li Man with his medical work. We want him in the city, but there is no suitable place for him. Not until the people in America come to our rescue will we be able to have homes.

I shall now confine myself to Tai-ku and its work. It is one of the largest cities in the plain (Tai Yuen), rich and very conservative. The population is about 40,000. The work has grown to such an extent that we are crowded for room. Our compound is 123 feet wide by 237 feet long, containing chapel, opium refuge, school dormitories, schoolroom and missionary homes, crowding in seventy people and seven animals. Five women and fifteen men are in the opium refuge, and over thirty boys in school.

Our courts are so small that the sun never touches the court during the winter. It floods our tiny sitting room and bedroom, for which we are indeed thankful. It is owing to this that we remain so well during the winter, in spite of the unsanitary conditions of the place. Our two little ones are crowding us out of our home. We can stay here this winter; then we will have to have a larger sleeping room. Unless the people in America come to our aid we shall be homeless. We have plead and plead for money to build outside of the city. Eleven thousand dollars would give our station comfortable homes and provide for the headquarters of the work outside of the city. It is our daily prayer that relief may come soon,

Mrs. Clapp and Miss Bird are giving their full time to the school, with the help of our faithful helper, Mr. Lin. Miss Partridge devotes her time to the women. She visits four villages every week, and is starting a good work. The gentlemen are employed in evangelistic work and opium refuges. We have two self-supporting stations, where regular Sabbath services are held. We have three other villages visited with regularity.

This week the faith of one of our Christians was tried to the utmost. He has suffered before on account of his belief, but not so severely. The chief magistrate of this city is to hold a theater in the city, and the court is to be covered with awnings, made of coarse straw mats, demanded, according to custom, of the mat merchants of the city. This Christian is a mat merchant, and, as the theater is to be an idolatrous performance, he firmly refused to give his mats. This displeased the officials, and they sent two of their underlings after him and had him taken to the *ya men*, or court house. They put a heavy iron chain about his neck, and placed him out in the scorching noon-day sun. It was soon reported in our compound, and, without our knowledge, Mr. Lin went to his aid. Soon after he had gone Mr. Clapp heard of it, and we met for prayer for the man. Mr. Lin, upon entering the *ya men* court, saw the poor man in this plight. He said, "Well, Wang Chang Kueiti (meaning head man of store), what are you here for?" Mr. Wang told him his offense, and Mr. Lin said, "Have you done nothing more?" Upon receiving a negative answer, Mr. Lin went inside and sought an interview with the secretary of the place. He said: "Why are you treating this man thus? He is a friend of mine and a fellow church member; you might just as well put the chain about my neck." The false official replied: "Oh, he is a friend of yours! I did not know that, nor that he was a church member. He shall be released at once." A proclamation has been issued to protect all Christians, and the officials knew it.

Our hearts are filled with rejoicing over his victory. A large number of men had gathered about him, reviling and using the most abusive language. He told my husband that it was terrible, and the man looked it. His wife is also very much opposed to the doctrine, but he is very patient with her, and says, "By and by she will hear." We hope that you may pray for him, that he may continue to be one of God's faithful ones.

Our prayers are with you, also, for we know that your work is not light.

Believe me one of your friends and coworkers,

M. ALICE WILLIAMS.

WORDS FROM THE PEKING STATION.

WE feel that there is great need of having trained Bible women. Such a school as the Bible School in Kobe, Japan, under Miss Barrows, and the one in India under Miss Swift, would be of untold value in our work among the women in China. Miss Child, during her recent visit, expressed her hope that the day was not far distant when we might have a training school for our North China Mission. Had we trained women to move about from village to village the benefit would be invaluable. The growing interest in our country work is most encouraging. The Bible women often call attention to the difference in our reception now and four years ago. New villages open every year. One very interesting visit was made to a village twelve miles from Cho Chou. It was the first visit of a foreigner to the village, and every one turned out. The opportunity came through the wise words and conduct of a young woman. Just before she was married she became interested in Christianity, and on going to her new home told her father and mother-in-law of the new religion. They were so pleased with her and what she said that they encouraged her to tell all she knew. The result was that on the next business trip of the father-in-law to the city of Cho Chou he went over to our chapel, saw and talked with the helper, grew convinced of the truth, and accepted Christianity. Through his influence the leading man of the village became a seeker, and also came into the church. These two men are strong, earnest Christians, and have much influence in the village.

Another visit was made to a village never before visited by foreigners. This door was opened by a woman who had been in the station class for a month. A most cordial welcome was given by the two leading men of the village, and an invitation to spend two or three days at the home of one of them.

Mrs. Ament and Mrs. Ewing have started two kindergartens. While the attendance has not been large, a good beginning has been made. We pray and look anxiously for the teacher to come out to take up this important branch of missionary work. These ladies have proved beyond question the success of the kindergarten work in China.

In June, 1895, the North and South Chapels for the first time celebrated Children's Day. Several infants were baptized, the church was prettily decorated with red and white roses, and a hymn, translated by Miss Haven, was sung with enthusiasm by the children. The preparation for the day in the memorizing of verses and dwelling on the thought of Christ's love for the children could not fail to be helpful to the children, and their interest was reflected in their parents' faces.

TURKEY.

ANNUAL REPORT OF GEDIK PASHA MISSION.

THE edges of the black cloud which has rested over Turkey this year have shadowed us, but we have very much for which to be grateful. The first week in October, during the massacre and terror here in Constantinople, and which later swept on all through Turkey, nearly all of our children were taken out of school, or if they were brought in the morning, the distracted parents would send for nearly all by early afternoon; yet the teachers bore up bravely, and carried out their daily programme—one of the young Armenian teachers having the courage to come quite a long distance through a very public street.

We felt for months as if we were living on the side of a smoking, throbbing volcano, which might burst out any time. Our American flag always hung ready to unfurl at the first danger. . . .

In spite of all these fears and the consequent business depression, we had enrolled in our four Armenian rooms one hundred and forty; and in our two Greek rooms seventy-seven pupils,—a total of two hundred and seventeen.

The recovery of one of our efficient Greek teachers from a serious illness of six weeks in the winter, is another blessing of the year, also the convalescence from pneumonia of our valuable cook.

One of the greatest blessings that have befallen the Gedik Pasha work this year is the addition to our force of Mrs. Marden, who comes with a good command of Turkish and twelve years' experience in Marash. Her decided improvement in health since her arrival on November 21st, gives us all hope that Constantinople air will drive away her enemy, malaria, and that the committee in Boston will see the wisdom of at once transferring her permanently to the Western Turkey Mission and to the Gedik Pasha work.

Miss Barker, besides teaching one or two hours a day in the school, and being otherwise generally helpful, has studied Turkish faithfully, and has now a good foundation.

Mrs. Newell's resignation was to have taken effect at the close of this school year, but she has kindly consented to remain another year, in order that Miss Jones may make a visit to the United States.

Good faithful work has been done by the nineteen teachers in our Sunday school. The average attendance for the year has been two hundred and sixty-three,—somewhat less than for the past two years.

Sunday here is so devoted to visiting and pleasure that it is difficult to keep up the attendance when the days are pleasant, especially now that we have a

richer set of children in our schools. We were not disturbed nor even catechized by police this year when we had our Christmas entertainment for the Sunday school. The children earned a little of the pleasure of giving as well as of receiving, in sending on New Year's Day a contribution of oranges, picture cards, and a little money to the Greek and Armenian Orphanages at Yedi Cooli (The Seven Towers). The adults of the Sunday school have sent to the Brousa Orphanage 356 piasters, and to the sufferers in the interior, 455. The Christian Endeavor Society, consisting of the older pupils of the Sunday school, have also raised for the Brousa Orphanage 130 piasters, making a total in our Sunday school of 941 piasters (about forty-one dollars). In the homes of our day-school children a large number of garments for the destitute in the interior were made, Mrs. Newell, and, later, Mrs. Marden, cutting out and superintending the work. . . .

We opened our drawing room for the Week of Prayer, since it seemed cozier and less public. Night by night the people gained courage to come out, in spite of the fact that Bodvell's (Rev.) Keropian was one night arrested by a police and taken to headquarters. Being able to show the list of subjects with the stamp of the government and answer all questions satisfactorily, he was quickly released, and granted an escort to our door. When the number at the meetings reached over sixty we were obliged to move to the audience room. The meetings have been well attended up to this time (May 15th), but there has not been that especial awakening and drawing nearer to Christ amid these afflictions that we have longed to see. We are still looking for a good Bible woman, for whom open doors and much useful work is waiting.

The Sunday afternoon services at "The Rest," in both Greek and Turkish, have been well attended throughout the year. The keeper of the reading room reports, since the quieting down of affairs, an unusually large number of readers during the week, averaging perhaps seventy-five a day.

Respectfully submitted,

ANNA B. JONES.

CONSTANTINOPLE, May, 1896.

JAPAN.

KOBE COLLEGE, KOBE, June 28, 1896.

MY DEAR MRS. LEAKE: After having a beautiful journey with the most pleasant company, I reached Yokohama on the 30th of September, and entered into my work here about the middle of the following month. Ever since I have enjoyed my work very much indeed. I am situated in such a way that I cannot help feeling grateful always.

Our school closed last Friday, and almost all the girls left us except those who are to study a month longer to make up their back studies. I have not decided yet where I shall go for this summer, but probably I shall stay at the school part of the summer. I know you hear from Miss Searle occasionally, so probably you know all about the condition of the school. We are very thankful for the way in which everything went on in our school while a good many churches had more or less disturbances. The general spirit of the school has been very good this year, and we had no trouble or unpleasant feelings among the teachers or the girls.

As the end of the term drew nearer the religious gatherings were better attended, and the girls showed more earnestness in their work and desire to do for Christ. We raised nine *yen* for poor Armenian brethren a few weeks ago, and the girls showed a great deal of interest in them. The noon prayer meeting on every Tuesday, which was held under the auspices of the Christian Endeavor, was very helpful, and usually was very well attended. Our Christian Endeavor Society is one of the most successful societies in Japan, if not the most successful one. This helps not only the girls who are in the school, but also those who have already left here, keeping them very close to the school. They write to the society very regularly about their work or their situations at home, so that we can have more sympathy with them. Last week eight girls graduated, three from the collegiate and five from the academic course. Almost all of them are very bright and earnest Christians. Some of them do not know yet what they should do next year, but I hope we shall find some suitable places for them.

It seems to me that everything is very encouraging, although opposition to the higher education for girls has not yet all gone. From last November to June the number of the girls increased from fifty-five to eighty-five, and I know some more are coming next fall. I hope the school is going to be as prosperous within a few years as it was some years ago. We are impatiently waiting for Miss Brown, and are very glad to hear that she is really coming back next November. I hope nothing will hinder her returning.

July 2. — The mission meeting is to begin this afternoon, and a good many missionaries are already here. I see now, from my window, Dr. Davis's family arrived. I hope this large gathering will be a blessed one for this field. Probably they have a good many important and difficult questions to discuss, for which they have been so anxious for our Heavenly Father's guidance. Certainly a good many native Christians, who have a warm sympathy with them and who really desire to quicken the establishment of the kingdom of Christ in Japan, are praying for this meeting for some time, I know.

Three weeks ago, in the northeastern part of this main island, very severe earthquakes occurred along the Pacific Coast, and tide waves washed hundreds and hundreds of houses away, and more than twenty-six thousand lives were destroyed very suddenly. The center of the shock seems to be very near the shore, and fishermen who were a few miles away from the shore did not know anything of it until the next morning, when they came back. It was a dreadful shock to find no home or no family any more. The people who have seen the scene say that there is nothing in the world to be compared with this sad and pitiful scene. In some places the tide waves rose up more than sixty feet high, and washed away not only the houses, but also large trees of several feet in diameter from groves. They say that those who were saved are more pitiful than those who were lost. We are right on the same island, but did not feel a shock at all. Now almost all over the country money is raised for the homeless people. We are very glad to send you a check for ten dollars and eighty-five cents, which is equivalent to twenty *yen* in our money, from our Foreign Missionary Society, with gratitude for the privilege of having a share even this much in your work.

EXTRACT FROM MISS BARROWS' LETTER.

KOBE, JAPAN, May 30.

DEAR HOWE SAMA: I am doing the thing you used to enjoy so much,—taking a day to myself. I came home from Tamba last week and stayed over one day, and then went back to Kyoto to attend the Christian Endeavor convention and the wedding of one of our women.

Wednesday, Miss Child and her sister came back here from Okayama, and I was invited to the school to meet them; then we came here to prayer meeting, and I invited the two Misses Child and Misses Fraser and Stewart to dinner Thursday. That morning I could not hold my head up, and it was Shikataga nai. I did get out to pick some yellow California poppies, of which we have quantities, to grace the dinner. . . .

It is very interesting to read of your goings and doings. It is no surprise to me that you yielded to the demands upon you. I knew you would. I think everyone who can do it, and not be used up by it, owes it to the women who work so hard to raise the money, as well as to the many who have so little idea what mission work is. We started Miss Cozad off just a week before school closed, but we did not have time to realize how it was going to seem, for the very next day I left for my usual round of work in Tamba. I took it earlier this year, so as to get through before the busy silkworm season, and had a good time all round; was gone from Kyoto three weeks and three days; went to two places before unvisited by me, one of them a walk of five and a half *ri* over a road impassable by jinrikisha, but such a walk and such views. I thought of you many times. The new spring colors were all out. Evidently next to the varying shades of green, purple is the favorite. The wisteria were in their glory, and shaking out their purple clusters all over the mountain sides; I decided that I had never seen the flower before.

Then the bright red azaleas in the gardens,—certainly they were a brighter color than usual,—and the paler reds and pinks on the hillsides, with a sprinkling of white of different kinds. We took the best part of a day to go up, but the walk back we made before noon without resting. There is only one Christian family in the place, but they are all Christians, the father and mother, and the two sons and their wives. We spent a Sabbath there, and at the evening meeting quite a good many were out. In the other new place the meeting the second night was disturbed by the priests, and the people whom they had stirred up and filled with saki for the occasion. It was really quite a small matter, and the after effect was rather to increase the number of inquirers; but an account of it came out in the papers, saying that the priests had an encounter with the missionary and struck a death blow to Christianity, but they offered no disrespect to us in any way.

It is trying to come back from these tours to the state of things prevailing in Kyoto. Now the one thing we want the people at home to know is that the church in Japan does not fall with the Doshisha, that there is still plenty of work for the missionaries, and that the gospel is bound to win the day.

THE TIDAL WAVE IN JAPAN.

WHILE the hearts of those who love their brothers and sisters across the sea are going out in sympathy to the tens of thousands who are suffering at the hand of man in Armenia, once more Japan calls upon us for sympathy in the recent terrible disaster which has come to her.

Three times in the last four years has she been visited by terrible earthquakes. The marks of the devastation of 1892 are still plainly visible in the Nagoya district, in broken river banks, ruined houses, huge cracks in the buildings not utterly destroyed, and in the street after street of new houses. The orphan asylums are still filled with the many orphans left desolate by that great disaster.

Two years later while the country was so engrossed in the turmoil of war, as to give little heed to it, came the great earthquake in the northwestern part of the main island; and now more destructive than either of the other calamities comes this terrible seismic wave, devastating the northeastern coast of the main island for a distance of two hundred miles, in a moment of time sweeping out whole villages and carrying to their doom thirty thousand persons.

To one who has traveled for many miles along the seacoast of Japan, and seen how everywhere the mountains rise precipitously a little way back from the sea, and the fishing villages with their frail mud houses nestle wherever there is room for them along the shore, it is easy to realize how one sudden, awful wave sweeping over the coast would carry everything back into the sea.

One reason why so many were lost was that the "Girls' Festival," one of the famous festivals of the year, was being observed, and many of the people were so absorbed in the pleasure and hilarity of the occasion within their homes, that they did not see the wave coming in time to run to the hills near at hand. In many towns every woman and child was lost; the only sur-

vivors being the men who were out in their fishing boats, or were on the shore with their fish-nets, and warned by the suddenly receding water and the terrible roar of the great oncoming wave, escaped to the hills.

Fishermen in their boats three miles out at sea were unconscious of any disaster, until they perceived bodies borne out toward them on the waves. One man seeing a floating object in the water, on going near to it found his own child floating alive on a straw mat.

Though money has been contributed to relieve the immediate need, it is almost impossible to distribute aid or to get at the wounded to help them, for transportation along the rocky coast is extremely difficult, and the survivors are so paralyzed by the awful calamity they can do little to help, but refusing to eat or sleep, wander about among the ruins looking for their lost friends; even the wounded refusing the medical help offered them while the bodies of friends and relatives lie uncared for.

It is not strange that these fishermen, braving all their lives the terrible disasters which visit so often the coasts of Japan, are extremely superstitious. If you visit the temples near the seacoast, you will find them almost littered with the many offerings of sailors and fishermen, little toy boats, anchors, ropes, rude seascapes, and pictures of boats, and fish are hung everywhere on pillars and walls, as thank-offerings after escape, or as propitiatory offerings.

The fishing people are perhaps the most difficult to reach, and little missionary work has been done among them, and probably very few of those lost were Christians. The Sendai station has outstations near that region, but it is uncertain whether any of those places were so located as to feel the tidal wave. The Presbyterians and Catholics have work in that district.

God grant that in that land of such awful sorrows and disasters the light and comfort of the gospel may be speedily shed abroad. We cannot save them from these calamities. We can give them a hope which shall stand supreme in their dark hours.

May the hand of Christian love be not withheld from them in their need, but freely and prayerfully may we give of our means to send to them the true Helper, the real Comforter.

G. C.

LAST September a young Japanese lady, a graduate of Mt. Holyoke, Yama Waki San, went back to Japan to become a teacher in Kobe College. We have permission from Mrs. Leake to put into our columns a letter received by her from this devoted Christian teacher.

NOTES FROM THE FRIDAY MEETING.

59 DEARBORN STREET, CHICAGO.

July 9th.—WE learned something of God's way of training his workers when Miss Creighton, of Fort Berthold, North Dakota, now at the Bible Institute, was drawn out to tell her own story. She long ago gave herself to foreign missionary work, but not being sent at once, became a trained nurse, spent some time in Michigan caring for patients in a hospital for contagious diseases, then, after a term or two at the institute here, went to North Dakota where she had been nurse, physician, dentist, and veterinary

surgeon. She sometimes had to scrub floors, so varied are the demands made upon those who would help where dirt floors, horn spoons, and clay dishes, washed mostly by the dogs, are the fashion. Since the government lately appointed a field matron, an Indian woman taken East at eight years of age and educated, things are better there. Her first year there was one of hard work, and she became convinced she could do more good by opening a regular hospital rather than by riding daily eight miles in one direction and fourteen perhaps in another. Here, with rude tables constructed of packing boxes and roughly made but clean beds, many a poor man and woman had found the first comfortable care in illness and the first knowledge of Christ. She had to be firm in her treatment. When she drove six miles in a box sled for a patient she said not, "Will you go?" but, "I have come for you." And she could not take incurables, for the place must be kept free for the use of the forty scholars in her school, for whom it was first opened. And she did not call it a hospital, but "My Home," for otherwise few Indians would venture in.

But this beautiful work is interrupted, and Miss Creighton is called of God to go, after fourteen years' absence, to her aged mother in Scotland, still firm in the assurance, however, that if God wants her in the foreign field he will make the way plain.

July 16th.—Mrs. Thom, from Mardin, Turkey, arose only to say good by. She hopes to leave with her husband next week for their home across the seas. The government is not yet friendly there. When the wall around the mission premises fell down not long ago no permit to rebuild could be obtained. The officials even declared the missionaries did not own their homes, though they were paid for long ago by the American Board. But soldiers are quartered in Dr. Thom's hospital to protect it; Dr. Thom himself has a firman permitting him to practice anywhere in the Turkish Empire, and he has also a decoration or star inscribed with the Sultan's name which makes it the duty of all soldiers, upon recognizing the badge, to salute him. Moreover, the missionaries believe their lives are all protected by the government, and so Dr. and Mrs. Thom, with the new missionaries for Mardin, Mr. and Mrs. Larkin, and Mr. and Mrs. Brown from Harpoot, are to return to their homes at once. . . . Our attention was called to an alabaster model of the Taj Mahal which stood upon the table, a gift to the Board from Rev. Arthur H. Smith, of China, who visited the marvelous shrine in India on his way home to China more than a year ago. It has a new and touching meaning for us. Built as the temple was by an Eastern despot to keep in memory a beloved wife, finished with a beauty so rare that an English lady who visited it said one would even be glad to die to have so exquisite a memorial, its domes and minarets tell to every passerby the story of a sweet, quiet life in the midst of heathenism. But our little model will always remind us of a short, sweet life which, though lived like the other in the midst of heathenism, was aglow with love for God and for the darkened lives by which it was surrounded. Sweet Marie Smith, though she was only eighteen or nineteen when her Father took her home to heaven to heal her there after years of suffering, had been a missionary from the time she was a little child. Among the Chinese there are beautiful souls who learned about Jesus from her lips.

They are living memorials. We who saw little of her, though we heard the echoes of her loving words, are glad to be reminded of her by this wonderful bit of alabaster whose purity, and perfection, and shining surface reflecting the light, no less than its minarets that seem to struggle upward toward the sky, are full of meaning to us.

July 23d.—Dr. Gunsaulus said in his sermon last Sunday, "Righteousness, obedience, love, and faith are the gates of the city that lieth four square." From a report of work in North China, read by Mrs. Newcomb, came happy echoes of the first celebration of Children's Day with songs and recitations, one of the hymns having been translated into Chinese by Miss Haven for the children of the North and South Chapels in Peking.

Mrs. Haven spoke of Mary Lyon whom she used often to see when she was a child. She and Miss Grant received their first inspiration from Rev. Joseph Emerson, Mrs. Haven's uncle, who made it the work of his life to raise woman to the position of power for God and our country which he felt was hers by right and by fitness. Miss Grant went to his school and there met Miss Lyon, and they were inspired to work together. They made a beginning at Derry, N. H., but afterwards, Miss Grant having opened her school at Ipswich, Miss Lyon gave her life to South Hadley. What a joy it must be to her to see what woman is doing now. She preached economy. She thought the whole family should gladly economize to give the daughter an opportunity to prepare for a life work. She thought they ought willingly to send a daughter out West or across the seas to help lift up womankind. We need economy now. We asked special gifts last year to pay our debt. We need them this year to keep us from debt. If only everyone would give what she gave last year, our obligations would all be met.

Mrs. Humphrey frequently saw Mary Lyon at her father's house when a child, but had no personal recollections. The lesson she drew from Mary Lyon's life was never to be discouraged in the Lord's work because of apparent failure. Years ago in Dr. Humphrey's garret in his first parish in Derry, N. H., was found the record book of the school Mary Lyon and Miss Grant started there, and of its failure. There was a board of trustees who called the teachers to account for the time spent in personal religious instruction, and wished them to teach dancing and other things for which they had no liking, and the teachers felt obliged to give up. The result was two schools which have made their mark in the Christian world, Miss Grant's at Ipswich and Miss Lyon's at South Hadley. It was mentioned that Mary Lyon's name had a place in the illuminated windows given to the Woman's Building in the World's Fair by Massachusetts.

Mrs. Moses Smith said Miss Lyon's work was great while she lived, and her personal influence is still greater as the years go on. We must come to the question of finances, a sacred subject because Christian teaching depends on it. We must undertake this work as individuals. Let us do a personal work with individuals. One woman in delicate health made about fifty calls on the children of her infant class last week in response to Secretary Hitchcock's appeal for a quick relief fund, and gained nearly ten dollars from children who would not have brought her much over a dollar on Sunday. We need individual work everywhere.

Miss Swartz, under appointment to Japan, had just come from the annual conference of the Y. W. C. A. at Lake Geneva, and said there were 325 young women, from 95 institutions, present there. Every exercise was delightful, but especially the daily prayer meetings of the missionary volunteers who strove to make every young lady there feel that the Lord had some especial work for her. As a result fourteen were led to give themselves to the foreign field, and others wanted definite work in the home churches.

M. J. W.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 10 TO JULY 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Chicago, New England Ch., 34, Plymouth Ch., 94, Union Park Ch., 103, A Friend, 25, Miss Belle M. Spence, 25; Elmhurst, 19.27; Hamilton, A Friend, 5; Lyonsville, 6; Moline, First Ch., 37.59; Oak Park, A Friend, 3; Oak Park, First Ch., 222.80; Ottawa, 44; Payson, 20; Peoria, 10; Plainfield, Miss'y Union, 25; Rockford, First Ch., 9.95, Second Ch., 56.60; Rogers Park, First Ch., 17; Seward, Mrs. R. C. Short, 25,	782 21
JUNIOR: Y. L. M. S., Chicago, A Junior, 5, First Ch., 26, Kenwood Evan. Ch., 5.50, New England Ch., Guild, 15, South Ch., 110, Union Park Ch., 75, Rockford College, 35,	271 50
Y. P. M. S.: Galesburg, Knox College, C. E.: Beardstown, 5; Chandlerville, 5; Chebanse, 5.18; Chicago, Puritan Ch., 10, Warren Ave. Ch., 140.68; Forrest, 25; Geneva, 12.50,	203 36
JUVENILE: Chicago, First Ch., 5; Elmhurst, Forget-me-nots, 3.30; Hinsdale, 10; Oak Park, Second Ch., Glory M. B., 8.64,	26 94
JUNIOR C. E.: Chandlerville, 12.25; Chicago, Kenwood Evan. Ch., 45,	57 25
SUNDAY SCHOOLS: Lombard, Second Ch., 13.53; Oak Park, Second Ch., Primary Dep't, 2.70,	16 23
SPECIAL: Chicago, Union Park Ch., The Lucy Perry Noble Memorial Fund, 750; Rockford, Second Ch., Mrs. W. A. Talcott, 25, S. S. Class No. 22, 4; Princeton, Anon., Armenian Relief Fund, 1,	780 60
Total,	2,142 49

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Cedar Falls, 7.45; Creston, 8; Decorah, 7; Des Moines, Plymouth Ch., 6.55; Grinnell, Aux., 21.30, Benev. Soc'y, 5; Keokuk, 13.90; Lake View, 2.50 Maquoketa, 23.25; Miles, 6; Montour, 7; Ottumwa, First Ch., 15.66; Riceville, 4.75; Tabor, to const. L. M. Mrs. Mary E. Tucker, 25,	153 36
JUNIOR: Ames, Pansy Circle of King's Daughters, 8; Des Moines, Plymouth Rock Soc'y, 25,	33 00
FOR MISS MARY BREWER: Grinnell, Iowa College, Y. M. C. A., 75, Y. W. C. A., 38, C. E.: Cedar Falls, 10; Davenport, Ed-	113 00

wards Ch., 14.88; Des Moines, Plymouth Ch., 10; Grinnell, 2,	36 88
JUVENILE: Cedar Rapids, Willing Workers, 1.50; Grinnell, Busy Bees, W. Branch, 10.90; Keokuk, Coral Workers, 4.75; Westfield, 1.31,	18 46
JUNIOR C. E.: Miles,	4 00
SUNDAY SCHOOLS: Decorah, 1.52; Grinnell, 8.31,	9 83
Total,	368 53

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Gaylord, 2.45; Westmoreland, 1.25,	3 70
C. E.—Burlington, 2; Emporia, 10,	12 00
JUNIOR C. E.: Wichita,	2 00
SUNDAY SCHOOL: Seneca, Primary Dep't,	5 25
	22 95
Less expenses,	9 08
Total,	13 87

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Charlotte, 25; Detroit, First Ch., 99, Woodward Ave. Ch., 71.41; Greenville, 9; Litchfield, Miss C. A. Turrill, 5; Romeo, 29.51; Stanton, 1.60; South Haven, Mrs. Harriet Burele, 30; Union City, 8.50; Vermontville, 10.75; Watervliet, 2.22; Whittaker, of wh. 25 is from Mrs. L. A. H. Childs, to const. A. L. M. Mrs. Mary G. Garrod, 30.30,	322 29
JUNIOR: Grand Rapids, First Ch., 45; Lansing, Plymouth Guild, 6,	51 00
C. E.: Ann Arbor, 25; Litchfield, 5; Webster, 8,	38 00
JUVENILE: Middleville,	26
Total,	411 55

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Austin, 8.65; Hawley, 3.90; Minneapolis, First Ch., 15.99, Park Ave. Ch., 6.77; Northfield, 21.01; St. Paul, Atlantic Ch., 2 cts., Band, 5, Aux., 5; Stewartville, 2.05; Wadena, 4.10; Wayzata, 3,	75 47
JUNIOR: Duluth, Pilgrim Ch., Friends in Council, 30; Northfield, 10; Carleton Cottage, 1,	41 00

C. E.: Austin, 25; Waseca, 5,	30 00
JUNIOR C. E.: Minneapolis, Maple Hill Mission, 1; Rochester, 6.13,	7 13
SUNDAY SCHOOLS: Austin, Prin. Class, 2.84; Morristown, Union Ch., 2.73; St. Paul, Plymouth Ch., 2.32,	7 89
THANK OFFERING: St. Paul, South Park Ch.,	1 66
SPECIAL: St. Paul, Park Ch., F. C. G. Club, for Miss Gage,	10 00
Total,	173 15

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. St. Louis, First Ch., 18.90, Pilgrim Ch., 5, Central Ch., 10, Immanuel Ch., 1.50,	35 40
JUNIOR: St. Louis, Pilgrim Ch.,	18 00
C. E.: Kansas City, First Ch.,	7 50
JUNIOR C. E.: Aurora, 2.50, St. Joseph, Tabernacle Ch., 5.13,	7 63
SPECIAL: St. Louis, First Ch., Y. L., for Summer Scholar Hadjin School,	12 00
Total,	80 53

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 3.10; Ashland, 8; Beatrice, 6.85; Clarks, 2.50; Chadron, 1; Exeter, 7.20; Fremont, 29.73; Franklin, 7.40; Hastings, 10; Holdrege, 2.50; Irvington, 5; Special from Mrs. P. H. P. Knight, 1; Maple Creek, 5; Milford, 7.50; Naponee, 75 cts.; Neligh, 15; Nebraska City Ch., 5.50; Norfolk, First Ch., 12.25; Omaha, First Ch., 13.79; Palisade, 3; Red Cloud, 53 cts.; Riverton, 1; Stanton, 2.50; Urbana, 1.20; Willow Dale, 1.35; York, 6.13,	160 78
JUNIOR: Stanton,	2 50
C. E.: Doniphan, 2; Sutton, 50 cts.,	2 50
JUNIOR C. E.: Ashland, 2.50; Omaha, St. Mary's Ave. Ch., 5,	7 50
SUNDAY SCHOOL: Fremont,	7 40
	180 68
Less expenses,	8 00
Total,	172 68

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Fargo, First Ch.,	10 00
Total,	10 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, West Hill Ch., 15; Cincinnati, Vine St. Ch., 8; Cleveland, Bethlehem Ch., 10, First Ch., 22; Columbus, Eastwood Ch., 45; Cuyahoga Falls, 1.72; Edinburg, 25; Lindenville, 5; Lorain, 10; Lyne, 5.50; Marietta, M. B. D., 5; Mt. Vernon, 10; Norwalk, 4; Oberlin, 50; Toledo Central Ch., 4,	220 22
JUNIOR: Lake Erie Seminary,	56 00
C. E.: Austintown, 15; Brownhelm, 5; Cleveland, E. Madison Ave. Ch., 10, First Ch., 20; Jefferson, 2.30; Norwalk, 7.50; Springfield, First Ch., 25; Toledo, First Ch., 15; W. Williamsfield, 5,	104 80

JUVENILE: Elyria, Little Helpers, 6; Lorain, M. B., 3; Mt. Vernon, Coral Workers, 6,	15 00
JUNIOR C. E.: Cleveland, Archwood Ave. Ch., 5, Euclid Ave. Ch., Intermediate, 5, Lakewood Ch., 5, Trinity Ch., 5; Mansfield, Mayflower Ch., Girls' Soc'y, 5; No. Amhurst, 4.75,	29 75
THANK OFFERING: Cleveland, First Ch.,	25 00
ARMENIAN RELIEF: Toledo, Central Ch.,	1 00
SPECIAL: Springfield, First Ch., Pupil at Harpoot, care Miss Seymour,	16 00
Pittsburg, Pa., Mrs. Green, for Mrs. Mark Williams, Kalgan,	25 00

492 77	
Less expenses,	21 65
Total,	471 12

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Columbia, 10; Highmore, 5; Oahe, 5; Redfield, 4.45,	24 45
C. E.: Alcester,	2 00
Total,	26 45

WISCONSIN.

BRANCH.—Mrs. R. Colburn, of Whitewater, Treas. Arena, First Ch., 2.95; Cooksville, 60 cts.; Delavan, 16.37; Durand, 5; Eau Claire, 32; Milwaukee, Grand Ave. Ch., 75; Sun Prairie, 4.22; Springvale, 9,	145 14
C. E.: Ashland, 10; Milwaukee, Pilgrim Ch., 5; Elkhorn, 7.50,	22 50
JUNIOR C. E.: Sturgeon Bay, 2.85; Whitewater, 2,	4 85
SUNDAY SCHOOL: Delavan,	8 36
ARMENIAN SUFFERERS: Mukwonago,	5 00
	185 85
Less expenses,	13 70
Total,	172 15
LIFE MEMBERS: Milwaukee, Aux., Mrs. Lovina Streeter, Mrs. Mary P. Catto, Mrs. E. C. Jennings; Eau Claire, Mrs. A. C. Start.	

FLORIDA.

Baldwin.—A Friend,	5 00
Total,	5 00

GEORGIA.

Atlanta.—Central Ch., C. E.,	10 00
Total,	10 00

MISCELLANEOUS.

Sale of leaflets, 14.76; boxes, 8.25; book, 2; cards, 60 cts.; paper, etc., 96 cts.; dividend from permanent investment, 32; box at Rooms for Armenian sufferers, 4.46,	63 03
Receipts for month,	4,120 55
Previously acknowledged,	29,368 92
Total since Oct. 24, 1895,	\$33,489 47
MRS. ALFRED B. WILLCOX,	
Ass't Treas.,	



VOL. XXVI.

OCTOBER, 1896.

No. 10.

Expect Great Things from God. Attempt Great Things for God.

I THANK THEE, LORD.

[ENCLOSED WITH A THANK OFFERING IN ONE OF OUR BRANCHES.]

For Thy great love, so full, so free,
Which Thou so richly givest me,
For health, for home, for loving friends,
I thank Thee, Lord.

And for sweet blessings from above
Which daily prove Thy endless love,
For life which is so beautiful,
I thank Thee, Lord.

And for Thy precious Word, so sweet,
Which helps me guide my wayward feet,
For Thy rich promises, so dear,
I thank Thee, Lord.

For Thy dear Son, who died for all,
Thy wondrous gift to great and small,
For Jesus' blood, so freely shed,
I thank Thee, Lord.

"I thank Thee, Lord,"—the words are weak,—
My heart is full—too full to speak;
Thou knowest all, I can but say,
"I thank Thee, Lord."

TWO MONTHS FOR WORK. Two months more before the end of our financial year! A short time to bring up arrears, to repair past failures, to bring full tithes and freewill offerings into the treasury of the Board. Much can be accomplished in two months, however, by many active brains and willing feet and hands acting together. If each one of the fifteen thousand readers of LIFE AND LIGHT would either give or raise an extra dollar in that time there would be rejoicing the world around.

FRIDAY MORNING MEETING. When this magazine reaches its readers the Friday morning meetings in the Board Rooms in Boston will have been resumed, commencing September 25th. These meetings, which have steadily increased in numbers and power from their beginning, have become an important factor in our Board. In them missionaries from the uttermost parts of the earth come together, and they and their mission fields are brought very near to the home workers. Many testimonies have been given as to the spiritual uplift received in them; we are extremely sorry for those who can but do not come to them, since they may lose an abundant blessing.

CONTRIBUTION IN THE MADURA SCHOOL. The girls in our Madura boarding school raised quite a sum for the suffering Armenians, by all of them going without meat, buttermilk, and plantains for a week. To this they added a generous contribution from their spending money.

SOLICITING MONEY. Soliciting money should never be a horror, and ought never to be associated in the mind with the idea of begging. The Lord is asking through you.—*Ex.*

PAY THE DEBTS. Do not be content with holding meetings and arousing enthusiasm, or even volunteering for the mission field, but pay the debts. Enthusiasm is well; rousing meetings are important; but consecrated, systematic, proportionate giving alone justifies the enthusiasm and saves it from ridicule. . . . By so stimulating the generosity of our members, by so appreciating our stewardship, by making proportionate giving to God as much a part of our religion as praying and believing, let us make a debt in any mission board in America an unheard of thing.—*Rev. F. E. Clark, D.D.*

I HAVE long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the

Lord rebuking me for making such a prayer. He seemed to say to me, I have had compassion on a lost world, and now it is time for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the church. I have given my heart; now give your hearts.—*A. J. Gordon.*

SICKNESS AT CHISAMBA. Recent letters from Chisamba, West Central Africa, tell of the deaths of seven of the boys and girls in the station.

Miss Melville writes: "What will be the effect of these trials on our young people and on the people round about? You at home cannot realize what a death means to us in this country, steeped in superstition. The people say: 'What is the cause? Who has bewitched the station? We cannot let our children go to school.' Trials come in all Christian work, and we are having ours now. So far our young people have held out bravely. Do pray for them and for us. We need your prayers so much."

CONSTANTINOPLE. Cables from Constantinople assure us of the safety of our missionaries during the troubles of August 29-31. Our premises at Haskeuy were plundered, but the stolen goods were afterwards restored. We await particulars by letter with anxiety.

SAN SEBASTIAN SCHOOL. The examinations of another class from our school in San Sebastian have again been most successful. Miss Barbour writes: "We had feared more opposition and lower grades than ever before, because of the steady persecution which has been directed against our day school all the year, and we wondered, too, whether the bitter feeling against North Americans during the past months might make itself felt at that time. The professors seem to have settled down into a steady policy of severe examinations and low grades; a policy of which the boys officially connected with the Institute complain bitterly, and they say openly that our students make it much harder for them to pass the examination. In several cases we felt that the grades given our girls were unjustly low even with the present high standard, yet on the whole we have every reason to be thankful for the good results,—thirty-one examinations, with six *aprobados*, eleven *buena*, six notables, and eight *sobresalientes*. June 27th and 28th were devoted to that dreadful re-examination of the Institute graduates in all the studies of the five years' course. As we were plainly told last fall that "it is not the custom" for any one to be present at these examinations, we did not hear them, but the girls' full reports show that they had been examined with great thoroughness. The new Natural History professor

seems to have gone over the entire range of his comprehensive subject with the questions he asked. You will rejoice with me in the fact that we succeeded in obtaining our first *sobresaliente* (the highest mark) from that tribunal, besides three notables and a *buena*.

An effective object lesson which has been used in some of our missionary meetings, has been pieces of tape or ribbon showing the proportion of money spent for different articles, jewelry, liquor, etc., in the United States. A suggestive companion to this, showing the number of people in the different religions of the world, is described in *The Missionary Helper* as follows:—

AN OBJECT LESSON. The ribbons were of satin, an inch wide, and the scale of measurement was 5,000,000 to an inch in length. The Jews were represented by a bit of green not two inches long, who number 8,000,000; a pink one, not quite eighteen inches long, the Greek Church, 89,000,000; a pale blue, twenty-eight inches, 140,000,000 of Protestants; a yellow, thirty-one inches, 205,000,000 Roman Catholics; a scarlet, thirty-five inches, 175,000,000 Mohammedans. On this was sewed fourteen inches of white ribbon, to represent 70,000,000 Moslem women shut up in harems, who can never be reached except by women missionaries. A black ribbon one hundred and seventy-four inches long, almost six yards, representing Buddhists, Brahmins, the triple faith of China and pagans, 870,000,000. Upon this black length was pinned a bit of pale blue two fifths of an inch long, to represent the 2,000,000 of converts from heathendom during the century from 1796 to 1896. *The Missionary Helper* adds: "It was a simple object lesson, but no one could look at that long black ribbon unmoved. Let the black ribbon show our failure and selfishness, but do not let it discourage any one. We know the heathen shall be given to Christ for his inheritance." The figures used are those published by the London Missionary Society in 1890. While they are not absolutely correct they are approximately so.

TURKEY.

RIFTS IN THE CLOUDS.—WITH THANKSGIVING.

BY MISS EMILY C. WHEELER.

CAN a note of thanksgiving rise from darkened, tortured Armenia? Is there any rift of light, any comfort, any joy for that apparently God-forsaken land?

Yes; for those "to whom it is given not only to believe on Christ, but also to suffer for his sake," must "give thanks always for all things," must

obey the injunction "to rejoice and be exceeding glad" when reviled and persecuted, and must even, through blood and tears, "by prayer and supplication, with thanksgiving, let their requests be made known unto God." Thank God with us that in dungeons and prisons there are some who rejoice with exceeding joy because they foresee a great spiritual blessing coming to their people, a hastening of the coming of the kingdom of Christ.

Look with us over the Harpoot field and see how churches have been united, how quarrels of long standing have been healed, how Gregorian and Protestant recognize each other as brethren in Christ as never before, how barriers have been burned away, how Protestant and Gregorian chapels and churches serve to house one common congregation, where chants from the church ritual alternate with Protestant hymns, and prayers from the prayer-book are followed by prayers coming straight from the hearts and lips of Gregorian as well as Protestant brethren and sisters. Come to this Gregorian church and celebrate the communion in accordance with Congregational usage, and hear that priest speak with glowing words of this new union in Christ, and tell me, is not the kingdom moving on—is there not cause for thanksgiving in Turkey?

Listen, again, to the calls for preachers and teachers coming in from all the field, from the hardest, most inaccessible villages,—inaccessible in olden days to evangelistic efforts,—and thank God for these calls; but oh, don't, don't, as you value your peace of mind and the "well done" of the Master, check our thanksgiving by sending these souls, starving for the Bread of Life, back into heart hunger and soul starvation because you can't support the Board; because you can't keep that Board from sending out such ruinous orders to "cut down one half," as have been going out to wretched Turkey this past year.

Come with me to our women's meetings in Harpoot and see them fill up one hundred, two hundred, yes, above four hundred at the last I attended. Hear the many requests for prayer. Listen to those earnest prayers, two, three, even, praying at one time. Sentence prayers—a thing I never saw the women succeed in offering before—are heard in quick succession, and your eyes fill with tears again and again as you hear these petitions and recall these earnest requests for prayer. Do you wonder Mrs. Barnum finds cause for thanksgiving in these meetings? Do you wonder I find it hard to come away from the leading of such meetings? When I substitute for a Sunday-school teacher here in your land and teach four, five, or six little girls, do you wonder that I find cause for thanksgiving in my Sunday-school class of seventy-five bright young married women in Harpoot? As

I looked about after the massacre and saw many a face which, in happier days, I had tried to win from Gregorian homes in vain, I thought, "Surely massacre has some good sides to it." As I watched our girls and these young married women give for church carpets,—since all sit on the floor,—for orphans, for Inanda Seminary, out of their pittances of relief earned by working hard all day, I thought they shamed us in America, and I've not changed my mind since coming here. Sisters, let us not wait for massacre, pestilence, judgment, to rouse us to the duty, the sweetness, the high privilege of giving; let us ask the Master what he would have us give to carry on his work here at home and in the dark places of the earth; and let us get ready to reign joyously with him because we have helped to bring in his glorious kingdom. Did you ever give a thank-offering because you were not in a Turkish harem? I have seen that done in Turkey, and it might be done in this favored land, did we only realize what it means to live outside an atmosphere of horror, not to lie down each night and rise each morning not knowing what a day may bring forth, living as some of our missionaries in Harpoot, with your traveling bag always packed with a few necessities which you missed when you fled before from a burning house. This reminds me of a few past causes for thanksgiving which I would like to dwell on. Can we be other than thankful when we recall the calmness given your representatives in that land when death faced and followed them? when fire, plunder, evil of every kind was on their left hand and their right? Think of Miss Shattuck in Oorfa, where she still holds the fort and waves the answer back to heaven as hell and Satan menace, "By Thy grace we will."

The grace of God is so abounding that it is great cause for thanksgiving to me that I was one of that calm, fearless band of natives and missionaries who, by prayer and supplication, made known their requests and were saved from death. I would not miss for the world the memory of those moments when we sang, "God is the refuge of his saints," and "My faith looks up to thee," and went our way from place to place carrying our sick and our people to places of safety with a quiet and peace which were of God alone.

To-day I envy those who need not leave that land on account of their sick ones or their children, and gladly would I have gone back with Mr. Browne to the work so well loved. Follow him with your prayers. He goes alone, and only one who has tried such a separation from wife and children at such a time can tell how grace must triumph and feeling die a natural death.

Another cause of thanksgiving was the sparing of so many of our buildings, so that schools could begin for the boys almost immediately. It's so good to "never say 'die,'" and we did not have to say "die," and wont, if you will



GRADUATES OF EUPHRATES COLLEGE, 1894.

sustain us by your prayers and gifts and make the Turk give us our indemnity. We are thankful that Dr. Barton had sent us out a fire engine which could utilize the water for which so many of you contributed eight years ago. By this means four of our buildings were saved, among them the main college building, where four hundred and fifty-five people and the missionaries took refuge for days. After the fires were put out Dr. Gates came in and said, "Mrs. Wheeler, you have the joy of knowing that the water you worked for has saved the college and thousands of dollars to the Board." In this college our family and Mr. Ellis spent the winter, while it served also for dormitory and for the college and high school recitations. The hall in the upper story was used some time as a church where Protestants and Gregorians worshiped together.

When the poor bereft girls' schools started up the whole community was astonished, and our enemies said, "Why, we thought we had killed them, and here they are again;" and they tried every ruse to stop us, but failed. Now, crippled, needing all things, the school keeps on. Pray for Misses Daniels and Barnum as you never prayed before. They carry triple loads, and some of us ought to go to help them. Who shall have the honor? Miss Daniels is ordering boards from a village, and will be by this time deep in repairs of the house the school is to occupy.

We have now in all departments over seven hundred instead of five hundred and four pupils, because when the people see how few of our girls and boys were killed, when they consider that only two, as far as we can ascertain, of our present or former pupils were carried off by the Turks, they say, "These teachers pray for their pupils, and God kept them." Hundreds would come to the school were they able. How thankful we are for the help given by the W. B. M. and by special donations which enables so many to come who would otherwise be kept out. The cry is very earnest for more help. Every letter brings me an appeal for some new case.

We are specially thankful that the college was able, in spite of the time lost, to graduate both male and female classes. Some of the graduates had lost father and brothers, and it was a sad graduation, but they rejoiced as they felt that Euphrates College was not dead. I have not the photographs of the last class, but I give you that of '94. All these girls are not on earth

*The foreshortening of the picture is due to the fact that on account of the commanding position of the building there was no place to put the camera. The Turks are specially jealous of this,—the finest building in the region,—and the military pasha, Tuesday morning after the massacre, exclaimed, as he looked up from his palace on the plain: "Why is that building standing? It must be demolished before night." It is the place from which the authorities tried to dislodge us, promising aid if we gave up the people. The answer was, "Here we stay, and you may burn or save as you choose."



MAIN COLLEGE BUILDING, HARPOOT.*

now. The one standing at the upper left hand corner, the loved teacher in our school, the earnest wife of her martyred preacher husband, was the pupil killed, and her younger sister died of her wounds. True gold was the dear child, and we count her a martyr whose blood shall bless her college. Four of these girls married preachers or teachers; the other five are teachers in our schools or in Gregorian schools. All but one lost relatives in the massacre, and their homes were plundered and in some cases burned. Are they not good subjects for you to pray over?

Friends, do you think there is no dark side because we are trying to look on the bright side? It is through tears that we look up and thank God for the many who stood firm for Christ, the martyrs who shall be the seed of the church. The picture of many of our saints is in Heb. xi. We thank God sadly, as one writes this week: "I have lost all,—father, brother, husband, father-in-law, home and servants, riches and ease,—but I know that 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,' and I am content."

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

INDIA.

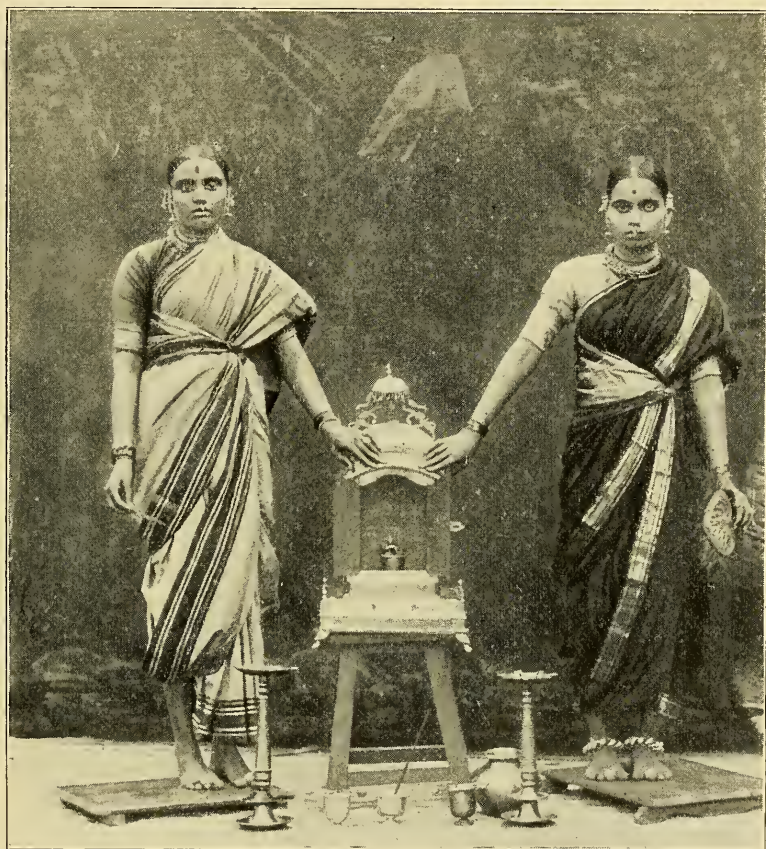
"WHERE HAST THOU GLEANED TO-DAY?"

BY MISS H. L. BRUCE.

Six weeks away from home,—summer holiday weeks spent with friends in another mission! But because "the harvest truly is great and the laborers few," I was privileged to glean in a field not my own, as though the Master had said, "Let her glean even among the sheaves and reproach her not; and let fall some of the handfuls of purpose for her and leave them that she may glean them" (Ruth ii. 15, 16). Of one of these handfuls, graciously "let fall of purpose" for me, may I tell the dear home friends to-day?

At the request of Miss J. and Miss M. I spent two or three hours with them almost every morning and evening in evangelistic work among the people of their station, Ratnagiri. The very first afternoon of our house-to-house visiting, we were definitely led to a house never before opened to us, where lived an old woman belonging to the Goldsmith caste. She was ill, and lay upon the floor groaning, "So weary am I of life, yet the silver cord is not loosed! Alas! that death should refuse to come to me!" I sat down

on the floor by her side and said: “No, no; you are not ready to die yet. You have not had your sins forgiven, you do not know the blessed Saviour of sinners, Jesus Christ, and you have not asked to have a place prepared for you in heaven. Pray that you may live a little longer and learn these



HINDU WOMEN AT WORSHIP.

things. Then if the Lord will, he will take you home to dwell with him forever.”

I do not remember what more I added, save that it must have been the “old, old story of Jesus and his love.” During the following week, the sick

woman, Ampurnabai, once or twice inquired for me; and when I next called upon her, she had much to say about my previous visit. After mentioning two seasons of special trial in her past life when it had seemed as though the "lower gods" had answered prayer, she said, "But I have been thinking, thinking it all over, and now I believe it was the great God himself who had mercy on me. I want a place prepared when I die, and I want a happy death, either on some fast or feast day or holy Monday when my son will be able to come from Bombay to bury me."

"Yes; may you have a happy death," I answered, "never mind whether on a Monday or not, if only it be the day of the Lord's choosing. But may Jesus forgive all your sins, take you by the hand and lead you through the valley of the shadow, brightening it with his own presence. May He bring you safe to the Father's home above. Yes; may you have a happy, happy death!"

Thus we talked on and on, the old woman accepting so simply the gospel message that when we came away Miss J. said to me, "I wonder if she is not even now a Christian." "It may be," I answered hesitatingly, but could speak with no assurance till the following Sabbath. Then, as we asked her to tell us in outline what she could remember of the story of Jesus, she said: "I remember all, all that you have told me. It has sunk down deep into my heart. It is here." The story from her lips had a charm all its own; and she concluded it by saying, "His disciples ran away from Jesus, but the women stayed by his cross, weeping; so it was for their sake that he rose again the third day—for the sake of the women!" Her face was all aglow while she said this. Afterwards we sang the hymn, "Tell me the old, old story." She was in a perfect ecstasy of delight, and kept interrupting us with the words, "*Bus! Bus! Shabas!*" (Well done! well done!) Soon her voice joined with ours in the chorus, and we sang it over and over together. "*Bus! Bus!* I love to hear it," she said later on. "To hear what?" I asked, pretending not to understand. She turned upon me with an amused smile, "You are examining me, but these things are all in my heart. It is the story of Jesus that I love to hear!" "Yes," I answered, "Jesus will give you his true peace; no wonder that you love to hear about him." In a moment my future tense was changed into the past, as she replied: "He has given me peace already; peace already! It is mine now!"

While we were talking together, the children in the house began to make more or less of a disturbance, and their old grandmother screamed out to them to be quiet—such a scream as made me question whether this were the same Ampurnabai to whom the Lord had granted his peace. I said to her:

"Jesus never spoke like that. You must not talk angrily to the children now that you have become a follower of Him, the meek and lowly One." "But I was intent upon hearing you," she said, apologetically, "and the children distracted me with their noise." I answered: "You could have quieted them if you had spoken as Jesus used to speak when he was upon earth. Now that you have accepted Him, you must be his true follower in thought, word, and deed. He will help you."

Simply as a little child Ampurnabai gave heed to my reproof, and later on, when we were engaged once more in sweet converse together, she proved the gospel to be practically the power of God unto her salvation, for she was saved from failing a second time as at first. The little folks merited again her severe displeasure, and she turned upon them as was her wont, but instead of screaming she tried to speak kindly. It was an effort, and her voice, subjected to so unnatural a strain, cracked. She smiled to hear herself reprove them in love, while I commended her, saying, "That is right; you are learning to speak as Jesus would have spoken." Then we prayed together.

"*Bus! Bus!* I shall see you," she said; "you who told this old woman about Jesus! You who came at His bidding (though I had no chair nor bench to offer you) and sat down by me on the floor to make me understand His love! Oh, how I love you, because you were His messenger!" "I do not doubt it," I answered; "but tell me truly, do you love Jesus more?" "Yes," she said, with deep feeling; "I love Him more."

Then, to make assurance doubly sure, I questioned: "Yet another thing. I love you, as you know, but do you believe that Jesus loves you more?"

Again she answered: "Yes, you love me, but Jesus loves me more. How long do you think it will be before I go to Him?"

I could see that she was even now longing, not in her old, impatient, restless way, but for very love's sake, to be "forever with the Lord."

As we parted from her on that memorable Sabbath she hobbled to the door with us, saying, "When I married my husband I had no thought of dependence on any other, and so it is with me now since I have Jesus."

Thus for a few weeks we were permitted to minister lovingly to Ampurnabai and her friends. It was sweet to have her turn to us and say, "Now shut your eyes and do what you did last time!" That was her way of asking us to pray. Poor old soul, she was more in need of our prayers than perhaps she realized; for was not her idolized son, a goldsmith from Bombay, coming home in answer to her call? She who would not admit the right of any other to question the step she had taken, who would say of her neighbors, "Why should they taunt me?" and of her widowed daughter, "Why should

she not approve?" this dear Ampurnabai faltered a little at thought of her son. But one day she confided to me: "He has come! My son has come, and I have told him about you,—how you sit on the floor by this old woman and speak words of peace to my heart. I have so won him by my story that he wants to hear you himself. The other day I saw your bullock *garri* coming along the road, and I said: 'See, there they are! They will stop at our house and speak to us God's message!' But your *garri* passed by, so I explained: 'Sometimes they go further and stop here on the way back. We will wait.' We waited till the shadows fell, and again your *garri* passed us without stopping. 'Never mind,' I said to my son, 'it is late now, and they will come another day. They always know the right time to come, for their God tells them.'"

I assured her that I should be happy to meet her son once before leaving, but that my mother was calling me away from Ratnagiri. What a look she gave me as she pleaded, "Do not, do not, do not, do not go!"

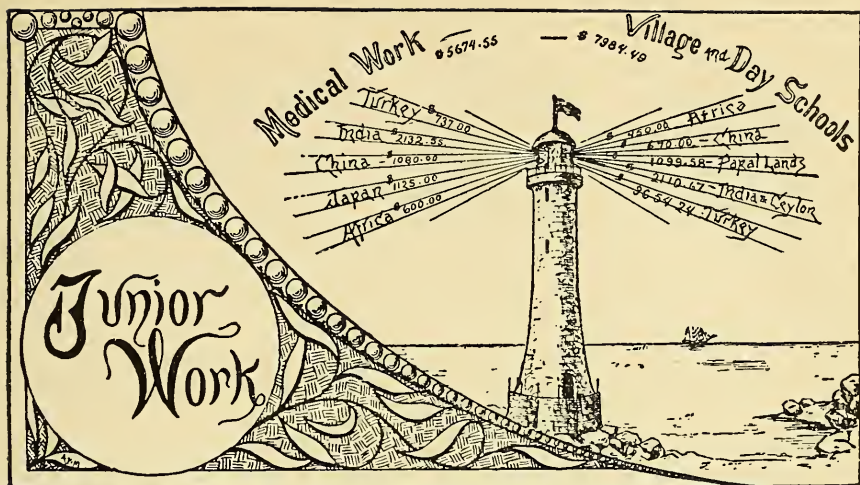
"But," I said, "your son came at your call, and I must go at my mother's. Is it not right?"

"Yes," she admitted reluctantly, "but that does not mean that you must go to-day or to-morrow. Stay a little longer! But write a good letter to your mother. Make her heart glad by the news that you are coming sometime!"

I love to think of this as my good-by visit, for later when I met Ampurnabai once more she was so constrained by the presence of her son as to seem hardly herself. With deep solicitude she watched him to see how he was impressed by the message of salvation through Christ. But alas, his indifference only chilled the atmosphere of the place that had been a Bethel to us in times past—the very house of God and gate of heaven.

Can you think how hard it was for me to leave Ampurnabai just as the dark clouds were gathering? This sheaf, "let fall of purpose" for me, was it safely garnered before the storm?

"O Lord God of the Harvest, thou who hast a care for the 'least grain' that is thine own, graciously remember Ampurnabai; and though her very name signifies imperfection, perfect that which concerneth her; stablish, strengthen, settle her, and bring her at last to thy harvest home; that to thee may be the glory forever and ever. Amen."



— To give light to them that sit in darkness Luke 1:77 —

A COTTON STRING.

BY MRS. O. W. SCOTT.

ROSES and girls! The roses,—red, pink, and white,—were outside the arbor resting their faces against the lattice in a listening attitude, or swaying to and fro upon vibrant stems, filling the soft June air with sweetest perfume.

The girls were inside, seated upon the comfortable settees which ran around three sides of the arbor. There were seven of them,—bright and sweet in their light gowns, each wearing a cluster of half open roses upon her breast.

It was a lovely spot in quiet old Hilltop, a New England village “off the railroad,” and without location on the map of the world. But it had a large circle of pleasant families, wealth enough to support two churches without whining, some remarkably intelligent women who found time to think, read, and consider all good causes, and a bevy of young women who really governed Hilltop. And this bright afternoon a few of them were holding their last missionary meeting before vacation.

Katherine Grant, a tall, dignified girl with eye-glasses, was president and also hostess.

After the opening exercises and reports, always faithfully given, a paper read by one of the members on a selected topic, and followed by a free discussion. It was Katherine’s turn to-day, and her subject in connection with India lessons was “Caste.” Her aunt Anna, now a Hilltop minister’s

wife, had once been a missionary in India. Hence at the parsonage Katherine had found not only books and papers, but helps from actual experience.

She had given much time and thought to the subject, and her six listeners felt that her paper was "simply perfect."

The system of Caste as an ancient form of religious belief,—its oppressive influence upon the Hindus and its power to thwart Christianity,—was clearly explained. The Brahman stood as a type of the system. In her own picturesque style Katherine sketched this head of all castes, this aristocrat of the earth "by the grace of God." Poor, idle, even immoral he might be, but he was never anything but holy. He must not touch or speak with a person of lower caste. He must not eat food cooked by him, nor must the shadow of the vile man fall upon him. His bathing, eating, meditations and devotions are all governed by fixed laws; and, in fact, he, the sacred Brahman, claims worship from low-caste men.

"And what," read Katherine with intense voice, "what is the sign of this supremacy? Why, a cotton string of three strands, which passes over the left shoulder and across his breast! At eight years the Brahman boy receives this, and is ever after reckoned among the 'twice born.'"

As Katherine paused the girls were strongly impressed by her fine scorn of the ancient fraud "sitting by the Ganges," and were ready to ask questions, and advance opinions of their own. They did not refer to the heathen as if they were either mummies or idiots,—we must congratulate them on such an advance,—but they could not forget the marked superiority of the Anglo-Saxon race, nor fail to express their disapproval and disgust for all that pertained to the old cotton string. It was a pity the old Brahman could not have heard that discussion of what ought to be!

While they still talked, Lisa, the little Swede maid, came out with cake and lemonade on dainty trays, smiling broadly as joyous exclamations arose over the suggestive tinkling of ice in the big pitcher.

As they gathered about the table Katherine said: "Now we must talk business while we eat. This is our last meeting until September. Some time that month we must hold an 'at home.' Aunt Anna expects a missionary visitor, which will give us a splendid opportunity to reach the people. I would like to have our church parlors beautiful with autumn leaves, flowers, and all the lovely things we can think of—really artistic, you know, with a reception committee in their loveliest dresses. How are you impressed, girls?"

"I move that we have this truly superior and artistic gathering," said Alice Bradford, the "practical member."

Jessie Adams seconded the motion, and a little later they nominated as a committee "our President, Sarah Norris, Jessie Adams, Clara Sprague,"—Katherine looked around the table doubtfully. "Do you really think it wise to make Clara one of the committee?" she asked.

Alice Bradford had nominated her, and her face flushed as she replied, "Clara hasn't been away from Hilltop, I know, and she isn't very stylish, but with half a chance she would surpass us all."

"Oh, I know it!" Katherine hastened to say; "Clara is pure gold, but —"

"She would be awkward enough in that place, though," said Jessie.

"But how she would enjoy it!" exclaimed Alice.

"Yes, but—" sighed Katherine.

"H'm! Katherine wears the cotton string, girls; I thought she would reveal it."

"The idea! Sarah Norris, eat those words with your angel cake," commanded Katherine.

"But what is 'our-set-ism' and 'position-ism' and —"

"Culture-ism and best-clothes-ism," interpolated Margie.

"Yes," continued Sarah, "what is it all but Brahmanism, in a sense? That old half-nude man, with his brass baby-dishes and his sacred messes, really believes he is 'way above other castes.'"

Beth Carlton, who had not given an opinion before, leaned forward with an earnest expression. "I couldn't help thinking so," she said; "what we have had—Christian birth, education, and social advantages—aren't really a part of us. That is, we might have been very common people indeed without them. So if we place too great stress upon them, aren't they cotton strings, 'in a sense,' as Sarah says? Don't feel offended, Katherine; your paper was splendid,—but in my inner heart I thought how careful I must be not to claim superiority on account of any of these things."

The "Silent Sister," as Beth was lovingly called, was small but wise. The little silence which followed was broken by Lulu's comfortable tones: "I move we study the fitness of things, and let Katherine choose her own committee."

But Katherine shook her head. "I must think it out, girls. If I'm a Brahman I ought to know it; and when I can tell you about it I will call an extra meeting."

They saw that she was deeply moved, but she instantly laid the subject aside, and as they walked and talked in the beautiful garden, the other girls forgot for a time all but the delightful features of the afternoon.

Only a few days after the arbor meeting Katherine called a "special" in her own room. Her face was very bright, and she met the girls with a warm cordiality.

"Where is boasting, then? It is excluded," she said, opening the subject. "I was a Brahman, I really was; for my objection to our dear Clara was only cotton threads, more or less, in Swiss mull and such things. I never saw before the wide, wide difference between gratitude for what you have received and pride in the same. Now, then, my beloved hearers, listen to the 'application' which I should have made in my paper on Caste." And Katherine read: "Perhaps God wants us to learn some lessons from the heathen. Perhaps in all the wide world he sees no sadder sight than a Christian who is satisfied with his cotton strings of religious acquirements and good works, or his mental achievements, or his possession of this world's good things."

"Satisfied and selfish, I would say," added Beth, thoughtfully. "Yes; I think so."

"Now, girls," said Katherine, briskly, "fearing we might lose sight of this lesson I have prepared these mite boxes," and she drew them from the desk. "I have tied a cotton string around each,—yes, a string, not a baby ribbon. Every time we find ourselves prinking over our good clothes, good looks, or good anything else which makes us feel above other people, even the heathen, in goes a penance dime or nickel, with a little prayer for the old Brahman and—ourselves; will you?"

Very graciously they received the suggestive boxes and bore them away. To the beaches, the mountains, somewhere, anywhere, the happy girls scattered for their summer outings. It was September when they met again, this time at Sarah's home. The seven boxes stood in a row on the table.

"Now let us be puffed up by our penances; the money is to be poured into this bag by the treasurer, without counting," said Katherine.

Beth stepped forward, and with musical jingling the coins fell from their hiding places. "Whose was heaviest?" whispered Lulu. Beth shook her head. "They were all heavy," she replied; "and O, girls, I shall always bless the cotton string penance. I have really tried to break my little sacred dishes and things this summer; I was surprised to find I had so many."

"And if Beth can say that, what do you think I have had to do?" asked Katherine. "That Brahman is a near relative of mine, I find. Give me my box again." The other girls quietly took their boxes, and Beth drew the ribbons of the pretty silk bag, heavy with coins of twofold value.—*Woman's Missionary Friend.*

PROGRAMME FOR CHILDREN'S MEETINGS FOR NOVEMBER.—SUBJECT: THANK OFFERINGS.

THIS subject may be the hardest of the year for us to make practical and interesting for the children; but if so, let us be willing to give it the extra work it may need.

As this meeting comes so near to the opening of the fall work, it may be well to have the secretary send notes of invitation to each of the former members and to any newcomers of whom he can learn, inclosing a Bible verse on thankfulness. The notes might be worded somewhat like this: "The Willing Workers have so many things to be thankful for that they are to meet Saturday and talk them over. Will you come and bring this verse and whatever else you are willing to give as your thank offering?"

Have the room as attractive as possible with flowers and bright leaves and as many foreign flags as you can collect.

After singing "Praise Him," and a prayer, let the verses that the children have brought be repeated, and also two or three poems on thanksgiving, which can be found in the *Dayspring* for December, 1894, and September and December, 1895.

Let each of the children then give one reason why they are thankful that they are not living in some foreign country, and after singing again let each give a fact which shall show one cause for gratitude in each of our mission stations during the year. It will make it more vivid if each child holds the flag of the country of which he is speaking. After this let the offering be taken, and unless you have some better plan let the mite boxes be opened at this meeting. Try to have whatever the children bring from their own earnings or savings.

Close the meeting with sentence prayers by each of the children, in which they shall not only give thanks, but give themselves to more earnest consecration for our Master's service.

Most of the facts to be given by the children will have to be written out for them. Almost any missionary magazine will furnish facts; the following will serve as illustrations:—

Mission Studies for September, 1893 and 1895, to be had at 59 Dearborn Street, Chicago, gives many general suggestions for thank-offering meetings. Reasons for thankfulness in 1896. The new "Robert Logan," *Missionary Herald*, January, 1896. The Jubilee at Pasamalai, in the same number. The great Christian Endeavor meeting in Foochow, Encouragements in Mexico, and the faithfulness of the Armenian Martyrs, *Missionary Herald*,

February, 1896. Latest news from Japan, South China, the Zulu Mission, and West Africa, the *Missionary Herald* for March. What Miss Child saw in Bombay, February, 1896, LIFE AND LIGHT. Advances in Spain and the work in Hiroshima, May, 1896, LIFE AND LIGHT. These may be added to in numbers to suit the size of your society.

Our Work at Home.

FOR HIS SAKE.

You ask me, "How did you come into these new notions of giving?"

Well, it was this way: A year ago this winter our house took fire. It was in the middle of the night, and we were all asleep. The flames were first discovered by a poor neighbor, who at once gave the alarm, and then burst in the door. The house was full of smoke, and the fire had already attacked the staircase which led to the rooms in which we were still sleeping. It seems almost a miracle that we were got out alive. We were dazed and suffocated, and it was only the heroic courage and strength of our neighbor that brought us down the blazing stairway into the open air. But it nearly cost him his life. Indeed, we thought the poor man, gasping there for breath, would die on the spot. Intent on protecting us, he had exposed himself so that he was terribly burned about the arms and chest. He had, too, drawn into his lungs the smoke and the almost furnace-like air. As he stumbled out of the door with the last child in his arms, he fell down utterly spent. I shall never forget the anguish of that hour. He had saved us, but himself seemed dying—dying for our sakes. All thought of our own misfortune at once left us. The best physicians were summoned, and we bore him tenderly to his own house. When the immediate danger had been averted, it became plain that it would take the careful nursing of many months to bring him back to his ordinary health, if, indeed, he had not become disabled for life.

And now it was our turn. He was a laborer, and his family were wholly dependent on his daily earnings. It did not take us long to decide upon our course. In fact, there was no debate or counseling about it. The immediate and common thought of each of us, down to the youngest child, was that we should at once take the whole care of this family upon ourselves. They were now allied to us by a tie stronger than any bond of kindred, and we did not for a moment hesitate what to do.

I had a business that gave us a comfortable support, though we had followed the custom of our acquaintances generally of living in a liberal way, quite up to the extent of our means. But we did not stay to ask whether we could afford it or not. We just settled it at once that this should be done first, and then we would somehow contrive to live on what remained.

My eldest daughter soon secured a class in music, and the next one found a place in a kindergarten. It was a great delight to me and a stimulus to my own efforts to see how intent the younger children were, each one of them, to earn or save something for the great purpose which had now come into our hearts. It sometimes brought the tears to see especially how Charlie, the last one saved, took wholly upon himself to look after one of the children of our brave friend, a boy about a year younger than himself. He could enjoy nothing, neither garment, schoolbook nor plaything, until he had seen to it that his little mate was fitted out as he himself was. And often this was done at a real sacrifice to the little fellow.

Indeed, this was the way with us all. It did not occur to us to ask whether we could do what we had undertaken without feeling it. We wanted to feel it. We could not take upon ourselves any of the bodily anguish of this poor suffering man,—suffering for our sakes. But it was a genuine satisfaction to be doing something for him, at some cost to ourselves, some real self-denial, that should be as constant as was the pain he was enduring. We somehow felt that it was the only way we could emphasize to our own hearts our great obligation, and show to him our gratitude; the only way in which we could in some small measure—it seemed very small to us sometimes—suffer with him in his great suffering for us.

I do not say that there was no conflict in doing this. After the excitement of the first few days was past, it was often necessary to reinforce our variable impulses by calling up to our minds a sense of duty. The close quarters into which we had moved were inconvenient. Our former tastes and luxurious indulgences now and then stoutly asserted themselves. They had grown into headstrong habits, and it sometimes cost a real conflict to put them down.

There was a natural but unlooked for result from the self-denials and solicitudes of this year. We were drawn not only to this man who was making a brave fight for life in at the next door, for we were continually running in and out, but we were also drawn to each other as we had never been before. A new tenderness and patience came into our lives. Somehow the common service and sacrifice upon which all our hearts were set softened us, and brought us together in a sympathy and oneness of feeling which was altogether new, and thus it proved to be the happiest period of our domestic life.

It is a year now since that terrible night. Last evening, as it was the anniversary of the fire, we gave up the accustomed hour of family worship to a review of these experiences. It was a delightful and precious season. We felt, with humble gratitude, that we had come up to a higher plane of life, and no one of us had any desire to go back to the old way of self-indulgence. There had been quietly growing in our hearts for some months the thought, If for this man's sake, why not even more for Christ's sake?

When we had read at our morning worship such passages as the 53d of Isaiah, or the closing scenes of our Lord's life in the Gospels, and many expressions in the Epistles, the suffering—sometimes the intense anguish in at the next door—of which we were often the witnesses, and which was almost never out of our thoughts, seemed to make very real to us our Lord's sacrifice and sufferings for us. And there would sometimes appear to us, with the vividness of a new revelation, the words, "Ye are bought with a great price; ye are not your own."—*Selected.*

A LETTER AND THE REPLY.

"DEAR AUNT PHŒBE: May I come to you, as of old, with one of my perplexities? I have been asked to go, as a delegate from our Branch, to the annual meeting of the Woman's Board at Manchester, and of course I should count it a great privilege to be there. I have always wished to attend the business meeting of the delegates, which must be both interesting and profitable.

"Now as to the *pros* and *cons*. My husband is in favor of my going, and my sister Mary will be here to look after my family. Like many others, we are feeling somewhat cramped financially, this year, because of unpaid dividends, but there is a certain gold piece which came to me at Christmas, which might pay my expenses. My one hesitation is whether I ought not to give that money directly to the treasury of the Woman's Board, and stay at home. Of course I give regularly through our auxiliary, and there are always opportunities for special gifts in thank offerings and mite boxes. But just now, when the need of funds is so great, I am really at a loss whether it would be right for me to spend this gold piece in going to Manchester.

"I know that you will not misunderstand me, nor laugh at me, but that you will help me to see clearly, like the wise woman that you are.

Your loving niece,

RACHEL."

“MY DEAR NIECE RACHEL: As I read your letter, the text occurred to me, ‘There is that scattereth, and yet increaseth.’ There are other ways of giving to foreign missions than through a society; other ways, indeed, of giving to that society than paying money into its treasury. When the president of our auxiliary sent out one hundred and fifty invitations to our thank-offering meeting, she may have questioned whether it would have been better to put her money into her mite box, instead of spending it for postage, especially as she was disappointed at the small attendance. But, on the other hand, there were some unwonted faces seen at that meeting, and more than one testified afterwards to the interest she had felt. The next year may show more results.

“Every meeting of the Woman’s Board and of the American Board must call for an expenditure of money which might be given directly for the salaries of missionaries, Bible women, and native teachers. Indeed, the publication of the *Missionary Herald* and LIFE AND LIGHT cost large sums of money. Would it be better to give up these valuable periodicals in order to send out more missionaries? Or is there reason to believe that without such meetings and such publications there would be a great falling off in contributions? If all the delegates appointed to attend the meeting at Manchester next November, declined going in order to give to the Woman’s Board the amount the trip would cost them, would there be a gain or loss to the treasury? Yet it is worth while to stop and consider, as you are doing, whether as a faithful steward, bound to make the best use of that which is intrusted to her, one should go or not. It is a case of conscience which each must determine for herself. Let every one be fully persuaded in her own mind. There are women who carry so little interest to missionary meetings, and who gain so little from them, that it might be better for them to stay away and give the money it would cost to missions, provided they did so give it. It was not because he cared for the poor that Judas Iscariot counted up the value of the precious ointment. ‘But I am persuaded better things of you, though I thus speak.’

“Waiting upon God for guidance, the way will be made plain to you. If you decide that it is right for you to go to Manchester, take the comfort of believing that you are truly contributing to the cause of foreign missions when you purchase your railroad ticket. Whatsoever you do, do it heartily as to the Lord, and then you will go to meet the Master and his servants, to talk of the things concerning the kingdom, to pray together for its advancement, and, in renewed consecration to your Lord, to enter upon a new year of his service.

Your loving

AUNT PHEBE.”

E. S. G.

OUR BOOK TABLE.

Illustrated Africa: Scenes from Daily Life on the Dark Continent. From photographs secured in Africa by Bishop Wm. Taylor, Dr. Emil Holub, and the Missionary Superintendents.

The title of this volume of illustrations tells the whole story. They are taken from that admirable monthly *Illustrated Africa*, the pictures of whose editors head the list of half tones and wood cuts. There is a brief sentiment also given from each of these editors, showing their devotion to the Dark Continent.

Bishop Taylor says: "In the development of indigenous resources, political and commercial activities, and utilization of scientific discoveries, Africa suddenly bursts on the world. Its conquest for Christ will be hastened by exact representations of its diversified peoples."

Henry M. Stanley writes: "My heart is enlisted in Africa. What we want now is to develop the country, not so much for the white man as for the natives themselves. A work which I can help along much better now than if I were there."

Dr. Emil Holub and Ross Taylor speak chiefly of the value of the illustrations, which are in most cases accompanied by brief explanatory notes, and express the hope that they may "speed the Light into the Midnight Empire." Whoever is interested in Africa should not fail to subscribe for the copiously illustrated monthly from which these pictures are gathered.

For His Sake: A Record of a Life Consecrated to God and Devoted to China. Extracts from the Letters of Elsie Marshall, martyred at Hwa-Sang, Aug. 1, 1895. F. H. Revell Co. Pp. 223.

This is the story of an English girl who met a cruel death in China before her twenty-sixth birthday. A sunny, sweet spirit full of love to God and man, her one desire was to do good and be good. The Bible was the book of books to her, and she clung to her own Bible to the very end, though the hand with which she grasped it had been wounded.

Her cheerful courage in the midst of discouragements was an inspiration to her co-workers, and she explained this by saying that when the Devil tried to discourage her she repeated over and over again to herself, "The word of our God shall stand forever," and never failed to get strength from this promise. Elsie Marshall had gone to China as the representative of a missionary band in her father's church, and in connection with the church of England Zenana Society. The father was in closest sympathy with his heroic daughter, and the young worker in China felt herself constantly helped and strengthened by the prayers of her friends in the homeland.

In this way she accounted for her remarkable acquisition of the language, for she passed her first examination in six months instead of twelve, and the second in about a year. One rises from the reading of these letters with a new conception of what the grace of God can accomplish in a soul entirely self-surrendered.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

The Century, September: "Glave's Journey to the Livingstone Tree," "Glimpses of Life in Africa," from the journals of the late E. J. Glave. Illustrated. In same, "Midsummer in Southern Spain," by Eliz. Robins Pennell. Illustrated.

The Fortnightly Review, September: "Stray Thoughts on South Africa" (continued), by Olive Schreiner. In same, "The Future of China," by L.

The Nineteenth Century, August: "The God who Promised Victory to the Matabele," by J. M. Orpen. In same, "Nature *Versus* the Chartered Company," by Hon. J. Scott Montagu, M.P. In same, "Li Hung Chang," by A. Michie.

The Contemporary Review, August: "The Caliph and His Duties," by Ahmed Riza.

The North American Review, September: "America's Duty to Americans in Turkey:" An Open Letter to the Hon. John Sherman, U. S. Senator from Ohio, by the Rev. Cyrus Hamlin, D.D.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

October.—Peking and Tung-cho, China. See LIFE AND LIGHT for September.

November.—Thank-offering Meeting.

December.—Signs of Promise in 1896. Reports from the annual meeting of the Board.

January.—Missionary Literature.

February.—Outlook for Christ's Kingdom in Turkey.

March.—An Hour in Spain.

April.—The Condition of Our Own Auxiliary.

May.—Bulgaria: its Condition and Mission Work.

June.—An Hour in the Mexican Field.

July.—God's Promises the Foundation of the Missionary Structure.

August.—A Voyage in the Morning Star.

September.—An hour in the Austrian Field.

October.—The Personal Factor in Missionary Work.

November.—Thank-offering Meetings.

THANK-OFFERING MEETING.

TOPIC FOR NOVEMBER.

Suggested programme.—Controlling thought of the hour: Thanksgiving for Blessings, In Mission Work, In Personal Experience. Hymn. Responsive Reading (Isa. xlix. 13-26). Prayer. Hymn. See LIFE AND LIGHT for October, 1895. What are some of the causes for gratitude in the mission work? (Six responses, brief, each stating a blessing received the past year through mission work.) Prayer of thanksgiving for these mercies. Reading of a selected poem, see October, 1895; or article, see LIFE AND LIGHT for September, 1891, August, 1892; leaflets, "Her Offering," "The Miss Patience Band." Hymn, "My Jesus, I love thee," etc. Gathering of thank-offering envelopes. Reading of the slips by leader. Prayer of thanksgiving for these mercies. Announcement of amount of offering. Hymn of consecration. (Copies of LIFE AND LIGHT, leaflets, and new form of invitation and of Responsive Service, to be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston.)

The recital of a succession of varied blessings, representing many experiences, warms and stimulates the heart. If the number of slips received is large, a suitable portion only need be used by leader.

Reports and business can be omitted from this meeting with added effect.

ANNUAL MEETING.

THE twenty-ninth annual meeting of the Woman's Board of Missions will be held in the First Church, Manchester, N. H., on Wednesday and Thursday, Nov. 4 and 5, 1896. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, November 3d.

The ladies of Manchester will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Mrs. W. H. Fairchild, Manchester, N. H. To delegates and others who may wish to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting the committee be promptly notified.

Plans for the meeting are progressing satisfactorily. It is too early yet to announce names of speakers or a specific program, but we can assuredly promise a feast of good things, richly rewarding those who can attend.

In Memoriam.

MRS. ROLAND MATHER.

IN the death of Mrs. Roland Mather, of Hartford, Conn., our Board has sustained a most serious loss. In the early days of our history Mrs. Mather entered into our work with great zeal and earnestness, bringing to it a strong, well-trained intellect, genuine enthusiasm, and deep consecration. For three years she was president of our Hartford Branch, which owed much to her wise planning and inspiring energy in execution. Although compelled by ill health to lay down her office, she lost no part of her interest in the cause she loved; and while waiting daily for the summons to her place in the heavenly kingdom, a large part of her thoughts and prayers were given to the kingdom on earth. It is surely most natural to find the daughter of such a mother the president of one of the largest women's missionary societies in the country—Mrs. Turner, the accomplished president of the Presbyterian Foreign Missionary Society. Earth is the poorer to us when such valued workers, so long identified with us, pass from our sight, but their example, their influence and good deeds can never pass away. They abide with us, still inspiring, stimulating, urging us onward in the shining path they trod so well.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bath, Winter St. Ch., Willing Workers, 26; Hallowell, Aux., 9; Jonesport, Ladies' Union Miss'y Soc., 3; Portland, Williston Ch., Aux., 10; Wells, Second Ch., Aux., 26,

74 00

Total, 74 00

NEW HAMPSHIRE.

Hampstead.—A Friend, 20
New Hampshire Branch.—Miss Abby E. McIntire, Treas. Alton, Aux., 2.50; Ben-

nington, Aux., 6; Campton, Cong. Ch., 21.50; Chester, Christmas Roses, 5; Concord, So. Ch., Kimball Circle, King's Daughters, 10; Hillsboro Bridge, Aux., 5; Keene, First Ch., Aux. (of which 25 to const. L. M. Mrs. Edward Joslin), 43.83; Second Ch., Little Light Bearers, 8; Kensington, Aux., 7.25; Lebanon, Aux., 41.70; Manchester, First Ch., Aux. (of which 25 by Mrs. E. B. Edwards, to const. L. M. Mrs. O. J. Corson), 75; So. Main St. Ch., Aux., 28; Children, 6; Merimack, Aux., 14; Orford, Aux., 39.20; Penacook, Aux., to complete L. M. Mrs. Susan J. Gage, 20; Rochester, Aux., 37.83; Somersworth, Aux., 50; Stratham,

Aux., 22; Webster, Aux., 12.50; West Lebanon, Aux., 8.43,	463 74
Total,	463 94

VERMONT.

<i>Putney</i> .—Mrs. E. H. Field,	2 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Burlington, Aux., 40; Chelsea, S. S., 10; Fairlee, A Friend, 10; Middlebury, Inasmuch King's Daughters, 7.45; Pittsford, Aux., 23,	90 45
Total,	92 45

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Mrs. Chas. E. Swett, Treas. Billerica, Aux., 20; Lexington, Aux. (of which 25 to const. L. M. Mrs. Chas. F. Carter), 39.60; West Medford, Aux., 20; Winchester, Aux., 90; Mission Union, 50,	219 60
<i>Barnstable Branch</i> .—Miss Amelia Snow, Treas. Yarmouth, Aux.,	9 75
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. East Haverhill, Miss Mary Elliott, 5.10; Ipswich, Aux., 25; Newburyport, Aux., 50,	80 10
<i>Essex South Branch</i> .—Miss Sarah W. Clark, Treas. Middleton, Aux., 5; Peabody, Aux., 139.03,	144 03
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 7.80; Hawley, Aux., 9.40; Shelburn, Aux., 11,	28 20
<i>Hubbardston</i> .—Cong. Ch., by Lucy H. Grimes,	4 24
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Plympton, Aux.,	10 00
<i>North Middlesex Branch</i> .—Miss Elizabeth Hunt, Treas. Boxboro, Aux., by Mrs. Hager, to const. L. M. Mrs. Lucie Caroline Hager, 25, S. C. E., 10,	35 00
<i>Old Colony Branch</i> .—Miss Frances J. Rannels, Treas. Marion, Aux., Mrs. H. L. Brickett,	3 60
<i>Rockville</i> .—Monthly Concert Coll., by Mrs. E. A. Jones,	1 00
<i>Sharon</i> .—S. C. E., by S. A. Weston,	5 00
<i>Springfield</i> .—A Friend,	40
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Boston, Thank Offering, E. M. G., 10, Union Ch., Aux. (of which 25 by Mrs. Ellen M. Gay, to const. L. M. Charles Albert Gay), 29.46; Chelsea, Third Ch., Aux., 13.21; Dorchester, Second Ch., Y. L. Miss. Soc., 25, Go Forth M. B., 3,	80 67
<i>Worcester County Branch</i> .—Mrs. E. A. Sumner, Treas. Worcester, Central Ch., Aux.,	75 00
Total,	696 59

LEGACY.

<i>Peabody</i> .—Legacy of Miss Mary J. Floyd,	200 00
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RHODE ISLAND.

<i>Rhode Island Branch</i> .—Miss Anna T. White, Treas. Providence, Central Ch., The Wilkinsons, 10, Pilgrim Ch., Aux., 50,	60 00
<i>Riverside</i> .—Cong. Ch., S. C. E.,	5 00
Total,	65 00

CONNECTICUT.

<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. Enfield, King St. M. C., 5; Glastonbury, Cheerful Givers M. C., 25; Newington, Junior Aux., 9; Simsbury, Open Hearts M. C., 60; Tolland, Aux., 18; Unionville, Aux., 11.50; West Hartford, Aux., 38.89; Windsor Locks, Aux., 50,	217 39
<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Branford, Aux., 44.50; Bridgeport, No. Ch., Cradle Roll, 5, Olivet Ch., Cradle Roll, 15.20, So. Ch., Cradle Roll, 30.55; Cobalt, Cradle Roll, 1.61; Danbury, First Ch., S. C. E., 10; East Hampton, Cradle Roll, 70cts.; Harwinton, S. C. E., 10; Ivoryton, Aux., 1; Killingworth, S. C. E., 6.41; Meriden, Centre Ch., S. C. E., 4; Middlefield, S. C. E., 3.50; Middletown, First Ch., Cradle Roll, 5.30; Milford, First Ch., Aux., 3; New Haven, Grand Ave. Ch., Cradle Roll, 7.85, United Ch., Cradle Roll, 6.26; Northford, S. C. E., 5.50; No. Woodbury, Cradle Roll, 1; Southbury, Aux., 1; Torrington, Third Ch., S. C. E., 10; Waterbury, Second Ch., S. C. E., 10,	182 38
<i>Norfolk</i> .—The Hillhurst Guests,	30 00
Total,	429 77

LEGACY.

<i>New Haven</i> .—Legacy of Margaret E. Shelley, 200 00	
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NEW YORK.

<i>Ancram</i> .—Miss Florence J. Stevens,	5 00
<i>Honeoye</i> .—S. C. E., by Alice H. Reed,	30 00
<i>New York State Branch</i> .—Mrs. Guilford Dudley, Treas. Aquebogue, A Friend, 10; Black River and St. Lawrence Assoc., 12.25; Java Village, Aux., 5; New York Dist., 20; Sidney, Three Children, 2.90; Syracuse, Danforth Ch., Penny Gatherers, 5, Plymouth Ch., W. Guild, 50; Less expenses, 5,	100 15
<i>Woodville</i> .—Miss P. L. Wood,	1 00
Total,	136 15

MARYLAND.

<i>Baltimore</i> .—Brown Memorial Ch., Handful of Corn M. B., 35, Wild Tiger Soc., 30,	65 00
Total,	65 00

FOREIGN LANDS.

<i>China</i> .—Sale of silk presented by the Empress Dowager,	12 00
<i>Turkey</i> .—Harpoot, Euphrates College S. C. E.,	13 20
Total,	25 20
General Funds,	1,838 75
Gifts for Special Objects,	209 35
Variety Account,	24 73
Legacies,	200 00
Total,	\$2,272 83



INDIA.

LETTER FROM MISS BARKER.

MADURA, June 19, 1896.

THIS last season at Kodai has been a trying one to some of our number. For the first few weeks influenza went round the settlement. A good many, especially among the children, were ill, and Mr. and Mrs. Jones lost their baby girl. Mr. Chandler was so prostrated by his attack that the doctors decided that he must return to America. They think his attack of cholera two years ago so weakened his constitution that he cannot stand a serious illness, as he might otherwise have done.

The first part of the year I was quite busy with Tamil, again preparing for my second examination. I took it at Kodai, in April, and am so happy now to be able to devote all my time to the work. You will perhaps be surprised, unless you have already heard, that my work has been changed. Even before it was decided that the Chandlers must go home, Mrs. Chandler felt that she must give up the Hindu girls' schools in Madura. There was a good deal of talk in mission meeting as to what should be done with them, and they finally decided to give them to me. I had gotten into the Bible woman's work, and was very much interested in it; but there is much about the schools that I know I shall enjoy, and, indeed, I have fallen quite in love with them, and with the dear little dark-skinned, bright-eyed girls even in the three weeks since I came down from the Hills. There are four Hindu girls' schools in the city now, and all in pretty good condition.

Two of the mistresses in the Central School left during vacation, so I have been trying to get two new teachers. It is not an easy matter to find teachers, especially unmarried ones, as it is difficult to get a place for them to stay. Most families are not willing to take boarders; and it is against all Hindu idea of propriety for such young women to live in a house by themselves. Besides, they object to walking to and from the schools through the city streets. This latter, however, is not so much an objection as the former. We are very glad when we are fortunate enough to find teachers

whose homes are in Madura itself. I have just succeeded in getting two young married Madura women, and hope it will be some time before I shall have to look for teachers for this school again.

The North Gate School is one of the most prosperous of the four. The building is one Mrs. Capron put up when she was here. It is now quite inadequate to the needs of the school. The daily attendance is quite large, and all the children are crowded into the three small rooms and a narrow veranda. Imagine seventy-five or eighty-five little people all reciting or else studying out loud in such a place. I often wonder how the teachers can bear the noise and confusion.

Land has been purchased near the present North Gate School site for a new building. The plans also are ready. I am going to try hard to get the money to build, as we really need it very much. The school cannot grow with the present accommodations. We hope to sell this old house for twelve hundred rupees, and government perhaps will grant us a thousand. This will make twenty-two hundred rupees of the five thousand the new building will cost. Would not some of the Californian societies and friends like to help with this? I know it is a bad time to be asking for money, but every little helps, and anything that anyone would like to give toward the North Gate School would be warmly welcomed. So, of course, would be any contribution to any of the schools.

There is a little dwarf in the North Gate School; she is nine years old, but is no larger than a child of two or three. She is in the higher class in the school,—the fourth standard; she looks so funny sitting or standing among the other girls of her class, almost all of whom are twice as tall as she. Her father and mother, I am told, are very tall people, and they are very fond of their small daughter, although she is too tiny, the head master says, to do any work about the house. They are quite proud of her attainments in school, however, and want her to keep on studying. Yesterday morning when I went into the school she was perched upon a bench with a slate that was much too large for her to manage comfortably, taking dictation. Her little fingers were not much larger round than the slate pencil she was holding.

The children are very interesting and attractive, some of them; in fact many of them seem almost like little Christian children. I believe a few have a real faith in Christ.

The children in all the schools cover their eyes (as they say in Tamil) and bow their heads reverently during prayer, and in the South Gate School they all kneel. I wish I might tell you more about the working of the schools, but must leave it for future letters.

Do not forget to pray much for the work,—that those who hear the Word may know that it is the Lord's message to them, and that these heathen children who are under Christian influence and teaching from morning till night, may tell the story in their homes, and not only come themselves to the Saviour but bring others with them.

TURKEY.

LETTER FROM MRS. BALDWIN.

BROUSA, April 20, 1896.

MY DEAR MRS. FARNAM: I wrote you a short letter the last of March, which I presume has just reached you. In the meantime we have welcomed our associates back from their winter campaign, have closed school for the Easter vacation, have made our visit to Constantinople, and are now beginning the second week of the new term. Our stay in Constantinople, in spite of unpleasant weather, was most enjoyable, because of the opportunity to see so many old friends. We were the guests of Dr. and Mrs. Herrick, our associates during the first years of our missionary life, but it has so happened that Mrs. Herrick and I have not met for more than ten years.

School began with good cheer, notwithstanding the loss of six pupils—all promising ones, too; but I trust they will find new school homes in Constantinople, Smyrna, or Philippopolis, the three cities to which they have gone with their parents. This leaves us now with forty-six in actual attendance, and probably not many new ones will come in during this, the last term of the year, in most of the schools. The week was a busy one, and I felt unusually vigorous, so that I accomplished more than mere school work in the line of visiting and letter-writing.

One day I remember in particular we breakfasted early, so as to be in our places for prayer-meeting at quarter past seven; I came home and did the part of household duties that falls to me, and then went to call on a mother who had wanted me the day before to come and see her sick baby. Giving what help and comfort I could, I still reached school at nine o'clock, in time to conduct the opening exercises. In the course of the day I had ten recitations, and hurrying home, leaving school to be dismissed by one of the assistant teachers, I started out to make another visit, this time some distance from home, on a young mother whose baby boy of eighteen months, her first born, had recently died. It was not easy to console her for such a loss, but I think we were both benefited by the hour we spent together. While I was preparing to go, there occurred a severe and pro-

longed earthquake, which was repeated in a lighter form during my call. People ran out of their houses and men in the bazaars rushed out of the shops, but I have not heard of any harm done in the city. By evening I was inclined to stop work, but on sitting down to my desk wrote three letters. In some odd minutes during the day I cut out some work and did a little mending. In one of your letters you once asked me for the record of a day, and thus, unintentionally, I have given you the skeleton of one which your imagination perhaps can clothe. I should like every day to be as full, but my head will not always allow me to follow out my inclinations. The sea air had acted like a tonic; it always does me good, and I often wish it were nearer me.

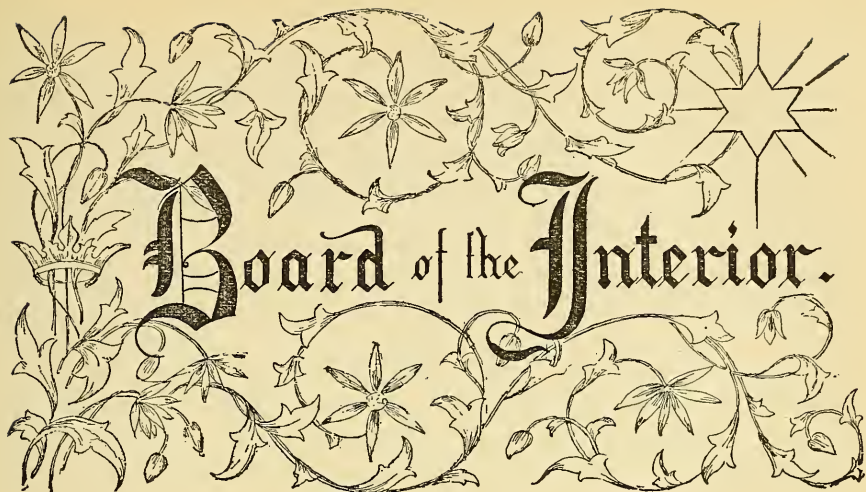
The boarding department is small at present, but there are new applications already, in view of the change of locality; the experiment, however, will have to be tried at least a year before we can report results, so that I hope you will make no change in your appropriations at present. We see nothing to dishearten or discourage, but, on the contrary, look for success in proportion to the provisions made and efforts expended. May the Lord guide us and you in all our deliberations, and may we so follow his leading that there shall be nothing to regret when we look back on what we have tried to do for him.

We shall miss Mr. and Mrs. Crawford when they finally leave us for Trebizond, but we acquiesced in a plan which was heartily approved by all—they defer their visit to the home land a year, in order that Dr. Parmelee, who is in much need of a change, may take his vacation first.

You will excuse a short letter this time. Though I have had my afternoon at home, I have had my time taken up with one or another coming in, and I was glad to be here to meet those who wanted to see me. All the classes cannot be examined publicly at the end of the term, so I am working them in as seems convenient and practicable. I have just been looking over a spelling exercise of one of the girls,—six hundred and eighty-two words pronounced at different times from Roman and Greek history; found but twenty-one mistakes, which gives ninety-seven per cent. I consider this an exceptionally good record! What do you think of it for an Armenian girl?

We are still denied most of our American newspapers, though the *Pacific* slips through oftener than any other. In the last I saw that dear Mrs. Dwinell had gone to her rest. Let us rejoice that she is with her Saviour and with her dear ones who have gone before.

“A few short years and our toil is done—
Our conflict finished, the victory won.
May we lay our cross and our armor down,
For the saintly robe and the kingly crown.”



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.	
Miss SARAH POLLOCK.	Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR.	Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.	

ANOTHER THANK-OFFERING MEETING.

SEPTEMBER 4, 1896.

ALWAYS the same? Never! Is the beauty of the flowers just what it was last year? We thought not as we watched the exquisite coloring flowing upon us from the airy baskets swaying in the breeze, or sending perfume from the frames of our dear missionaries, or from the bright banks on the mantels where the old idols lay fairly smothered in Christian fragrance. Dainty fingers touched up the dear rooms at 59 Dearborn Street as loving hearts brought their floral offerings from the suburbs. Anew did its beauty come into our hearts, and ever fresh year by year do the causes for thankfulness fill our souls. Ever fresh and never failing, for as our leader, Miss Mary P. Wright, said, the cause for thankfulness is our God. Circumstances may change, but Christ is the same yesterday, to-day, and forever. From the 103d Psalm she spoke of the first four verses telling of personal benefits, but dwelt upon the rest of the Psalm,—gratitude for the character of God revealed to his children. To the children of Israel he revealed his acts; to Moses, his friend, the ways and manner of working. Alone on the mountain top he said to him, “I will show thee.” But to the thankful

heart is the cause for thankfulness. Holmes said that were a dish of sand offered him in which to find particles of iron, his fingers would wander vainly about. But let a magnet sweep over it, all particles would rise at once. So, too, the thankful heart finds what others do not see.

It was our privilege to hear of the gratitude of a Hindu woman. Madame Nikambé, of Bombay, India, uttered words of thankfulness, deep and heart-felt, for the gospel light and the work the missionaries were doing for them. Then she gave us such a lesson on giving as filled us with humility. The Hindus give, give, give! It is a part of their religion, and is in daily exercise. They give to their gods, give to their sacred animals, give to fellow-man. No one is ever turned empty away from the door. There is a handful of grain, if nothing else be left. And their hospitality is abounding. No one is denied food, shelter, or a bed. If he be of the wrong caste, he may have a little room on the veranda. They give of their wealth; they give of their poverty; yet it is not satisfactory. They give for prosperity, for a happy hereafter.

But when they become Christians, they lay heart, time, and all on the altar. The difference in giving is indescribable; it is as the difference between heaven and earth! One old man, a native Christian, had been presented by his son-in-law with a fine new coat, elegant trimming and with tassels in front. He would thank God for the new coat, and go to the conference. There his heart was stirred by the words of the speaker, and he felt he must give. But he had nothing to give. He was in perplexity. He had not been extravagant, and that coat was the gift of his son-in-law. But the Lord had never had such a coat while living here. All were asked to help as they could, and the poor gave eggs, vegetables, grain, whatever they might have. He placed his coat upon the altar.

Several soloists gave us of their beautiful songs—Mrs. Knapp, leader of the choir in the church of the Ascension, Mrs. Carter of Glencoe, and Miss Laura Miller of Evanston.

Now came our rich period of testimonies. Mr. Nikambé spoke of having frequent thanksgiving days. Brought up in the superstition of idol worship, he was drawn out from the heathen masses. Mr. Storer, of Africa, was full of gratitude for health returned to his wife and himself,—health which they may use in God's service in Africa; and for the health of their Helen, that she may carry out her desire to work in Africa.

One rejoiced in this meeting, where old friends and acquaintances may meet and talk over the things of Christ's kingdom. "My box and I anticipate it." So from missionaries we heard Mrs. Capron, Mrs. Dean, and a note from Miss May Stanley; from a daughter of a missionary, Mrs. Balan-

tine ; and from an outgoing missionary, Miss Swartz, who, by nature, rushing and plunging ahead, thanked God that he had led her gently ; along and had taught her to appropriate his gifts.

We cannot enumerate all the causes for thankfulness of those present ; and of the absent ones, Mrs. Blatchford and Mrs. Montgomery, for the precious outcome of a year of pain, for the fellowship of suffering with Christ. Most touching to us was the box found among our Mrs. Baker's possessions, with its thank offering begun here and completed there. From one was the offering, " Perhaps my last, for I am seventy-nine years." To Miss Wright a bright belt was sent by a friend in Armenia, his work while now in prison. " Let us be thankful for the things the Lord has not done," she said ; " we are not suffering in prison."

Our thank-offering collection was gathered, and the amount given, in sums from the fifteen cents to the twenty-five dollars, found to be one hundred and forty-five dollars and sixty-five cents. Miss Hattie Winter, an out-going missionary, and Madame Nikambé were then made life members. Prayers of thanksgiving had been rising throughout the meeting, and we closed with the benediction, pronounced by Mr. Nadhavarav B. Nikambé.

F. B. W.

NOTES FROM THE FRIDAY MEETING.

July 31st. It was a great pleasure to welcome Mrs. Bridgman, of Northampton, Mass., who told us that in her journey through Spain last year she found everywhere proofs of the work Mrs. Gulick's school in San Sebastian has done for woman. She found graduates in Santander, Seville, Madrid, and Lisbon. Everywhere Mrs. Gulick's faith, patience, and consecration have made their mark on her pupils.

Mrs. Hurlbut asked what we could do to awaken others to an interest in foreign missions. She had made six or seven calls the day before, with little result. One woman had no allowance—the father of the family did not like pledges ; one gave little money except at the door, where she could see the need.

Mrs. Gunsaulus said we are not persevering enough. We need the guidance of the Spirit in our efforts. It is not so much information as a revelation from Him that many of our friends need. We need, every one of us, a new consecration. Mrs. Gunsaulus remembered that they tried to have a debate in Plymouth Church last year on, " Why do I Believe in Foreign Missions?" and she walked miles to find some one to take the negative side.

The very ladies who had often said, "I do not believe in foreign missions; it does not pay to send our money to heathen lands; there are enough causes in great need at home," declined utterly. "Do you think I would say these things in a meeting before others?" one said. And her thought was, "Why not, if you say them in secret before the Lord, who died for the whole world?"

August 15th. A letter from Miss Bates was read, reporting the graduation exercises of the Hadjin Home, which drew together all the principal officials of the city, Turkish and Armenian. Of the six graduates, four live in Hadjin, and two, whose homes are in villages a few hours distant, were waiting for safe escort. One of them, Guluzar, is going home to a village where they have been pleading for a teacher, and will probably help her to open a school. They will meet her on her return as in another Turkish village years ago a young graduate was received with the words, "We will not say a girl is coming home to us, but, rather, a school is coming." Her teacher's word about her is, "Her whole life among us (six years) has seemed to be one eager drinking in of truth." The other one who remains is the daughter of a father and mother who have lost their all, and have been shut up in Zeitoun as refugees all the year. When and where she can go to her parents God only knows. Thirty girls remain for the vacation, and five teachers. We see Mrs. Coffing's motherliness in the one rule never to be disobeyed, that all shall go to their beds from one to three every day. So their eyes are protected from the glaring sun, and they are made sure of the benefit of the early morning hours.

Miss Lovell brought tidings from Miss Hess, of Marash, who made the journey to the coast in company with Mr. and Mrs. Lee, not without some danger from Kurds along the way, and is spending her vacation at Hissar, not far from Mersein, in the home of the Meads, at the head of a ravine through which she can look far out to sea, the island of Cyprus being distinctly visible. The most beautiful object in her view, she says, is a white spot out on the waves, which by the help of a glass reveals itself to be the war ship San Francisco, flying the stars and stripes.

August 21st. Miss Welles read a letter from Miss Evans, of China, in which she spoke of their great fear in Tung-cho lest they might not be able to open their college and training school for pastors this autumn. The blessed gift from the Tank estate for equipment will not pay the running expenses, and retrenchment has made havoc of their hopes. There were seventy young men and boys in attendance last year, and as many are waiting now to be admitted. One young man who graduated from the college with high hopes of going on into the ministry is teaching, and taking one study in

advance. And Miss Evans's dear mother heart watches and waits for her boys, and longs to give them every help to go on into the greatest usefulness.

Just here Mrs. Dean, born herself on Hindu soil, introduced to us two strangers in Hindu garb, who soon showed themselves to be not strangers, but friends. Rev. Mr. Nikambé was baptized at the age of fifteen by Mr. Harding, of Sholapur, India, and has been pastor of a Scotch Presbyterian church in Bombay for ten years. Both he and his wife, who was formerly associated with the Pundita Ramabai in her school for widows in Poona, spoke to us expressing their pleasure in meeting Christian friends, and their desire to know more and more of the methods of work here. Mr. Nikambé said as the Hindu goes to Benares, the Mohammedan to Mecca, to be taught the mysteries of their faith, so a Christian must come to a Christian country. They had come here empty, but hoped to go back filled with the Spirit and with new light. Mrs. Nikambé said they were looking for Room 48 of the W. P. B. M. just across the street, when a policeman directed them here, and it was only a new instance of the Divine relationship into which the dear Lord brings us with all Christian workers.

M. J. W.

59 DEARBORN STREET, CHICAGO.

CHINA.

FOOCHOW, May 22, 1896.

MY DEAR MRS. LYMAN: Thank you very much for the kind wishes from the ladies and for their motherly interest in me. It is pleasant to know I can remain in Foochow and care for the work during Dr. Woodhull's absence in America. We have the hospital filled at present, and an average of sixty to eighty patients each dispensary day. There has been great progress the past year in every branch of the work. We have long been praying that the people would come, and now they are coming in such numbers that we are quite overwhelmed to know what to do with them. It is, indeed, the harvest time of souls, and we are especially blessed who have a part in it.

Not long ago an incident happened which encouraged me greatly. It was at one of my outside dispensaries, and I had been there only a few minutes when it began to rain very hard. Few patients came, and I began to think how the precious time was being wasted, and there was little need of being there. But among the few who came was a young woman employed in an officer's family, and she asked if we would not go to the house and tell the women something of the gospel. It was an unusual oppor-

tunity, and we gladly went. We were most cordially received, and a lunch was immediately prepared for us. As we entered the house I could not refrain from saying, "Why, your house is so very clean; just like the Christians' houses!"

As we talked with them we felt they were really interested, and they said over and over again, "Yes, we do believe." We told them they must not say with their lips that they believe, but with their whole heart must believe. They listened very attentively, and did not interrupt us with the usual questions as to "how much our dress cost," or whether "we oil our hair," or remark about the color of our eyes, or the gold in our teeth. There was none of the curiosity usually manifested when a foreigner is present. It was more like a visit in one of our own homes. They invited us very cordially to come again; and we left with hopeful hearts that our words had fallen on good ground.

You will perhaps not value this opportunity as we do, unless you understand how very difficult it is for a physician to gain the attention of the people for anything aside from their diseases. When we tell them about the gospel they immediately say, "Yes we will believe if you only heal us." They think we have power to do all things, and if we do not perform wonders it is only because we do not wish to do so. As we speak to them may God reveal unto them the value of their souls, and teach them the little worth of the body in comparison.

Yours in the work,

FRANCES E. NIEBERG-GODDARD.

INDIA.

BOMBAY, July, 1896.

I SPEND my whole time visiting with Zauabai in the homes of the women. It is work I have long desired to devote my time and energies to, and a work that is greatly needed to be done. There are some regular houses in the suburbs of Worli and Parel. We visit the homes, and there are many old acquaintances in them. We are constantly looking up new houses, and I hope before the close of my first year to have the work well systematized. We try to go to the same houses the same days of the week; in that way the women watch for our coming and are ready for us. I have some special pupils, too, who are learning to read or sew, and these are my special delight, as it gives me such good opportunities for heart-to-heart conversations in regard to the things which we long most to teach them.

Let me tell you of some of these women. One, only one, is a Mohammedan, but she speaks Marathi and a very little English. As a child she attended one of our girls' schools, and after her marriage she was regularly visited by one of our ladies. She was soon left a widow with one little girl. She seemed to enjoy continuing her studies, and was so fond of the Bible and the stories of Christ that we thought her very near the kingdom. She says she loves Christ, and prays to him every day, and has taught her little girl to sing "Jesus loves me," and I feel that at heart she is a true Christian, like many another woman in India. This woman has again recently married, and now I fear that she may not openly confess Christ, though I am continuing my visits as usual.

Another one, a Hindu, from Poona, as a child was married to an old, old man who was most cruel to her. As she had been a pupil in one of our schools there, she was rescued by the missionary in charge, and afterward her parents married her to an educated and wealthy man (her elder sister's husband, the sister having died) here in Bombay. She is very happy now, and anxious to go on with her studies. Her husband is quite willing, and always seems most glad to have me come to her. The present contrast to her former life must be very great.

Another pupil is a young Hindu wife of about thirteen, who was in one of my girls' schools. Her husband is a well educated young man whom we have long known, very kind and nice to his wife, and quite willing to have her go on with her studies.

Another one of my pupils is a young widow, whom I also had in my school when she was small; she is not allowed to eat with her family or even to touch them. If one of the younger children goes too near her some one calls out, "Look out; you will touch her." She cannot go out of the house for a year, nor can she mingle with the people in any of their festivities.

I am only too grateful that they allow me to teach her, though I really wonder at it when she is deprived of so many things. I urged them not long ago to send her to Pundita Ramabai's Home for Widows, but they would not think of it.

I have charge of two primary boys' schools, one in the poorhouse for the children of the people living there, and the other outside for a rather better class of boys. I have been visiting in the homes of these children, and the very best of them are poor indeed. One of them lives in a tenement house in one absolutely dark little room, opening into a dark, dirty hall. There are probably two or three hundred people using that hall and living in that and an adjoining tenement.

In another place the people were living in a bamboo hut with a roof of palm leaves. We had to stoop quite down to get in, and it seemed dark for a few moments. There was a cow in one corner, and fuel and hay in another; a baby hanging in a basket from a ridge pole was kicking and laughing, and seemingly quite as happy as a baby that is rocked in a cradle. People peeked through the bamboo partition from the next house or room, so that we had quite an audience. In another just such place there were seventeen men, women, and children eating, sleeping, and living under the one roof, and an old woman lying sick in a corner.

The people have set up a conspicuous idol just outside of their house, called the cholera mother, and now that there is some cholera in the city, people from all over that neighborhood come and leave offerings there of fruit and grain, which these people appropriate to themselves, and thus make a living. This is also the way of professional beggars who adopt a certain colored garment, and then the people dare not refuse them. I am told that young men in colleges and universities, when they get into a hard place and cannot see the funds for the next year, adopt this beggar's dress and go about as holy men, and they actually get enough to carry them through the next year.

ANNA L. MILLARD.

TURKEY.

HADJIN, TURKEY, June 25, 1896.

MY DEAR MRS. LYMAN: Long since you must have made up your mind that I am a very poor correspondent, and in that opinion I quite agree with you.

You know, of course, the kind of a year it has been with us, and can easily imagine that letters under such circumstances are depressing to the writer, as well as to those to whom they are sent. Still, you have, I am sure, thanked God many times, as we have, for his great mercy in sparing Hadjin many of the horrors which other places have suffered. We have seen, and still see, much of suffering and oppression; the cases of imprisonment and bereavement which come directly under our own eyes might fill a volume; but in the midst of it all we have gone on with our school without interruption, and have had the largest attendance at any time within its history.

As the spring came on, reminding us that if we intended to have any public graduation exercises it was time preparations were under way, we began to make plans, with many doubts and fears. After being disappointed

in being able to carry out our plans for the two previous years, it seemed so exceedingly unlikely that we could have public exercises of any kind this year, that it was only remembering how much occasions of this kind meant to the girls who have so little pleasure in their lives, that gave us the courage to undertake it. However, we had a class of six to graduate, and for their sakes preparations were begun.

The graduating exercises finally came off last Friday, and it was with a feeling of profound thankfulness that, tired but happy, we stood and shook hands with our friends Friday at noon, as they returned to their homes at the close of the exercises. I will inclose a programme which may interest you.

The Turkish governor, with two other officials and attendants, as well as all the principal Protestant and non-Protestant Armenians of the place, were present.

The girls' playground in front of the schoolhouse had been fitted up as our hall or reception parlor, and made a beautiful and spacious audience room. All around the edge benches and lounges had been placed, while the women sat on carpets spread down in the center. The whole had been roofed over with boards (helped out in some places by quilts), so that we had shade while yet the air had free play, and our roses being just in their prime, we had a wealth of flowers everywhere. The day before, that is, Thursday morning, we had had examinations of various lessons of the younger girls, the programme being so arranged that each girl should appear at least once, and the guests being this time the parents only.

These exercises went off nicely, too, and the feeling expressed by one woman (who had been hard to convince of the wisdom of educating girls), as she took me by both shoulders and assured me that her little daughter was "not hers but ours," was, I think, general.

The whole school has been divided into two classes in gymnastics, and these also gave an exhibition, the little ones Thursday and the older ones Friday morning,—the most generally appreciated of anything we had.

Four of our six graduates are Hadjin girls, and have gone to their homes. The other two, as well as all the younger girls from outside of Hadjin, are still with us, and expect to remain during the summer. One (Guluzar) is from Fekke, a village only seven hours distant, and we hope to send her home before many weeks. This village is one where there are no so-called Protestants. Certain friends of Mrs. Coffing's gave the money for keeping a man worker there two years, and the town, which is a very wicked place, seemed greatly stirred by these two years' efforts. This year, however, it has been left teacherless again, for the reason that no one could be found to

go there. The people have plead again and again this year for a teacher, and will, we think, be glad to have Guluzar teach a girls' school among them next year if we can get the necessary money. Guluzar is a most true and earnest young Christian, and our only fear is for her health, which is very delicate. She came to us six years ago, a delicate child, full of earnestness, and taking burdens of responsibility upon herself even then, but more even than most ignorant of all religious instructions, and filled with the superstitions of the people. Her whole life among us has seemed to be one eager drinking in of truth.

The other one of the graduates still with us is our Khatoon, one of the most loving and lovable girls we ever had. Her people belong to Marash, but they have lived for a number of years in Geokstün, a village some fourteen hours distant from us. This village was one from which all the Christians had to flee last fall, and Khatoon's parents are among those who have lost their earthly all, and have been shut up as refugees in Zeitoon all the year. Owing to the quarantines and their irregularities on the road, we did not succeed in getting Khatoon home at all last summer, and we do not yet quite know what we will do with her the coming fall. She told me Sunday, with tears in her eyes, that she hoped this vacation would be "very long," her idea being that at the close of the vacation she would have to leave her home here.

The girls still with us number thirty, besides five of our teachers. The condition of the roads made sending some of them home quite impossible on that account, while the absolute want and misery in other homes made an unanswerable argument for keeping others.

Many of them have lost father or mother, or brother or sister, this year; the homes of still others have been destroyed; the father of at least one has spent the year in prison, and the parents of others have been among those who, under the pressure brought to bear upon them, denied the Christian religion. Poor little girls! They have but a faint idea of the horrors they have escaped by being here this year.

Our programme for the summer days is not yet quite made out. There will be work for the forenoons most days, wheat-washing, boolghoon making, etc.; and then we have a number of comforters to be tied or quilted. So far these morning hours have been filled with mending, and this work is not done yet. All the quilts, sheets, pillowcases, napkins, towels, blankets, and carpets, as well as dresses and underclothing, must be gone over; and naturally it takes time. Only one fixed and unalterable rule has been laid down as yet, and that is that each girl shall go to bed from one to three p. m. each day. The object in this is to keep the girls out of the hot sun,

which is very injurious, especially to their eyes, and let them have the pleasure of enjoying more of the cool of the morning and evening.

We understand that the last of the Marash schools closed its year's work yesterday, and so we suppose that our young people who have been in the Aintab and Marash schools are on their way to us to-day. It will be a great relief if they reach us in safety by Saturday night. We know so little of what is going on in the world; have had no papers, even irregular ones, for nearly a year now. The *Century Magazine* comes through (clipped of any references to Armenia or Turkish affairs), and we get the *LIFE AND LIGHT* and *Mission Studies* sometimes. After trying in vain to get our papers for some months, we finally stopped our subscriptions. The Presidential nominations are undoubtedly the theme of absorbing interest at present. We will in time learn who the nominees are, through our little sheet of *News Notes* from Constantinople. We are all ready to hurrah for the Republican nominee here.

Mrs. Coffing and Miss Swenson unite with me in love to you, and also in wishing to be remembered to your daughters.

Cordially yours,

EULA G. BATES.

THANK OFFERINGS.

IN the name of Christ, the officers of the Woman's Boards make their appeal to the women of the churches. They are obeying His command in sending the gospel where it is not known. They need to do all that enterprising spirits and fertile minds can devise to rouse and sustain interest, and to secure contributions enough to meet the expenses of the work. Now they say to us all, to those who are members of the missionary societies, and to those who are not, but whose aid and sympathy are earnestly desired: "At this season of the year we ask for a Thank Offering, that we may add it to the gifts in our treasury. The work we sustain is great, the opportunities are greater, but the laborers on the field and at home are few, and the money pledged has not yet been given."

Those whose hearts are aflame in the work, and who have committed themselves to it, have expected this call to the thank-offering meeting, and their offerings are ready. Many of them say with David: "I willingly offer unto Thee. All things come of Thee, and of thine own have we given thee."

The majority to whom the call comes are not prepared for it, but in response to the notice sent, and perhaps to please some friend, they go to the meeting and put an offering into the box. Would it not be a better way if those who do not belong to the number already prepared in heart and gift,

should begin now each for herself to consider causes of thankfulness? They will surely want to make some return to the Giver of all good things. Each one must think out such reasons for herself. Words of others fall dead on the ear unless an experience in the heart rises to meet them.

But how easy it is to be thankful in this summer time of the year, when most of us turn from the year's routine of duty to go out into new scenes. The beauty of sea, lake, mountain, and forest seems to us more beautiful each returning season. We are thankful to be alive; and if with this rich experience comes also a uniting of broken circles, sons, daughters, brothers, sisters, together again, a deeper joy fills the heart. Now is the time to reflect that God has given us enough to make our lives happy, and our hearts should be full of thankfulness. Sometimes we question this, and are perplexed. We see much sorrow and suffering in our own lot and in that of others. And the sorrow and suffering are real. But is this not almost always because of man's devices? God gives abundantly harvests, cattle, fruit, fish, for feeding the multitude, and fuel for warming them.

But man in his greed has limited these good gifts. God has given sunshine, and flowers, and trees, and green grass, and all the beauties of a varying landscape, but man shuts himself out of these into close spaces and into foul air. The children die, or grow up into the knowledge of the wickedness of man, and into ignorance of the works of God. The present distress and unrest result from some train of events man himself has started.

Let us realize that all the good we have is from God, and that all the evil is of man's devising, and we shall want to get as near to the Source of Good as possible. What a sunshine is in His presence! It falls on the soul as this sweet summer sunshine, and perfumed breezes, and lovely scenes fall on our opened senses. We praise and thank Him because we want to out of our full hearts, and say, "What shall I render unto the Lord for all his gifts to me?"

This call for thank offerings is a response to this cry of the thankful heart; and in answering the appeal the feelings are strengthened, the impression becomes permanent, and the tie is stronger between the soul and God. In the great thank-offering meeting held by David and his people, when they all rejoiced because with willing hearts they poured out their treasures for building a house for the Lord, their love for the work and their gratitude to God were much stronger than if David had given all the gold and silver. In that remarkable meeting at Old Orchard Beach a few weeks ago, when, in view of the wonderful works of God, the vast assembled multitude with joy gave freely their great contribution for foreign missions, love for their Lord and for his work in the world was strengthened in their hearts. God loves these impulsive heart offerings. He has shown his approval of them in many instances. David was a man after God's own heart, because in word and in works he was always expressing his love and gratitude.

But if we wait and ponder over our first impulse to give our thank offering, and taking counsel of our selfishness, say, "Really, I cannot afford it," it will be easier another time to repress the generous impulse. What a pity it is that we cannot as easily make callous the surface of our

selfishness! When we go by a shop, or think of some indulgence for our appetites, we do not so often say, "I cannot afford it," and presently these things that appeal to the senses find a quicker response than do appeals for the needs of the soul. We are surprised that others are so easily moved by them; we shall be still more surprised when we learn, too late, that by them Christ appealed to us, and that we did not minister to his needs.

Is it too late, then, when one has reached a point when the nature seems cold and hard, when this spring of happiness that flows from a grateful heart to bless all it can touch, is dried up? Is it too late to hope for such impulsive and joyous generosity again? There is left, thank God, the appeal that duty makes, and we can reason out for ourselves what is required from the children of God who have promised to obey him. He tells us to carry his words to all who have not known them, and we have begun to do so; but there is danger of our being dishonored by not fulfilling the pledges we have made. Surely each one who reads these words, and who acknowledges God as the giver of all good in her life, will think it a duty, if not a privilege, to add something to this thank-offering fund. She may say that her subscription has already been given, and that is all she can afford. Perhaps this is the opportunity to give more than one can afford, even as they sometimes spend for their gratification more than they can afford, and so to gain the blessing that Christ can bestow on those who deny themselves for his sake.

Just now the appeal is especially urgent, because the amount pledged for the year is so far from being raised. Is not this an alarming statement? It seems to show that the spirit of childlike thankfulness, and the expression of thankfulness, are passing away; and, worse still, that the vision of duty, "Stern Daughter of the Voice of God," is growing dim to many of us. Do we want to exchange these for coldness and selfish worldliness? It will be easier to do so than we think, perhaps. Let us try in this sweet summer to get back our glad, loving, thankful hearts, or let us put ourselves under the guidance of this "Stern Lawgiver, Duty," who, as Wordsworth says,

"can wear
The Godhead's most benignant grace,
Nor know we anything so fair
As is the smile upon her face."

M. R. J.

BE LOYAL.

BY C. M.

[Selected and Adapted.]

UNITED effort is a source of strength. This is the principle which underlies all organized work, the principle upon which our Woman's Board is founded. Individuals unite to form the Auxiliaries; Auxiliaries are banded together in Branches; and Branch united with Branch forms our grand Woman's Board.

But after all, has anything been gained by forming ourselves into an organization for the advancement of the cause of Christ? Would not the results have been as great, had each one continued to work individually as the Spirit directed or reason dictated? Is there any great power in associated effort? Let us turn to our Bibles; there we learn that one shall chase a thousand, and two put ten thousand to flight. When we were children we learned in our multiplication table that two times one are two; but the Bible multiplication puts it, two times one are ten,—meaning that two persons working with the same purpose in view can accomplish ten times as much as either alone. When two wires are placed side by side the strength is doubled, and not increased tenfold. But when the human will comes into play how different. Did you ever watch men when heaving a log or raising some great burden? Individual, spasmodic efforts made no impression; but when the words “All together; ready!” were passed along the line, and all worked in unison, the log was moved or the burden lifted. Each man was stimulated by the effort of his neighbor, and enabled to accomplish more. So it is in every organization; the encouragement and stimulus make it possible not only to accomplish much more work than the members separately could do, but also to undertake work and overcome obstacles which could not otherwise be done.

In a field was a large collection of draining tiles. They were neatly arranged, built up in layers one above the other; but the field was a swamp in spite of the heap of tiles, for the tiles were made to go end to end, and not side by side. If they were laid underground, each by itself in a different part of the field, the marsh would still remain, for individual tiles cannot drain a field. Let the workman dig a continuous trench with the proper fall and outlet, then carefully place these tiles end to end along the trench, and the marshy field is turned into a blooming garden.

On yonder plain an army is forming to attack the enemy upon the heights. Regiment after regiment is marching forward into position, re-enforcements coming in on every hand. Forward they come in solid phalanx, obeying the word of command. They turn neither to the right nor to the left, but in unison charge upon the enemy. By their confidence in their leaders, by their obedience, by their courage, and by their united effort, victory is theirs.

What would have been the result if in the middle of that plain some had turned aside to chase a few of the enemy's forces upon the right or upon the left, and others had run to the rear, where the fighting would not be so hard; or if the whole right wing of the army had halted, questioning the wisdom of their general in ordering an advance at that particular time or in that special direction, thinking that they saw a better opportunity for attack over on the left, or that it would be better to withdraw the forces and wait till the position of the enemy was changed,—what, I say, would have been the result? Most assuredly, defeat. Can we not see in this illustration a picture of our own Woman's Board,—our general and her assistants at their post, studying the field, with its needs and calls, that they may give wise and intelligent direction to the forces; our army receiving re-enforcements on every hand? But are we ready, with united effort and

concentration of forces, to advance at the word of command, or are some lagging upon this side and upon that, questioning the wisdom of the plan of work or advancement in any line?

Let us send the cry along the line, "Stay in your place and strengthen the center!" As single individuals, or even as Branches, we can give but little of our time and strength to this work. There are those at the center who are giving all their time and strength, and bearing heavy burdens. Shall we not hold up the hands of these faithful women who bear upon their hearts the needs of the work, and plan for its welfare? No leaders, however strong, can lead to victory without the continued support of the soldiers in every regiment of the army. Let us strive to gain a better understanding of the general work of our Board, a clearer knowledge of our fields of work, by a more careful reading of all news from the field, encouraging financial support and support of LIFE AND LIGHT, and giving hearty co-operation to all lines of work mapped out by the Board of Managers. Inspire the workers by words of commendation, and pray that they may be guided by Infinite Wisdom. Our Board is a great circle,—Branch joining hand with Branch, and Auxiliary with Auxiliary, and in the center planted the cross of Christ. Our one aim is that this circle shall belt the globe, and the redeemed of every land join hands.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 10 TO AUGUST 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Aurora, First Ch., 6.50; Brighton, Mrs. Clara T. Stewart, 1; Chicago, Miss Helen L. Lowell, 5, First Ch., 111.95, Leavitt St. Ch., 41.36, Plymouth Ch., Mrs. Converse, 10, Summerdale, of wh. 11 is Thank Off., 15; Decatur, First Ch., 5; Elgin, First Ch., Miss. Dept. Woman's Guild, 10; Evanston, 150; Galesburg, Central Ch., 35.90; Geneseo, W. M. U., 21.20; Glencoe, 24.50; Hinsdale, 50; Kewanee, 24; La Grange, M. U., 20; Lockport, 17.28; Normal, W. M. U., 5.50; Rockford, Second Ch., 5; Thawville, 7.50; Waverly, 9; Wheaton, First Ch., 6.50; Wilmette, Miss E. Knox, 5,	597 19
JUNIOR: Alton, Ch. of the Redeemer, 5.40; Chicago, Ch. of the Redeemer, 18; Galesburg, Central Ch., Philergians, 5; Jacksonville, 10,	38 40
C. E.: Aurora, New England Ch., 20; Chicago, Brainerd, 5; Forrestville, 5; Tabernacle Ch., 8.91; Peoria, Howe C. E. S., 20,	58 91
THE KING'S DAUGHTERS: La Grange, 7.75; Rogers Park, Covenant Circle, 5,	12 75
JUVENILE: Chesterfield, Helping Hands, 1.64; Geneseo, The King's Children, 50 cts.,	2 14
JUNIOR C. E.: Chicago, Waveland Ave. Ch.,	1 35

SPECIAL: Cot Bed Fund, Miss Julia Bissell's work; Rockford, Second Ch., Friends, 22; S. S. Class No. 22, 1,	23 00
Total,	733 74

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. Hobart, 10; South Vigo, 5,	15 00
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IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 4.10; Atlantic, 8.25; Big Rock, 2.70; Charles City, 15; Cromwell, 5; Daveport, Edwards Ch., 6; Denmark, 14; Earlville, 5; Fairfield, 1.90; Grinnell, 23.05; Independence, 15.20; Iowa City, 11.28; Magnolia, 3.25; Mrs. M. L. Hillis, to const. L. M. Miss Gertrude L. Carter, 25; Mitchellville, 3.55; Montour, 1; Postville, 10; Shenandoah, 14.73; Stuart, 10,	179 01
JUNIOR C. E.: Webster City, Jun. C. E. and M. B.,	3 00
SUNDAY SCHOOLS: Belmond, 3; Des Moines, Plymouth Ch., 19.59,	22 59

Total, 204 60

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Burlington, 7.65; Clay Centre, 2.50; Kansas City, Pilgrim Ch., 3; Sabatha, 10; Smith Centre, 2; Topeka, First Ch., 2.25,	27 40
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C. E.: Alton, 1.40; Hutchinson, 1; Olathe, 5; Osawatomie, 2; Sabetha, 5.50,	14 90
	42 30
Less expenses,	2 95
Total,	39 35

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 41.95; Armada, 10; Covert, 10; Chelsea, 35; Benton Harbor, 5.75; Flint, 14.75; Grand Rapids, First Ch., 110; Grass Lake, 2; Greenville, 4.25; Kalamazoo, 5; Olivet, 35.94; Manistee, 11; Pontiac, 3; Rochester, 5; Romeo, 20; South Lake Linden, 5; Michigan, The Lord's Funds, 125; A Friend, Special, 150,	596 64
JUNIOR: Detroit, First Ch., Y. W. U., 25; Olivet, Y. W. C. A., 45 cts.; Traverse City, Bridge Builders, 22,	47 45
C. E.: Owosso, 5; Traverse City, 3.41; Webster, 5,	13 41
SUNDAY SCHOOL: Webster, Miss. Soc.,	1 63
Total,	659 13

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Excelsior, 5; Minneapolis, Plymouth Ch., Friend, 15; Northfield, 53 85; St. Paul, Plymouth Ch., 17.20, Atlantic Ch., Two Cent Band, 5; Wabasha, Mrs. Elizabeth Lincoln, 50,	146 05
C. E.: Graceville, 1; St. Paul, Plymouth Ch., 5,	6 00
JUVENILE: Graceville,	1 25
JUNIOR C. E.: Graceville, 2; Princeton, 3,	5 00
SUNDAY SCHOOL: Graceville, Birthday Box,	1 60
	159 90
Less expenses,	5 00
Total,	154 90

MONTANA.

UNION: Mrs. H. E. Jones, of Livingston, Treas.	
JUNIOR C. E.: Livingston,	5 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, Arlington St. Ch., 5; Andover, 12; Austinburg, 15; Cincinnati, Walnut Hills Ch., 18; Hudson, 4; Marietta, M. B. D., from sale of Bible flowers, 6; Mt. Vernon, 25; Painesville, 37.16; Tallmadge, 10; Toledo, East, Second Ch., 5; Washington St. Ch., 9; Zanesville, 5,	151 16
JUNIOR: Oberlin, Y. W. C. A.,	11 48
C. E.: Cleveland, Grace Ch., 5; Elyria, Lake Ave. Ch., 10; Garrettsville, 8; Lindenville, 15; Steubenville, 1,	39 00
JUNIOR C. E.: Cleveland, Pilgrim Ch., 15; Luter, and Jr. E., Madison Ave. Ch., 10,	25 00
SUNDAY SCHOOLS: Cleveland, Euclid Ave. Primary Dep't, 11.73; Oberlin, First Ch., 10,	21 73
Total,	248 37

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. From Dakota, A Friend, 50; Wakonda, 5; Yankton, 8,	63 00
JUVENILE: Yankton, Willing Hearts,	15 00
Total,	78 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Brandon, 5; Baraboo, 6; Burlington, 20; Fond du Lac, 25; Green Bay, 25; Kimickinnic, 5.40; Leeds, 5; Milwaukee, North Side Ch., 3; Menomonie, 14.83; Ripon, 22.55; Sparta, 12; Wauwatosa, 18; Whitewater, 20,	196 78
JUNIOR: Milwaukee, Grand Ave. Ch., 16.25; Sparta, 9.55; Wauwatosa, 15.75,	41 55
C. E.: Menomonie, 10; Oshkosh, First Ch., 4,	14 00
JUVENILE: Wauwatosa, 6; Waukesha, Forget-me-nots, 3,	9 00
JUNIOR C. E.: Endeavor, 6.12; Milwaukee, Grand Ave. Ch., M. B. and Jun. C. E., 20.83; Viroqua, 5; Whitewater, 4,	35 95
	297 28
Less expenses,	16 62
Total,	280 66

LIFE MEMBER: Fond du Lac, Mrs. Rebecca Rook.

WISCONSIN: From the estate of Mrs. C. L. A. Tank, of Fort Howard, through Mr. James W. Porter, Trustee, 15,000 00

JAPAN.

Kobe.—Girls' College Society, 10 84

NORTH CAROLINA.

King's Mountain.—Lincoln Academy, 30 00

TURKEY.

Marash.—Lighters of Darkness, 3.86; Mardin, Miss Johanna Graf, 8.80, 12 66

MISCELLANEOUS.

A Friend, 500; sale of leaflets, 10.17; boxes, 3.10; books, etc., 45 cts., 513 72

Receipts for month, 17,985 97
Previously acknowledged, 33,489.47, less 484.46 for Armenian Relief, 33,005 01

Total since Oct. 24, 1895, \$50,990 98

ARMENIAN RELIEF FUND.

Illinois.—Chicago, Covenant Ch., C. E., 7; Putnam Ch., C. E., 4; Illinois, A Friend, 15; Wilmette, Miss E. Knox, 5, 31 00
Iowa.—Ogden, S. S., Special, 3.30; Independence, W. S. Potwin, 10; Magnolia, 11, 24 30
Ohio.—Steubenville, Friend of Missions, 5 00
Wisconsin.—Green Bay, First Pres. Ch., 34 50
Miscellaneous.—Box at Missionary Rooms, 3 00

Total for month, 97 80
Previously acknowledged (see above) 484 46

Total, \$582 26

MRS. ALFRED B. WILLCOX,
Ass't Treas.



VOL. XXVI.

NOVEMBER, 1896.

NO. II.

Expect Great Things from God. Attempt Great Things for God.

FRIDAY MORNING MEETING. Our Friday morning meetings have opened with fresh vigor and enthusiasm. It has been a great pleasure to welcome the missionaries, wearied and worn by special trials, like Mrs. Knapp from Bitlis, Miss Wheeler from Harpoot, in Turkey, Miss Colby from Japan, and others, and to give them what cheer we can. The numbers are still so large as to oblige us to hold the meetings in Pilgrim Hall, where there is still room for others who wish to share the blessing.

THE NEW CALENDAR. Our returned missionaries often feel depressed on going into the home churches Sunday after Sunday, and hearing no prayer for missions. We are always glad to assure them that there is much private intercession for them through our yearly Calendar. The one for 1897 is now ready, and in attractive appearance and in stimulating selections is fully equal to those of other years. The "fore-handed people" who buy their Christmas presents in November will be glad to know of this best gift to their friends interested, or those whom they wish would be interested in missions. The calendar has made a warm place for itself in many homes, and is proving a real power in our work.

MODERN HEROINES. That the age of heroism is not of the past, must be conceded by those who have followed the dreadful events in Turkey the past year; but we venture to say that but little greater heroism has been dis-

played than that described in the calm, dispassionate letter from Mrs. Newell, on another page. To return without hesitation to one's work in the midst of such danger, and to go on with one's usual routine amid such surroundings, day after day, week after week, requires no small amount of courage and faith. We need not ask that the three women at Gedik Pasha shall be upheld by providing for their needs by sympathy and prayer.

GIRLS' COLLEGE IN CONSTANTINOPLE. Recent letters from our college for girls in Constantinople report that the autumn term has opened with about fifty pupils, an encouraging number under existing conditions in Constantinople. There seems to be every prospect that the usual routine of the college year will be carried out. Most of our schools in the interior have opened as usual, some of them with largely increased numbers. This shows the estimation in which our schools are held by the people, parents gladly sending their girls to what they consider the safest place in Turkey. In some parts of the country schools have been opened largely to prevent a panic, since the people watch so closely for any signs of fear, or any indication that our mission workers are to leave them to their fate.

GLADSTONE'S MOTTO. Over Mr. Gladstone's bedstead is hung the motto, "Christian, remember what thou hast to do." Surely the grand old man rarely forgets what he has to do for humanity. Through the quiet of his more than fourscore years his voice rings out in succor for the oppressed and suffering everywhere. Shall his motto be ours?

THE BELL OF PRAYER. Are means lacking for the work of missions? Sound the bell of prayer rather than the bell of the mendicant.—*Gossner*.

THE BICYCLE. The omnipresent bicycle is penetrating far into mission fields. It often carries surprise but not always delight. Among the Kurds it is thought to be the "angel of death," or the "horse of antichrist," or the cholera or plague coming to a doomed city as swift as the wind.

CAREY'S TRIUMPHS. Christian England laughed when Sydney Smith sneered at the "consecrated cobbler" going out on a fool's errand to convert the heathen. But Carey was visited on his deathbed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities denied to Carey a landing place on his first arrival in Bengal; but when he died, the government dropped all its flags to half mast in honor of a man who had done more for India than any of her generals.—*Missionary Review*.

A writer in *Woman's Work for Woman* quotes this from Mr. Holcomb:—

DEAD BABIES If you lived in China you would be surprised never to see
IN CHINA. a child's funeral pass; but if you go into the street very early in the morning you will find the explanation. You would meet a large covered vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked; a few of them tied up in old reed baskets; and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night picking up these pitiable remains, some of them mutilated by dogs. They are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, and then covered with quicklime. Does it make you sick to hear of such a thing? I have lived seven years in a city where it is a daily occurrence.

O ye mothers who sit by the sweet, sunny graves of your little ones and think of them as lovingly carried in the Saviour's bosom, can you not give one extra cent a week to teach these poor, ignorant Chinese mothers a better way?

BULGARIA.

SIGNS OF PROMISE IN BULGARIA IN 1896.

BY MISS ELLEN M. STONE.

ALTHOUGH these are times of engrossing political excitement in Bulgaria and Macedonia, and therefore not most favorable for the extension of the kingdom of righteousness and peace, there are bright tokens of promise even in their clouded skies. The mission has been so successful in doing its foundation work, during the less than forty years since it was established, that fourteen organized churches, with many times that number of preaching stations, now serve as centers of Christian communities, and a noble band of Bulgarian co-laborers, numbering about seventy, pastors, evangelists, colporters, teachers, and Bible women, are carrying forward the work, pushing for self-support in the older portions of the field, and opening up the regions beyond. The Bulgarian Evangelical Society has co-operated most heartily with the mission ever since its organization, twenty-one years ago. This year it is erecting a substantial building for its uses in the capital city of Bulgaria,—Sophia. This building will be the rendezvous of the evangelical workers of the country, the headquarters of the Y. M. C. A., the publishing work of the Society, its bookstore, and the place to which its colporter reports and receives his stock for each new trip. The money was

enthusiastically given at the annual meeting of the Society held in Philipopolis last year. Considerable sums were loaned, without interest, by lovers of evangelical work in Bulgaria. A deficit remains to be provided for, but the building was a great encouragement to this young society of young workers.

In the past the mission has done a grand work in its publication department, having given the Bible to the people in the vernacular, their Chris-



HER ROYAL HIGHNESS THE PRINCESS MARIA LOUISA OF BULGARIA.

tian hymns, the family newspaper, Bible dictionary, and the beginning of an evangelical library, with a multitude of tracts for the times. It is indispensable to the best progress of the work that this department be kept up, and not be curtailed, as it has been during the last two years, until now there is great danger that even the mission paper, which has never suc-

cumbed to Turkish intolerance, during its life of a score of years, in Constantinople, may be suspended next December, for lack of funds from America.

That was an exceedingly valuable testimony to the standard of excellence of the work done by the mission press which was offered by the Holy Synod of the Bulgarian Church, not long since, when the question of preparing a new translation of the Bible was under consideration. The Synod decided that there was no need for them to take up this work, as the translation prepared by the American Mission was sufficient for all purposes.

Bulgarian women are coming nobly to the front in helping to provide a more worthy literature than the translations of French and Russian novels, and German materialistic and infidel writings, which are chiefly put upon the publishers' counters for eager readers. A woman of noble Christian character, still young, holds the dignity of Stationer and Publisher to the Court of Prince Ferdinand. This honor had just been conferred upon her husband before his death, two years since, and was continued to her when she succeeded to his business, which she is carrying on with success. A mother herself, this grand woman understands what other parents want for their children, and last year published a translation of "Little Lord Fauntleroy," for the delight of young Bulgarian readers. Some American women will be glad through all eternity that they helped to educate, in the mission school in Samokov, this most noble and influential woman, when she was a simple village girl, from a very humble home. Another graduate of the same school, who is teaching in a government high school, edited and published last year a family magazine in Bulgarian. Others from this school are doing valuable work as writers and translators, and are active participants in temperance, and literary, and musical circles, helping to provide healthful and profitable entertainments for the community. Some young matrons who move in influential circles, both military, civil, and educational, who received their impulse toward such outreaching while in the Samokov and similar mission schools and at the American College for Girls in Constantinople, were among the initiators of a woman's club in Philippopolis during the summer of last year. Its platform declared its purpose to be "the development of woman, without distinction of nationality or religious belief!" Are there not signs of promise in such intellectual and social awakening and religious growth among a people who threw off the Turkish yoke less than a score of years ago, having borne it for five hundred years?

Rejoice, dear women of Christian America, that to you God has given the privilege of leading these Bulgarian women into this freedom in which they stand, and "still there's more to follow."

It is exceedingly encouraging that in these terribly hard times, financially, among the Bulgarians, there is so large a sale of the Scriptures and other Christian literature. There is a hunger for it, and outside the missions of the Methodist Church, and of the American Board and its coadjutor, the Bulgarian Evangelical Society, there is no one who can supply it. All such books are read with avidity, and go into many homes and schools to which the missionary and Christian teacher cannot yet have access. This eagerness of the people for reading is one of the great promises of good at the present time, and the infinite pity is that from lack of funds there are no new books issuing from the mission press this year, unless, possibly, money shall be found for the completion of the first Commentary which Bulgarian Christians have ever had.

We rejoice that the Board is closing this year with "no debt"; but where are the \$40,000 reduction, which, if given, would supply the evangelical communities all over the world with necessities such as books and papers; without which they may exist, indeed, but what an impoverished, stunted existence, compared with what it might be with a little more adequate provision! Shall we not increase our giving this year, at least by the price of a standard book?

It is a sign of good that Pastor M. N. Popoff, of Sophia, the accredited representative before the government of the various evangelical communities, is well received, and sometimes with marked consideration, when he seeks an audience with any of the ministers, or even with Prince Ferdinand himself. An ex-minister of foreign affairs not long ago expressed to him his conviction that the evangelical religion is the true religion, but excused himself for not embracing it by declaring himself as a man of no religion. Alas for him, and for multitudes of younger educated Bulgarians, who having seen the emptiness of the forms of the national church, have thrown off all allegiance to religion, and live godless lives!

It is an encouraging sign when earnest Christians of education and standing, like Mr. V. Shopoff, Commissioner of the Bulgarian government at the World's Fair in Chicago, fearlessly avow their indebtedness for all they have and are to the Bible, and to the mission which has given it to them in their spoken language. American Christians should look to it that the numbers of such men are multiplied, by keeping up the institutions of the Christian religion in their midst until they grow and strengthen sufficiently to take upon their own unaided shoulders these responsibilities. A flourishing young plant is cherished, not thrust out too early to breast alone the storms of winter.

In Bulgaria, as in America, young men demand, whatever their own moral character may be, that those whom they would wed must be above

reproach. Students in the mission schools for girls are much sought after as being of moral character. A young officer in the Bulgarian Army, who was pursuing advanced studies in the military academy in Brussels, Belgium, a few years since, met a fellow-countryman there engaged in similar studies. The latter was accompanied by his wife, a graduate of the Samokov school, and their two little daughters. So charmed was the young officer with his friend's wife, although he called her a strict little Puritan, that he vowed that he would remain unmarried until he returned home, and then would seek a wife from the same school. It is a sign of promise



A STRICT LITTLE PURITAN AND HER FAMILY.

that the Bulgarians prize an upright, moral character, though many are not yet willing to recognize that "the fear of the Lord is the beginning of wisdom," and therefore the foundation of all true character.

In the wife of Prince Ferdinand, the Princess Maria Louisa, the nation is blessed with a true woman as the first lady of the land. She chose for her ladies of the court those whose names were absolutely above reproach, and by precept and example in her own modest attire tries to discountenance extravagance in dress and style of living, which already seriously endangers home and society life. A token of good is thus found in the Bulgarian princess.

A chapter would hardly suffice to tell of the endeavor of loving hearts in newer and poorer parts of the field, to give of their poverty to secure a preacher or a Bible woman to tell them and their children "more about Jesus," or to write something of the struggles in older communities to provide a house of worship, or to take upon themselves a larger share of their expenses, thus moving toward self-support. May they all exercise the grace of giving as some consecrated ones among them now do!

The girls' schools in Monastir and Samokov had more pupils last year than in any previous year, and the spirit of the Lord came upon them, winning many young hearts for Christ. In a railroad town not many miles from Sophia, a faithful Bible woman has been for several years "sowing much and reaping none"; but one day last winter God's Spirit came upon that people, and a five hours' prayer meeting was not long enough for their petitions and thanksgivings. From newer fields in Macedonia come reports of fifty souls added to the churches in a few months, and more desiring to confess Christ. Aye, "the fields are white already to harvest." Let us keep up our share in the blessed work in Bulgaria and Macedonia! She needs our gifts of money and prayer in augmented measure.

SIGNS OF PROMISE.

IN INDIA, CHINA, AND JAPAN.

JUDSON's often repeated saying that his missionary work was "bright as the promises of God," is as true now as it was years ago. These promises are planted deep in the heart of the Church universal, and lie at the foundation of all Christian effort, and especially in the wonderful progress of our Lord's kingdom in the earth. A brief glance at the present signs of progress, in themselves God's promises for future blessing, may give us something of hope and courage as we enter upon our new year of labor.

Beginning with our nearest neighbor, the Land of the Rising Sun, we find a people with eyes wide open scanning the outside world, seeking the best of civilization, of science, of religion for their beloved Japan. The whole country is open to Christianity, if it can be proved to their satisfaction that it is better than Shintoism or Buddhism. A most pathetic reason given by some who have given up their Christianity is, "We have tried Christianity, and it is not what we thought it was." Contact with those from Christian nations who apparently had no religion, and a faith too weak not to be staggered by what seemed to be unfulfilled promises in the Bible, have led them to think it is "not what they thought it was." Meantime, how-

ever, the moral precepts and teachings of Christianity, are permeating the whole country. A well-known instance of this is the conduct of the late war with China. The treatment of prisoners was surely in strong contrast to the time when twenty thousand ears were brought from Korea as war trophies. The influence of the Red Cross Society has reached all classes from one end of the land to the other. Although our sacred symbol means only "ten" to them, yet the love and charity toward suffering, even of enemies, which it inculcates is none the less real. Even Buddhist priests are teaching precepts which they think belong to civilization, quite ignorant that they are Christian. Surely no nation was ever better prepared for a movement of the Spirit of God on the face of the waters which shall bring a new creation.

Passing from Japan to her giant neighbor, China, we find in comparison but faintly glimmering signs of promise in mission work. In the late war, for almost the first time in their history, the officials have not been able to conceal the fact that their troops have been defeated. With true Chinese imperturbability they say, "Japan was lucky this time; the next time we shall be lucky." Yet there are here and there a few young men who are inquiring into the cause of defeat. A few reform clubs have been started, whose object is to bring to their country ideas, inventions, war tactics from other lands, individual officials are turning their attention to our mission schools, eagerly seeking to know whether their studies are better than the Chinese classics or the teachings of Confucius. To be sure, the strong arm of the government has so far frustrated any organized attempt for real progress, but it is something that there are those in any numbers who desire it. A hopeful sign is the successful work, moderately successful, of Rev. Gilbert Reid among the official and upper classes. His plan is to first make acquaintances among them,—no easy task,—"rather stiff climbing, with a big possibility of a set back"; and this indomitable American, as he is, he now numbers in his circle of friends one hundred and fifty men of rank, including princes and others in high position. As soon as possible he makes bold to "tell them a few surprising things which they have never heard before," following up his interviews with documents with such titles as "The Reform of China's Corruption," "The Cure for the Sick Man of the Far East." In these he used "no soft words, but analyzes unflinchingly the corruption of the government, the danger which threatens the country, and the reforms which are needed." An ardent missionary himself, he loses no opportunity to set forth the work of missions in a most favorable light, and to convince his friends of its power and benefit to the people. The remarkable journey of China's great viceroy, with open eyes



FOUR OFFICERS WHO ATTENDED EXAMINATIONS IN MR. REID'S SCHOOL, FOOCOW.

and open mind, just now so familiar to all, is considered very full of promise. A railway in actual running order from Taku to Tientsin, soon to be continued to within eight miles of the Imperial City, and manufactories slowly making their way in Shanghai and Tientsin all show that entering wedges slowly driven inland are making an opening that can never be quite closed again.

The special signs of promise in India come largely from a righteous Christian government. The material advantages of good roads, railways, mail and telegraph systems, make an infinite difference in the ease of missionary work. Its protection, also, by which both missionaries and native workers are almost always sure of defense and justice, its slow but sure righting of social wrongs, preservation of order so that mobs are well nigh impossible, the recognition and pecuniary assistance granted to mission work, the position accorded to missionaries as belonging to the ruling race, are no small elements in the great success of our India missions. Other hopeful signs are the rapid increase of the English language throughout the country, opening the treasures of a wide literature both sacred and secular, the desire to learn English making men and women willing to take Bible lessons as a condition of their teaching; the growing number of church members who are well to do, and whose position entitles them to respect as business men; the marked improvement in mental, moral, and physical stamina found in the second and third generations of Christians, offering material to work upon in marked contrast with those in heathenism,—all these are inspiring signs of promise in the near future in India.

One special evidence that Christianity must sooner or later prevail in Oriental lands comes from the laws of supply and demand,—the awful human need that Christianity supplies. It is difficult to appreciate this need without actually seeing it. One day last December we stood on the steps of a heathen temple straining our eyes to see its most holy place, whose heavy darkness was illumined by a tiny lamp dimly revealing the grotesque outline of a hideous image. The droning chants of the worshipers were sounding in our ears, the smell of burning incense floated out upon the air, while haughty Brahmins, in their pure white clothes and huge red turbans, went in and out, eyeing us scornfully as if they would say, "Hands off! this is my religion; do not dare to touch it." Suddenly we heard behind us a piercing wail, and turned to see a woman with her water jar on her head apparently in the depths of despair. Her soiled and tattered *lugadi* was falling loosely from her shoulders, her hair was matted and disheveled, and her face was full of an unknown agony. Her cry was directed to a battered, weather-stained image just outside the temple, and her woe seemed too

deep and hopeless for words, for all she could say was, "O mother, mother! O mother Tulsi, Mother Tulsi!" over and over. There was neither hope nor expectation in her tone, only sharp and piercing agony. Involuntarily Mrs. Sibley started to go to her to offer help; but the woman, frightened or afraid of pollution from the touch of a foreigner, turned and fled—back into the darkness from which she had come. Her wail still rings in our ears. She had sought bread, and found a stone. We do not know what her sorrow was, but we do know it could not be too desperate for Christ to heal if she could only find him.

Another scene: We are sitting with Mrs. Hume on the veranda of a Brahmin house in Bombay. The women of the house are gathered about us, a picturesque group of bright *lugadis*, profusion of jewelry, rich, dark skins, soft, black eyes, and pleasant smiles. As Mrs. Hume talks with them her practiced eye discovers in a dark corner a pitiable object—a widow. Her white hair serves to enhance the yellow, parchment-like skin; her eyes, sunk deep in her head, have the look of unshed tears so wonderfully painted in the Beatrice Cenci; her coarse, white *lugadi* hangs loosely about her skeleton frame. She is past seventy years of age, and sixty years a widow. In all those years she has never been allowed but one meal a day, had never put on a bit of jewelry—the joy of a Hindu woman's heart—not even a pretty jacket such as other women wear. Thought to be the cause of her husband's death, and of every misfortune in the family since, she is treated accordingly,—a drudge; an outcast from all human kindness and sympathy. Sixty years of misery like this! What could be worse? Mrs. Hume asks that she may come forward,—she could not do so without permission from the head of the house,—and she stands by the little group. She has been a noted singer in her youth, and to gratify her Mrs. Hume asks her to sing; and in a shrill, cracked voice she sings—what? A song to Krishna; a song so vile it must not soil these pages. This was an exhibition of the most elevating influence of her life—her one gift and her religion. Is there need here? Is there anything to supply it? Yes, thank God, there is. Very gently Mrs. Hume tells of our Christian hymns, so full of joy and comfort, such as,

"Jesus, lover of my soul,
Let me to thy bosom fly;"

or,

"I'll drop my burden at His feet,
And bear a song away."

Gradually her face softens, the tears so long held back fall down her cheeks, and her whole manner tells of an intense longing for something, she knows not what. Women by the million in India are living in just such

need as we have described; it must surely find its relief in Christianity. Another hopeful sign is the way in which Bible truths are being scattered broadcast all through India, and China, and Japan. It is taught in our mission schools to pupils by the hundred, who carry its truths into their heathen homes. It goes into government and entirely heathen schools in the hands of the Christian teacher; its scenes mingle with pictures of heathen gods on the walls of these schools; the boy sitting under an image of Siva nods assent to the second commandment. Portions of the blessed Word are scattered by the wayside, going into remote villages in the hands of colporters and evangelists, are sold or given away in the city streets and eagerly read. It is carried into hundreds of homes and carefully taught by the Bible women; its texts are written in hundreds of medical prescriptions; it is preached and studied in hundreds of churches and Sunday schools. It is read in the palace in China, and its verses hang on the walls of many a lowly home in that great empire; it is a well-beloved book among high officials in Japan, and it is taught in the prisons. Numberless instances of its wonderful power are given in every missionary magazine both over individual lives and in the community. Surely we may rest on the promise, "My word shall not return unto me void." It cannot be spread abroad in vain.

A. B. C.

TURKEY.

LETTER FROM MRS. F. E. NEWELL.

CONSTANTINOPLE, TURKEY, Sept. 11, 1896.

TWICE within one year we have to record the vengeance of the Turk, which has descended on this city in the shape of the massacre of unarmed, defenseless citizens. On the morning of July 29th, twenty-four Russian Armenians succeeded in capturing the Ottoman Bank, by entering singly or in groups, as men on business. Once inside they barred the doors, and were able to defend themselves from the soldiers who were quickly summoned, by throwing on them from the roof the bombs which the revolutionists had taken in with them. These Armenians had seized the Bank not for plunder, but as a centre whence they could immediately and directly get their petition before the powers. They demanded that Sir Edward Vincent (Englishman), the bank director, should secure of the Sultan a promise that the scheme of reform for the provinces, accepted so long ago, should be executed, and that they should have a safe conduct from the city; otherwise, they would with the dynamite in their possession destroy the Bank, which would involve finan-

cial loss and embarrassment to the empire, and the loss of the life of more than one hundred employees, including prominent foreigners, with twenty strangers who chanced at that hour to be transacting business at the Bank. The Bank was under siege all the afternoon, during which time there was considerable loss of life in skirmishes in different parts of the city. Toward night terms of agreement were accepted, in which the Sultan promised no massacre should be allowed. When the English flagship conveyed the remaining seventeen revolutionists (for seven of them had lost their lives in the Bank by premature explosion of bombs) to a French boat in the harbor, which took them to Marseilles, the Koords, as if by magic, appeared in every part of the city, armed with heavy bludgeons; these joined with the Turkish soldiers for thirty-six hours (the limit of time given for killing and robbing), and slaughtered in the most brutal manner Armenians, wherever found. Before the order came for the fiendish work to stop, a moderate estimate places the loss at six thousand Armenians,—men, the bread-winners, killed. All through this carnage the city carts followed the mob, gathering up the dead, and taking them to the suburbs, where they were buried in trenches, six or eight hundred in a single grave. At one of the suburbs of the city the Jews joined in the looting of the houses.

Although more refined, a more pitiful cruelty was inflicted by this Tamerlane horde on the women,—their husbands and sons murdered, their homes destroyed, even their very clothing gone, and thousands left widows and orphans in this poverty-stricken country. Women go about the streets in a sort of dazed way, searching even now for loved ones who will never come again.

During the two weeks which have followed the massacre arrests have continued, and every day twenties and fifties of Armenians are driven past our door like sheep to slaughter. All the prisons are crowded, even though hundreds have been exiled during the past weeks. Now every available place, even the great underground cistern known by travelers as the "thousand and one towers," is being filled with the poor unfortunates. This afternoon our quarter was thrown into a panic by the arrival of companies of *gendarmes* with authority from the officials to search three hundred houses in Stamboul, and the work is going on. All who could have fled, and already our quarter looks like a deserted city. We fear this night's work will take to prison the poor cowering remnant of Armenians who are in hiding.

At the time of the massacre all the missionaries were out of the city for summer rest. We received at Mitylene very exaggerated reports of the condition of things. As soon as I could learn by telegram that the port was not closed I returned. Miss Barker and Mrs. Marden moved up from the island

at night, and I reached here the following morning, so our work opened at the season we planned. One hundred were present at the opening of Sunday school, and day school opened with fifty. Although this represents only a small part of our usual number, it was larger than we had expected; the mere fact that we are here, and going about our duties regularly, gives to the people a comforting assurance, for which they express thanks. But the fact is, we go about almost paralyzed with the enormity of the calamity which has fallen on our city, and we are shocked at what we have seen and heard of the atrocious crimes in our midst. Already we are drawn into the relief work of helping to care for the destitute ones in our border.

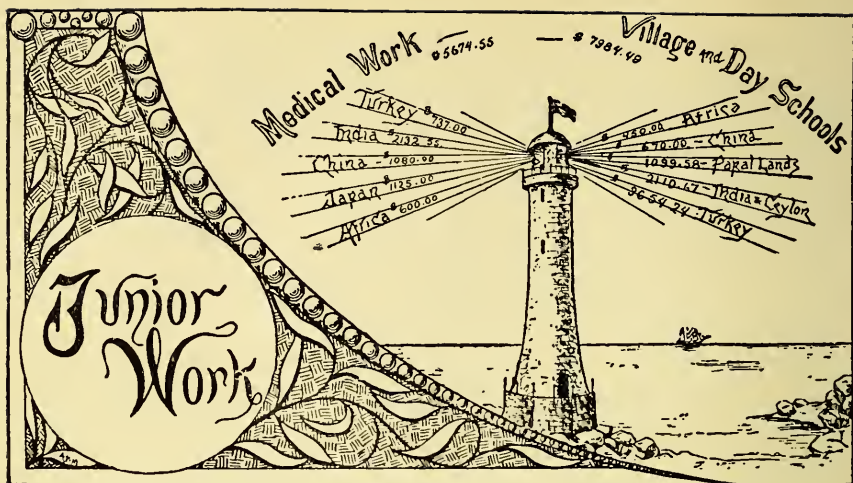
One of our teachers lost all her earthly possessions save the apparel she wore. She hid herself from the angry mob, who were pillaging their house, by jumping into the cistern partly filled with water; there she remained twenty-four hours, and emerged like a wreck of her former self. With her widowed mother and sister she is on her way to the United States, and we have lost a valuable helper. One other of our teachers went through a still more trying experience in those awful days, and she, too, has sought refuge in a foreign country, leaving an important place in school which no one can fill.

But I must not distress you with painful details, for I am sure your heart is already overburdened with the Armenian question and the condition of missions in Turkey.

We know there is some plan of love for the Armenians back of all this distress, and we are trying to listen ourselves to the voice of the Lord in all this tumult. We are a small company at this great center, and at night it often seems lonely, for when school is dismissed we are left for the night in this great city where is not at present, even at Pera or Haskeuy, an American resident; but we are kept in peace, and are, I think, in no special danger, and the work needs our every energy.

The preaching service at the Bible House is for the present closed. The Vlanga pastor failed and sickened through fear, and went to England before the massacre, so that chapel is closed. At present this center at Gedik Pasha and the Rest at Koum Kapou (also under the direction of the Woman's Board) are the only places left open on Sunday for worship. We deem it most important at this critical time to hold fast all points gained for the Master, and that is what with your help we will try to do here at Gedik Pasha.

I PRAYED to God that he would baptize my soul into the sense of all conditions, so that I might be able to enter into the needs of all.—*G. Fox.*



To give light to them that sit in darkness Luke 1:77

TURKEY.

HOSPITAL WORK IN AINTAB.—REPORT FOR THE YEAR.

BY DR. CAROLINE F. HAMILTON.

OPENING our wards late in September, 1895, the work ran as usual for some six weeks, though the growing unsafety of the roads prevented patients coming from other places unless they were Mohammedans. For a week before the Aintab massacre there was a suspicious lull, though we scarcely understood its significance at the time. It seems to be little understood at home that the hatred against foreigners was then, and still is, very strong, so that the hospital stood in great danger because under Christian foreign management. A villager told one of our missionaries frankly that it was their intent to attack the American buildings and kill all those in them, but that the soldiers would not allow them.

Of the busy days succeeding the trouble in our city, much has already been written. Of those wounded November 16th and 17th, twenty-five of the worst cases were admitted as in-patients, several of our old patients being put on lounges or on mattresses laid on the floor to make room for these wounded ones, while one hundred and fifty came for dressings. Many of these were so weak and helpless that they were given temporary shelter. Later on, cases were admitted from the city, as wounds had not done well, and when the roads became fairly safe, others came from Marash, Oorfa, and Adiaman.

The maternity ward was opened January 1st, in response to the need of many women whose homes had been plundered and who were living in the crowded schoolrooms, where neither privacy nor comfort were possible. Of the fifty-two admitted, thirty-one had their homes robbed of everything, and were both plundered and newly widowed. The remainder were either desperately poor, or poor and sick, and we gladly welcomed them. One poor woman who had lost her home and all it held was given two wee infants to provide for. Many of the babies survived for only a short time, and we could not find it in our hearts to blame the mothers as they rejoiced.

Our ward became so popular that applications were made by people who had no need to come, so wide was spread the tale of the care the women received.

The city work must also be unrecorded this whole year. For four months visits were made under escort of one or two soldiers, and did not flourish under this system. Later, during Dr. Shepard's absence in Zeiton, the city work was so heavy a burden that the two physicians had almost more than they could do.

Although the relief work in Aintab was handed over to a general committee of Protestants and Gregorians, a branch of it fell naturally to Miss Trowbridge and me. As the roads became comparatively safe, patients who had been kept all winter were anxious to get home to their own villages, and in many cases they had nothing, either clothes or food, for the journey. Others came from outside, especially from Oorfa and Marash, hoping that results of fearful wounds could be removed. They had begged money to get here, trusting heaven for food and shelter, like the birds of the air. Many of these were not ill enough to be admitted into our wards, and yet helpless so far as earning their daily bread. Then came the little company of sick ones who had to be provided for when the hospital closed, the most pitiful of all. One little fellow of eight or seven years had been operated on for hip-joint disease, and had no one to care for him except an old uncle, who brought the boy. They had no friends in the city, and no one wanted to take so helpless a child in. For the children we finally hired a room and formed a small family, with a sound woman as matron and cook.

A few houses were repaired in cases where the general committee could not help; house rents have been paid in certain cases; meat, and milk, and butter given on festival days; bedding and clothing made and distributed, and grants of money given at critical points. Money has been given with utmost care, looking forward to the still greater need that another winter will bring upon these people.

The eagerness to hear God's message so manifest throughout the country was apparent also in our wards, and we are grateful to the faithful ministrations of Mr. Sanders for the three months he was with us, and later of Mr. Bulbulian, the secretary of the Y. M. C. A. in our mission field. The nurse in the maternity ward was helpful to the women, conducting evening prayers and a Sabbath service, and perhaps coming nearer to their sorrows because of the heavy losses she had herself undergone.

We were taunted by city people for caring for Mohammedans at such a time; but all inside the hospital learned the lesson of brotherly love, and Moslem and Christian lived side by side and helped one another. I well remember the first Moslem woman admitted after the massacre. The first night she was put in a corner bed, and a good space allowed between her and her neighbor. Nothing was said, and a few days later, when the cold was intense, her bed was moved to the warmest corner by the stove, and she was admitted to a warm fellowship.

We also remember most gratefully that our lives and those of our patients were saved by the exertions of our Moslem neighbors at a time when sympathy for Christians brought bitter taunt upon them and unjust suspicions. It seems to our blindness that the work has suffered irretrievably, and yet God can make this seeming loss to yield a rich harvest, and in this hope we go forward.

FOR CHILDREN'S MEETINGS IN DECEMBER.—SUBJECT: CONSTANTINOPLE.

As the thoughts of the whole world are now turned toward Constantinople, we suggest that this hour be spent in making the children at home in that city. For material, every leader must have first: The *Missionary Herald*, May, 1893, April, 1889, and March, 1883. If possible from the W. B. M. or other libraries get "Among the Turks," by Dr. Hamlin, or "Forty Years in the Turkish Empire, by Dr. Goodell. Second: For additional help in making the work plain and interesting to the children, see numbers of the LIFE AND LIGHT: "City Mission Work," May, 1889; "Girls' College," June, 1890, and November, 1894; "Some Constantinople Homes," March, 1892; "Schools in Stamboul, July, 1892; "Earthquake in Constantinople," October, 1894; "Story of Brother Oscan," *Missionary Herald*, July, 1893; "Church at Gedik Pasha," December, 1895. Both of these articles are illustrated. For street scenes and customs see "Children in Turkey," *Mission Dayspring*, October, 1895; "Street Scenes in Turkey," August, 1888; "A Walk on the Roof," December, 1894, and January, 1895.

Arrange the room according to the map on page 180 *Missionary Herald*, May, 1893, using a long shawl to represent the Bosphorus, a shorter one the Golden Horn, and a board across it the Galata Bridge.

Arrange chairs on the Scutari side for the American College for Girls, others for Robert College, the Bible House, Mrs. Newell's home in Gedik Pasha, Mrs. Seelye's in Haskeyu, the Sultan's Palace, Yeldiz, below Robert College, and the Church of St. Sophia. Let the children choose whether they will belong to one of the colleges for the afternoon or represent one of the Constantinople missionaries. Of course those to give facts must be chosen beforehand, unless slips are given them to read. Some boy might be dressed in costume, and represent the Sultan. A boy with a white turban and long ulster might give the call to prayer from St. Sophia ("Forty Years in the Turkish Empire," pp. 146, 147), explaining how that Christian church passed into Turkish hands. Calling one of the girls Miss Barton, have her come in with the Red Cross on her shoulder, and, with Mrs. Newell for her guide, let her visit the Girls' College, and hear them sing; Robert College, where each one of the boys may give her a fact about Constantinople; the Bible House, where the missionaries in charge may tell her of the work carried on at that center.

So let her make the tour of the city. Enough has been suggested to enable each child to have something to tell her of the work and life in Constantinople. Miss Barton might make a statement of what she has already been able to do, and what her plans are for relief work in Turkey.

At the close ask each child to pray, not only in the meeting, but at home, for the work which they have reported.

Our Work at Home.

SIGNS OF PROMISE AT HOME.

BY MRS. C. H. DANIELS.

A DEEPENED spiritual life in the Christian Church would be the most promising sign of larger missionary activity. For the central, impelling idea of missions is identical with that which stirs in the soul and draws the life to a closer following of Christ. He who reads his New Testament, with its clear teaching of service from our Saviour's lips and from his daily example; he who enters ever so imperfectly into the spirit of that gracious, self-denying life, must perceive that to follow him is to serve—to be "one sent," a

missionary. The last command was in logical sequence, following naturally and grandly from the whole tenor of his daily words and works,—a noble ascent, commanding a world-wide prospect after a climb through Jerusalem, Antioch, and the Gentiles beyond.

Yet there have been saints of the Church who thought nothing, knew nothing of foreign missions. We have to remember, in reading our Old Testament, and need to bear in mind through all study of past generations, that a man might be “after God’s own heart” and yet, in outward moral, benevolent living, could be scarcely ahead of the prevailing sentiments of his time. In the march of the years, as man’s perception of truth grows clearer, the heart life clothes itself with higher, purer forms of expression. Monasticism reveals lives holy in purpose, but narrowed in their intellectual perception of the noblest action. As compared to the monk’s contracted vision, we in this day have unlimited capacity to discern beautiful, unselfish forms of expression for our inward life. Spirituality is nothing, even more than nothing, false, when it fails to live itself out, feeding rather upon its own feelings. That is the highest type of spirituality whose heart forces of love and consecration lay hold upon such outward clothing as is the result of man’s best thought, divinely illumined, up to its own day. And now, when the whole world lies open to gaze with its appealing misery; when the world’s Saviour leads out the Church to “rescue the perishing”; when channels of many and varied organizations are laid, waiting only to be filled,—who shall say that world-wide missions are not a natural and necessary fruit of piety! If your church is rejoicing in a quickened spiritual life, take hope for missionary activities. When the high tide rolls in all along our coasts, signs of promise will merge into glorious reality.

Meanwhile, there are certain principles in action whose end is not yet in sight. And these principles at work are in themselves signs of promise. A fertilizing process is going on, and while we may not as yet reckon the harvest, we may be confident of a better yield from the enrichment. Two elements in this process have decisive influence: 1. The Diffusion of Knowledge. 2. Honest Individual Effort.

For some years missionary leaflets have been widely scattered; articles upon missionary topics have appeared more often in the secular press, while the religious papers abound with such intelligence. Books of a missionary character, able, thrilling, come from the publishers with frequency. There are missionary libraries for circulation, like that of our own Woman’s Board. Methods of spreading intelligence are more or less regularly pursued by Branch and auxiliary officers. The large number of missionary addresses given far and wide, in the hearing of both church and unchurched people,

are potent factors in the diffusion of knowledge; as well also the multitudinous meetings in churches, halls, and parlors. A modern Christian philosopher writes: "Knowledge is a primary condition of skillful and successful action; and if it be true knowledge it supplies also the most immediate incentives to such action. No one who believes in the steady and general development of human life, will expect this result without knowledge." We may take large hope from this promising element in the fertilizing process.

Hard, individual effort is the price we are to pay for the coming kingdom, and we may be confident that every stroke is a promise of the glorious end. Let us comfort one another with these words, "Your labor is not in vain in the Lord." Individual labor is peculiarly the condition of spiritual results. Souls cannot be garnered in by machinery. Committees may plan, but the one woman must go to another and show the beauty of our work, saying, "Come with us." If we have tried, each in her place, to advance Christ's kingdom, we have the honor, under God, to have given a sign of its promise. The same straightforward path of honest effort, and only that, lies before each of us through the lights and shades of 1897.

However, while we sow the seed, and fertilize the soil in "patient continuance," our hearts crave a sign from heaven,—some ripening fruit. It is the testimony of our Field Secretary that she observes indications of quickened interest and growing intelligence in her touring among the churches. The diffusion of knowledge already yields its early harvest. The fact that the Christian Endeavor Society has put the missionary movement into its forefront with other vital forces, is a hopeful sign. Already a system of regular giving is in operation in many societies; missionary meetings are becoming more usual; the young people are encouraged by their leaders to give to their own denominational societies, and their gifts reached a large aggregate in their last year's record. When foundations are rightly laid for those young in years, pliant as to their affections, enthusiastic in their aims, and we see them beginning to build thereon, we rejoice in the present, and have bright anticipations for the future, when the builders shall have developed more skill for their task.

A few years since, it will be remembered, the work of the American Board seemed in danger of languishing for lack of laborers. Urgent prayer arose from many hearts for this one need. And now our eyes are beholding the answer. The Student Volunteer Movement expresses the influence of the Holy Spirit in colleges and seminaries. Where we would need to turn for the best equipped minds to engage in missionary service, such minds as the work increasingly demands, there the Spirit is preparing hearts to

unite with minds for the highest equipment. The late Dr. McCosh said of this movement, that it was the greatest missionary revival since the first century. "To save the world in this generation," is the watchword of this earnest-hearted, hopeful band, and each is ready to go where he shall be needed according to God's call. Hundreds have been sent into foreign fields, hundreds are studying with this end in view. They carry on an aggressive work, also, such as giving missionary addresses to many audiences during vacations. Plans grow continually. Enthusiasm is not ebbing. When we sit in our Branch and annual meetings, a company mostly past its youth, and wish we could see more bright young faces in the gathering, we will remember that these are not the only meetings which evince the interest of young people in missions. We might go where they could be seen in crowds listening to missionary addresses, and expressing themselves enthusiastically for the broadest service. These general movements among young people, and other more local movements which one and another may discover in her own sphere of labor, are accumulating signs of promise. The new year will doubtless reveal others.

Let us keep in abeyance our discouragements and our fears, while we redouble individual efforts, putting in such fertilizing elements as we have at our command. When the Jews came to Christ asking a sign, he offered them no other than that which the appointed course of his own life and resurrection from the dead would furnish them.

Gather from the present omens of the future. Considering thoughtfully our omens, may we not confidently assert, "It will be fair weather, for the sky is red"?

OUR BOOK TABLE.

A Cycle of Cathay; or, China, South and North, with Personal Reminiscences. By W. A. P. Martin, D.D., LL.D., President Emeritus of the Imperial Fungwen College, Peking. With Illustrations and Map. Published by Fleming H. Revell Co. Pp. 457.

Tennynson's famous line in Locksley Hall, "Better fifty years of Europe, than a cycle of Cathay," will immediately occur to those who hear the title of this new and valuable contribution to the literature on China, which has been dropping from the press rapidly since the Japan and China war has brought the Celestial Empire to the front. Li Hung Chang's recent visit has emphasized the newly awakened interest in the far East, and, to our

own constituency, Miss Child's graphic letters describing her journeyings, by various methods of locomotion, to our mission stations in China, has prepared the way for any book which will help us to understand that populous country.

This work of Dr. Martin's is a record of the important movements in Chinese affairs during the past sixty years,—that period of time bounded by "A Cycle of Cathay," although the Laureate's line would suggest an indefinite number of years. The volume is a handsome one in its mechanical arrangement, although the illustrations from native drawings are more curious than beautiful.

To read the titles of the chapters whets one's appetite for the feast enclosed in these yellow covers. Dr. Martin's high official position gave him a knowledge of prominent persons, both English, American, and Chinese, and a statesmanlike grasp of political events. The closing chapter is devoted to the missionary question, both prospective and retrospective. It is a book to place in one's library by the side of S. Wells Williams's "Middle Kingdom" and more recent works on China.

A Lady of England. The Life and Letters of Charlotte Maria Tucker. By Agnes Giberne. Published by A. C. Armstrong & Son, New York. Pp. 518.

In this day of brief biographies the size of this volume of more than five hundred pages may seem rather formidable to the busy woman interested in missions; but the art of omission is well understood by those familiar with books, and can be advantageously used even in this fascinating record of a life so many sided as that of this woman, best known to us by her *nom de plume* of A. L. O. E.

Those of us who are approaching, or have passed, "the dead line of fifty," feel a peculiar gratitude to certain of our own sex who have been brave enough to undertake high enterprises in the afternoon of life. Mary Carpenter visited India four times between the age of fifty-nine and sixty-nine, in order to get personal knowledge of the educational and reformatory methods needed in that country. Her reports were laid before Parliament, and she may be regarded as one of the pioneers in the uplifting of Hindu women. Isabella Bird Bishop, in her sixties, and in delicate health, has recently taken a journey in a Chinese province unknown to European explorers. She traveled three hundred miles by house boat and three hundred miles by chair, meeting in one place an infuriated mob who attacked and stoned her. She has no doubt that the people in Szu-chuan do really believe that foreigners eat children or tear out their eyes, and she saw children wearing a red cross on green ground as a charm against foreigners. When

we consider that in these later days Mrs. Bishop travels not only as a Fellow of the Royal Geographical Society, but as one intensely interested in modern missions, we may thank God for her courage to do and dare. A. L. O. E. went to India in her fifty-fourth year, and spent the remaining eighteen years of her life in that country, without a single furlough to England. She felt that her time was brief, and she was not willing to waste it on long vacations. The father of A. L. O. E. spent twenty-five years of his life in India, and on his return to England became one of the directors of the East India Company. Her five brothers were in various positions in India, one of them perishing, in a most heroic manner, during the mutiny. From these early and life-long associations it was less surprising that when left, in middle age, free from family duties, her thoughts should turn to that empire where so many of her kindred had found a home. A. L. O. E. undertook missionary work in India at her own charges, but under the general endorsement of the Church of England Zenana Society. Perhaps the most valuable work she did was to write a series of little books adapted to Hindu converts to Christianity. These, written in English, could be readily translated into the vernacular by educated natives. Miss Tucker, at her age, might have felt justified in living comfortably in the English community at Amritsar, doing this much needed but comparatively easy work. She had, however, a heroic quality which made her scorn ease, and she chose to do pioneer work at Batala, twenty-four miles to the east of Amritsar, a walled town with a population of some twenty-five thousand people. This volume is mostly devoted to the story of the infant church at Batala. Soon after Miss Tucker's arrival in India she met Rev. George Bowen, whose self-denying life appealed to a corresponding quality in herself, and she writes of him with much enthusiasm. In this connection she adds: "I am particularly delighted with the American missionaries whom I have seen. I am ashamed of ever having had a prejudice against Yankees." Miss Tucker's personality was unique and positive, but her eccentricities were of small account compared with her loving heart, her brilliant mind, and her high, heroic spirit. Hers is a suggestive example of what may be done by women of health, fortune, and intense interest in the spread of Christ's kingdom in the far East.

Two tiny booklets, published in London by the Zenana Bible and Medical Mission, have been sent to our library by the honorary secretary of this society. They are entitled "Stories About India" and "Zenana Gleanings." They are illustrated, and might furnish interesting material for mission circles.

SIDELIGHTS FROM PERIODICALS.

The Century, October: "Glave in the Heart of Africa;" from the journals of the late E. J. Glave. Illustrated.

The English Illustrated Magazine, September, October: "The King of Spain," by Arthur Lynch.

The Arena, October: "Are our Christian Missionaries in India Frauds?" by Rev. J. H. Mueller.

The Fortnightly Review, September, "Dr. Jameson's Raid and the Trial at Bar," by Edw. Dicey, C.B.

The Forum, October: "The Creed of the Sultan. Its Future," by Thos. Davidson.

The Cosmopolitan, October: "Personal Recollections of the Tai-Ping Rebellion," by Gen. Edw. Forester.

McClure's Magazine, October: "Li Hung Chang, the Creator of Modern China," by Hon. Chester Holcombe.

TOPICS FOR AUXILIARY MEETINGS.

November.—Thank-offering Meetings.

December.—Signs of Promise in Mission Work in 1896.

1897.

January.—Missionary Literature.

February.—Outlook for Christ's Kingdom in Turkey.

TOPIC FOR DECEMBER.

Signs of Promise in Mission Work in 1896. 1. In the Foreign Field. 2. In the Home Churches. Reports from the annual meeting of the W. B. M.

While there are many things to depress us as we look upon the work in general, as, for instance, the disastrous retrenchments made imperative by insufficient contributions, the overworked condition of our missionaries, the fearful massacres in Turkey and consequent disturbance of mission work there, and the seemingly backward movement in Japan, still the word of the Lord stands fast, and his children do right to seek for signs of the fulfillment of his promise in Rev. xi. 15.

In the Foreign Field, look at the advance toward self-support in the Z and Foochow Missions, while Ceylon and Japan have for a long time been notable in this respect. See "Annual Survey of the American Board for 1895-96." Read of the awakening in China, especially in the Foochow Mission, and in Turkey among Gregorians and Protestants alike; also notice the closer relationships of sympathy and suffering into which they have been

brought by a common distress. "Through large portions of the country this practical unification of the nation is going on," while "a new sense of eternal realities, of the privileges of discipleship, of the hopes and joys of the Christian faith, has been awakened throughout the whole land. . . . Nothing like it has been seen in these fields since our work began." See "The Crisis in Turkey," by Rev. Judson Smith, D.D., presented at the meeting of the A. B. C. F. M., Oct. 7, 1896.

Additional valuable papers on this topic are: "The Japan Mission and its Problems," by Rev. James L. Barton, D.D.; "The Past Year and Present Outlook in Japan," in *Missionary Herald* for September, 1896; "A Rift in the Clouds," LIFE AND LIGHT, October, 1896; the *Lesson Leaflet* for December; and articles in the present number of LIFE AND LIGHT.

For the second topic, "In the Home Churches," each auxiliary will naturally question the condition of its own church, and with a view toward improvement. For the home churches in general, see "No Backward Step," by Rev. C. H. Daniels, D.D. All these helps may be obtained of Miss A. R. Hartshorn, 1 Congregational House, Boston.

ANNUAL MEETING.

THE Twenty-seventh annual meeting of the Woman's Board of Missions will be held in the Franklin Street Church, Manchester, N. H., November 4th and 5th. All regularly accredited Branch delegates and missionaries desiring entertainment are requested to send their names to Mrs. W. H. Fairchild, Manchester, N. H. Addresses are expected from Mrs. C. L. Goodell, Mrs. S. B. Capron, Dr. Grace N. Kimball, and other missionaries.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Castine, Aux., 7; Houlton, Mrs. Geo. B. Page, 10; Portland, State St. Ch., Aux., 20.50; Searsport, Givers and Gleaners, M. C., 5, Y. P. S. C. E., 12; Wiscasset, Aux., 12; Yarmouth, First Ch., Aux., 10.80,

77 30

Total,

77 30

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Atkinson, Aux., 15; Flowers of Hope, M. C., 22; Brentwood, Aux., 5.66; Bristol, Aux., 13; Claremont, Aux. (of wh. 25 to const. L. M. Mrs. Mary A. Case), 28; Cornish, Aux., 6.10; Dover, First Ch., Aux., 66.50; Exeter, Mrs. A. F. Odlin, 25, to const. L. M. Mrs. Fannie M. Warner, First Ch., Jun. Y. P. S. C. E., 1.10; Francestown, Aux.,

26; Franklin, Aux., 6.10; Cradle Roll, 1.95; Goffstown, Aux. (of wh. 25 to const. L. M. Mrs. Anna W. Blaisdell), 32.90; Greenfield, Aux., 8; Hampton, Aux., 37.50; Buds of Promise, M. C., 5, Y. P. S. C. E., 10; Hanover, Y. P. S. C. E., 25; Wide Awakes, M. C., 25; Hollis, Aux., 19; Hudson, Aux., 13; Jaffrey, Aux., 21.50; Lilies of the Field, M. C., 11; Mo-nadnock Bees, M. C., 5; Lancaster, Aux., 20, with prev. cont. to const. L. M. Mrs. Geo. H. Tilton, Y. P. S. C. E., 13.18; Loyal Ten, M. C., 10; Lisbon, Aux., 18; Littleton, Aux., 28.50; Manchester, Franklin St. Ch., Aux., 115, Y. P. S. C. E., 25; Marlboro, Aux., 11.25; Mason, Aux., 10; Milford, Aux., 90; Meriden, Aux., 14.40; Newfields, Aux., 13; Buds of Promise, M. C., 5.50; North Hampton, Aux., 24; Northwood, Aux., 25, to const. L. M. Mrs. C. H. Sherman; Peter-

boro, Aux., 26.10; Plymouth, Aux., 31.25, Y. P. S. C. E., 5; Portsmouth, Aux., 69.70, Mrs. Lucinda H. Hill, by Mrs. Marcy, 100; Rindge, Aux., 40; Rochester, Aux., 5.50; Seabrook and Hampton Falls, Aux., 18; Tilton, Curtrice M. C., 23.45; Webster, Alfred Little Gleaners, M. C., 5; West Concord, Aux., 11, Granite Miss. Band, 10; Wilton, Aux., 40; Walpole, Aux., 30. Less expenses, 4.20,	1,262 94
Total,	1,262 94

LEGACY.

East Derry.—Legacy of Mrs. Harriet N. Day, 733 66

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bakersfield, Aux., 5; Barnet, Aux., 12.50; Barton, Aux., 30; Barton Landing and Brownington, Aux. (of wh. 25 to const. L. M. Mrs. Elvira Magoun), 27.25; Barton Landing, Jun. Y. P. S. C. E., 5; Bellows Falls, Aux., 24.50; Bennington, First Ch., Aux. (of wh. 75 to const. L. M. Mrs. Isaac Jennings, Miss Alice Robinson, Mrs. Walter Sears), 80, Second Ch., Aux., 25, North Ch., Aux., 13.50; Berkshire, East, Aux., 19.75; Bradford, Aux., 9; Brattleboro, Centre Ch., Ladies' Association, 40; Brattleboro, West, Aux. (of wh. 25 to const. L. M. Mrs. L. S. Bartlett), 30, Whatsoever Circle, King's Daughters, 5; Brookfield, First Ch., Aux., 15, with prev. cont. to const. L. M. Mrs. Ella M. Dewey, Second Ch., Aux., 22; Burlington, Aux., 146.75; Y. W. Missy Soc., 25, Cradle Roll, 20; Cabot, Aux., 13; Castleton, Aux., 4.50; Charleston, West, Aux., 13.37, Y. P. S. C. E., 90c., Jun. Y. P. S. C. E., 5.18; Charlotte, Aux., 8; Colchester, Aux., 7.21; Cornwall, Aux., 17.21; Coventry, Aux., 10; Craftsbury, North, Aux., 15; Danville, Aux., 32.86; Derby, Aux., 6; Dorset, Y. P. S. C. E., 5; Dunmerston, Aux., 27.10; Elizabethtown, N. Y., Mrs. A. W. W., 2; Enosburgh, Aux. (of wh. 25 to const. L. M. Miss Clara E. Carpenter), 30; Essex, Aux., 15; Essex Junc., Aux., 12; Georgia, Aux., 15; Glover, West, Aux., 16.75; Greensboro, Aux., 21; Guildhall, Aux., 6.50; Hardwick, East, Aux., 30; Hartford, Aux. (of wh. 25 to const. L. M. Miss Jennie Sprague), 29; Hinesburgh, Aux., 3.50; Holland, Aux., 5; Irasburgh, Aux., 6; Jericho, Aux., 20.82; Johnson, Aux. (of wh. 25 to const. L. M. Mrs. J. R. Hill), 36.50, S. S. Infant Class, 3.50, A Friend, Lamotte Co., 10; Ludlow, Aux. (of wh. 25 to const. L. M. Mrs. Rachel M. Gill), 26, Jun. Y. P. S. C. E., 2; Lyndon, Aux. (of wh. 25 to const. L. M. Mrs. Ada Eaton), 32, Jun. Y. P. S. C. E., 50 cts., Buds of Promise, M. C., 17, Y. P. Missy Soc., 15; Lyndonville, Aux., 10, Busy Bees, M. C. (of wh. 25 to const. L. M. Miss Carrie Campbell), 27.30; Manchester, Aux., 61.54; McIndoes Falls, Aux., 17.54; Middletown Springs, Aux., to const. L. M. Mrs. Eugene W. Gray, 25; Milton, Aux. (of wh. 5 from a friend), 7; Montpelier, Bethany, Aux., 31; Newbury, Aux., 61;

New Haven, Y. P. S. C. E., 10; Newport, Aux., with prev. cont. to const. L. M. Mrs. C. E. Fay, 9; Northfield, Aux. (of wh. 25 to const. L. M. Mrs. Fannie Clogston), 46; Norwich, Aux. (of wh. 25 to const. L. M. Mrs. Harriet Burton), 30; Orwell, Aux. (of wh. 50 to const. L. M. Mrs. Benj. Swift and Mrs. Josiah Wilcox), 54.59, Jun. Y. P. S. C. E., 10.65; Peacham, Aux., 52.55; Pittsford, Aux., 107; Post Mills, 27.50 (Aux., 22.50, Y. L. Soc., 5), of wh. 25 to const. L. M. Mrs. H. P. Harlow; Poultney, East, Aux., 5.10; Randolph Centre, 31.80 (Aux., 9.60, Y. P. S. C. E., 12.20, S. S., 10), of wh. 25 to const. L. M. Miss Nellie H. Nutting, Rochester, Aux., 11.88; Rapert, Aux., 22; Rutland, Aux., 75; Rutland, West, 10; Salisbury, Aux., 14.75, Y. P. S. C. E., 5; Sharon, Aux., 10.80; Sheldon, Aux., 4; Shoreham, Aux., 20.60; So. Hero, Aux., 15; Springfield, Aux. (of wh. 17.40 is a Th. Off.), 76.90; St. Albans, Aux., 112; Stowe, Aux. (of wh. 24 is a Th. Off.) 51.50 (of wh. 50 to const. L. M. Mrs. Will Allerich and Miss Lettie Gibson), St. Johnsbury, East, Aux., 6, North Ch., Aux., 265.80, Y. P. S. C. E., 7.50, South Ch., Aux., 114, Jun. Aux., 30, Y. P. S. C. E., 10; Stratford, Aux., 15, Y. P. S. C. E., 10; Swanton, Aux., 10.75; Troy, North, Aux., 4; Underhill, Aux., 13.35; Vergennes, Aux., 33.25, Y. P. S. C. E., 5; Waterbury, Aux., with prev. cont. to const. L. M. Mrs. Belle Griggs, 6.32; Waterville, Aux., 5; Wells River, Aux., 12; Westminster, Aux., 6.25; Williamstown, Aux., 5; Williston, Aux., 9; Wilmington, Aux., 10.50; Windsor, Ladies' Assoc'n, 25.50; Woodstock, Aux. (of wh. 41.25 is a Th. Off.), 120.10 (of wh. 100 to const. L. M. Miss Delia A. Hewitt, Mrs. O. L. Seaver, Mrs. E. H. Sharon, Mrs. Myra H. Vaughn), Jun. Y. P. S. C. E., 4.12, Cradle Roll, 2,	2,850 15
Total,	2,850 15

LEGACY.

Hartford.—Legacy Mrs. Nancy M. Buel, 100 00

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Chas. E. Swett, Treas. Malden, Cong'l Ch., Y. P. S. C. E., 10; Wakefield, Aux., 55,	65 00
<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Housatonic, Aux., 13.80; Lee, Sen. Aux., 315.35; Pittsfield, First Ch., Aux., 20.70,	349 85
<i>Boston.</i> —Friends, 7.38; A Friend, Th. Off., 5,	12 38
<i>Cambridge.</i> —A Friend,	5 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Belleville, Aux., 20; Haverhill, Riverside Prim. Dep't, S. S., 5,	25 00
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Cliftondale, Aux., 10; Danvers, Maple St. Ch., Aux., 50,	60 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., 30; Bernardston, Aux., 14; Greenfield, Aux., 2; Hunting Hills, Aux., 8; Northfield, Aux., 17; Orange, Merry Workers, M. C., 4.50; So. Deerfield, Aux., 11; Sunderland, Aux., 16.10,	102 60
<i>Hampshire Co. Branch.</i> —Miss Hattie J. Kneeland, Treas. Easthampton, Cove-	

nant Band, 22; Hatfield, Aux., 24.25; No. Amherst, Aux., 5; Northampton, Edwards Ch., Aux., 12.70; Williamsburg Aux., 36,	99 95
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Holliston, Aux., 13.42; Marlboro, Aux., 5; Maynard, Y. P. S. C. E., 10; So. Natick, Eliot Soc., 10; So. Sudbury, Helping Hands, M. C., 10,	48 42
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Cohasset, Aux., 35; So. Weymouth, Old South Ch., Aux., 1; Whitman, Aux., 10,	46 00
<i>Old Colony Branch.</i> —Miss Frances J. Kunnels, Treas. Berkley, Ladies' Cent Soc., 13; Fairhaven, Mrs. Lee, 1.40; Lakeville Precinct, Aux., 20, Y. P. S. C. E., 5.25; Marion, Aux., 20.50; New Bedford, Wide-Awake Workers, M. C., 45; Norton, Aux., 75, Y. P. S. C. E., 1.40, Eleven Contributors, 39.60, A Friend, 25,	261 15
<i>Salem.</i> —Friends in the First Baptist Ch., 42 54	
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Feeding Hills, Aux., 20; Indian Orchard, Jun. Y. P. S. C. E., 1; Ludlow Centre, Precious Pearls, M. C., 5; Springfield, First Ch., Aux., 20, Hope Ch., Prim. S. S., 20, Memorial Ch., Aux., 15,	81 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Th. Off., E. F. G., 25; Boston, Central Ch., Aux., Miss Amelia De F. Lockwood, 50, Mt. Vernon Ch., Aux., Miss Clara E. Townsend, 1, Park St. Ch., Aux., Miss Drinkwater, 5, Union Ch., Aux., 59.65; Brighton, Aux., Mrs. A. F. Spaulding, 5; Cambridge, Shepherd Memorial Ch., Aux., 71.71; Dorchester, Village Ch., Aux., 15; Foxboro, Aux., 35; Hyde Park, Aux., 8; Newton Centre, Aux., 53.55; Roxbury, Eliot Ch., Aux., 28, Y. P. S. C. E., 24.78; Somerville, Broadway Ch., Aux., 10; Wrentham, Aux., 10,	401 69
<i>Worcester County Branch.</i> —Mrs. E. A. Sumner, Treas. Gardner, Aux., 26; Gilbertville, Aux., 55.72; Lancaster, Y. L. M. C., 30; Millbury, Second Cong'l Ch., 100; Southbridge Aux., 6.60; Upton, Aux., 25, Cradle Roll, 7.85; Warren, Aux., 14.75; Whitinsville, Aux., 53.95, King's Daughters, 80, Extra-Cent-a-Day Band, 20.06, Mrs. C. E. Whitin, to const. L. M.'s Misses Marian and Elsa Whitin, 50; Worcester, Old South Ch., 75 (Aux., 5.72, Ch. coll., 69.28), to const. L. M.'s Mrs. P. H. Lewis, Mrs. H. H. Merriam, Mrs. M. A. Watkins; Plymouth Ch., Aux., 75, Pilgrim Ch., Aux. (of wh. 25 to const. L. M. Mrs. Mason), 32.89; Y. P. S. C. E., 5.40,	1,178 22
Total,	2,778 80
LEGACIES.	
<i>Northampton.</i> —Legacy of Mrs. Adriana S. Hammond,	50 00
<i>Stoneham.</i> —Legacy of Mrs. Abigail Hayes,	50 00
CONNECTICUT.	
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Central Village Aux., with prev. cont. to const. L. M. Mrs. William S. Simmons, 5; Ledyard, Newell Soc., 8; Lyme, Y. P. S. C. E., 10; New London, First Ch., Juniors, 6.44,	
Mrs. Robert McEwen, to const. L. M. Mrs. Janet A. Thompson, 25; North Stonington, Aux., 8.25; Norwich, Broadway Ch., Miss. Students, 3.15; Pomfret, Aux., 37; Taftville, Sen. and Jun. Y. P. S. C. E., 5,	107 84
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Columbia, Cheerful Givers, M. C., 23; East Windsor, Aux., 10; Hartford, Asylum Hill Ch., Aux., Mrs. C. D. Davison, 25, Mrs. Chas. Smith, 25; Windsor Ave. Ch., Y. P. S. C. E., 5; Kensington, Aux., 12; Endeavor M. C., 18; Poquonock, Cheerful Givers, M. C., to const. L. M. Miss Jessie Taylor, 25; Snfield, Aux., 100,	243 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, Jun. Y. P. S. C. E., 5; Branford, Aux., 5.50; Canaan, Aux., 5; Cromwell, Aux., 4; Deep River, Aux., 10; Essex, Miss. Workers, M. C., 1; Goshen, Aux., 2; Greenwich, Bearers of Light, M. C., 32; Higganum, Y. P. S. C. E., 5; Litchfield, Aux., 59.70; Middletown, First Ch., Aux., 121.97; New Haven, Ch. of the Redeemer, Y. L. Soc., 25, Grand Ave. Ch., Aux., 5; Norfolk Cong'l Ch., 40.50; Plymouth, Aux., 40; Portland, W. and W. Circle, 7, Builders, M. C., 5; Redding, Wide Awakes, M. C., 5; Roxbury, Friends, 12.50; Salisbury, Aux., 23; Sharon, Busy Bees, M. C., 50; Shelter, Aux., 17; South Canaan, Aux., 5; Stamford, Aux., 30, Y. P. S. C. E., 5; Stratford, Aux., 48.31; Wallingford, Y. P. S. C. E., 30.55; Westport, Aux., 10; Westville, Aux., 12, Y. L. Soc., 36; Woodbridge, Aux., 23.50,	681 53
<i>Norwich.</i> —Miss Frances Merriman, 2 00	
<i>South Canterbury.</i> —A Friend,	50 00
Total,	1,084 37
NEW YORK.	
<i>Brooklyn.</i> —Kent Ave., Kindergarten, 2 00	
<i>Lake Geneva.</i> —A Friend,	1 00
<i>New York.</i> —Mr. Homer N. Lockwood, 154 00	
<i>New York State Branch.</i> —Mrs. Gnilford Dudley, Treas. Aquebogue, Aux., 31; Binghamton, First Ch., Aux., 40; Rodman, Y. P. S. C. E., 25. Less expenses, 8.22,	87 78
Total,	244 78
PHILADELPHIA BRANCH.	
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 30; N. J., East Orange, Trin. Ch., Aux., 28, First Ch., S. S., 25, Twinkling Stars, M. B., 35; Orange Valley, Y. L. M. B., 29.52, Bradshaw Mission, Jun. Y. P. S. C. E., 2.90, Cradle Roll, 11.28; Westfield, Mrs. Martin Welles, 50, by Miss Worth, 6,	217 70
Total,	217 70
General Funds,	8,011 90
Gifts for Special Objects,	504 14
Variety Account,	18 19
Legacies,	933 66
Total,	\$9,467 88



THE TWENTY-THIRD ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

As far "as to Bethany" the women of our mission circles wended their way in the early morning of Sept. 6th. Not with toilsome feet over the vine-clad slopes of Olivet, as did our Saviour and his disciples to that other Bethany, but in the modern electric cars, passing in all directions. The church, under the pastoral care of Dr. Pond, not large, but complete in all its appointments, was made cheerful and inviting for us with vines and flowers. Truly it is meet that the beautiful gifts of God should adorn the place of his sanctuary.

We come with joyful hearts. The work, the occasion, is inspiring; the noblest enterprise on the face of the earth is missions,—foreign missions,—carrying the blessed gospel that has made us what we are, to those in the darkness and shadow of spiritual death.

The meeting opened with devotional exercises, led by Miss Sadler, of Berkeley. The Scripture reading, the first chapter of James; the topic, "Our need of wisdom,—the wisdom from above." This, we hope, fitted us for the more formal business of the day. "Tarry ye, until ye be endued with power from on high."

Miss Jewett, our President, opened the session with a few appropriate remarks.

The reading of the Secretaries' reports followed, the Recording Secretary's being read by Mrs. S. F. Bufford, and Mrs. Susan Farnum, Financial Secretary, and Mrs. J. A. Cruzan, Home Secretary, each reading their own reports, which will be in print, so that we will take no items from them.

The Treasurer's (Miss Merriam) report followed. How anxiously all follow a Treasurer's report! "Has our church done as well as last year?"

"I fear there has been a falling off here and there." Such are the thoughts as the patient Treasurer reads her items. The sum total shows an ingathering somewhat above that of last year, but the deficit of last year must be deducted from it. This account includes the contributions of the Oregon Branch, the Washington Branch, the Southern California, and the Young Ladies' Branch, with that of Northern California as the nucleus. The monotonous cry of "hard times" we hear on all sides. This, of course, calls for closer economy, that the Lord's work need not suffer; let us not economize there. The roll call of auxiliaries was then given by Mrs. Wilcox. Some responded by a written report, others verbally, which gave varying degrees of effort and of success, as far as we could hear. That lovely thing in woman, "a sweet, low voice," is not adapted to a public meeting, where one wishes to hear all that is said; so we lost some valuable reports. The delegates from sister denominational bodies were called on. Mrs. Newton, of the Methodist Church, gave an exceedingly interesting account of medical work in China.

Mrs. D. F. Watkins, formerly a missionary of our Board, gave an exceedingly interesting talk on "Mexico Yesterday and To-day." She exhibited a piece of carving from an old church, erected some thirty years after the invasion by Cortez, and spoke of some of the heathenish and superstitious customs then prevalent. Now, all through Mexico are seen the appliances of our modern civilization, with schools and churches, with native pastors, educated by the missionaries of the different Christian denominations now laboring in that country.

A pleasant interruption now came in the social hour and lunch, in the lecture room of the church. This "social hour" is of great value in these gatherings, as it brings together for mutual acquaintance those who seldom meet from the more distant parts of this State and those adjoining; and thus brought together we feel that we have one common cause, one Saviour whom we serve, and in the spread of whose kingdom we are alike interested.

The afternoon session was opened by a devotional meeting, led by Mrs. Haven, wife of the pastor at Rocklin. The topic, that suggested by our Saviour's words, "Give ye them to eat," applying it to ourselves in our duty to the outlying nations beyond us.

The Washington Branch responded by a letter, also the Oregon Branch and the Southern Branch; the Young Ladies' Branch, by Miss Williams, its President. The roll call of auxiliaries, which was not completed in the morning, was resumed in the afternoon. The reports of these delegates were of much interest, although we failed to hear distinctly from some.

There was a large attendance at the afternoon session. Some fine solos

were given us; the "Holy City," by Miss Hamilton, and "Peace, Troubled Soul," by Miss Schindler, were much enjoyed. Many interesting points in regard to methods of work in different societies were given by the delegates. Mrs. Dr. Holbrook, of Stockton, advocated a systematic study of missions, and suggested that, borrowing from many present day literary clubs, we have a "current events in mission circles." Some interesting items in regard to children's societies were given, showing how, in the hands of those who are especially gifted in this line, even the children can be taught to pity those who know not of Jesus and his love. Letters of greetings from Miss Child, Secretary of the Woman's Board at Boston, and from Miss Wright, Secretary of the Board of the Interior, were presented. Mrs. Hanna, of the Missouri Branch, brought very pleasant greetings.

A discussion in regard to our "room," or "headquarters," then followed, in which a number participated. We then had the privilege of listening to Miss Mary Perkins, recently from India, and now at her home in this city. Miss Perkins has been in India about eight years, and is intensely devoted to this, her chosen work, toward which her heart always so lovingly turns. We do not know that she would call any one feature of this work her favorite theme, but it seems to us who listen as if she dwelt most tenderly upon the Christian lives and service of her "Bible women." It may not be amiss to say here that Miss Perkins has labored in India at no charge to the American Board.

Her brother, Rev. James C. Perkins, also on a visit to his parents after an absence of eleven years, followed with an intensely interesting address on mission work in India in the Madura district. He gave an account of the way, the marked way in which the Lord answered his prayers, and gave him the desires of his heart in the school building in Arrupukottai. Scene: Groups of children here and there willing and eager to be taught, high-caste children, who cannot be retained in any but a building in certain quarters of the city. The missionary thinks and thinks, prays more. His attention is directed toward an unoccupied brick building in just the right location; his bullock bandy goes by it again and again, as by instinct, its occupant always looking at it with longing eyes; he has also to look at the depleted treasury of the American Board! Shall he venture to ask for \$400 to purchase this building, avoided by every Hindu purchaser on account of certain superstitious notions connected with it, and therefore offered for sale at one third its value? He writes, and says, "Telegraph 'yes' or 'no.'" After long and anxious waiting comes the joyful monosyllable "yes." But the \$400,—must it be deducted from the appropriations for the year, as intimated in a later letter? How can we cut down any more? Perhaps the Woman's Board of

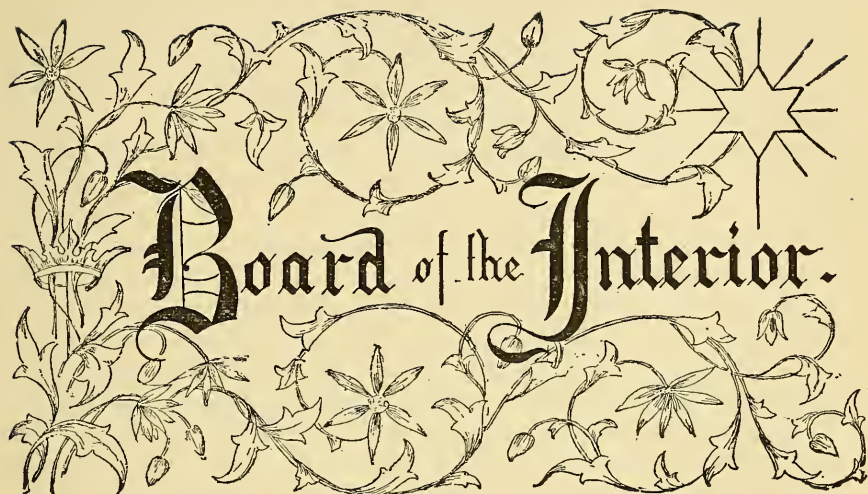
the Pacific, to whom our work we know is dear, will assume it. The proposition is made, the young ladies of this Board assume the amount, and our dear brother's heart is made joyful indeed, as now he has a suitable and commodious building for his increasing school of bright, eager children. Does the Lord hear prayer? Ask Brother Perkins to tell you the story which so touched our hearts.

And now these friends who had spoken to us of their lives and work in other lands came in for our entertainment, attired in the costumes of their several countries. Some, little Hindu children; Miss Perkins in the native, graceful dress; Mrs. Arthur H. Smith in the gay, parti-colored robes of a Chinese lady, and with the stolid, blank expression of these same ladies, assumed for the occasion; and Miss Gouldy in the pretty Japanese dress. Miss Perkins sang for us a hymn in the softly modulated tones of the Tamil. Mrs. Smith gave us an eloquent (we know it was eloquent from the gestures) address in Chinese, and Miss Gouldy in the Japanese. The sisters in other lands were thus brought still nearer to us.

Rev. Mr. Freear spoke to us briefly in his own earnest manner, lamenting the apathy and indifference of many ministers and churches on this great work of evangelizing the nations, and told a story of one minister who asked him to present to his people the cause of missions, as represented by the American Board, but added, he wished he would first preach a good gospel sermon, and then bring in the missionary cause—briefly at the last. So, said Mr. F., “I did preach as good a ‘gospel sermon’ as I could, but it was all, from first to last, the gospel in missions, the good news to be carried to the nations of the earth.” A hymn was sung, and the Rev. Dr. Pond, pastor of the church, pronounced the benediction. Thus ended the twenty-third anniversary of our society, the work of which, as the years speed on, becomes increasingly dear to us.

J. C. S.

THE need of the present hour is not men and women willing to leave all they hold dear in this land to labor in foreign fields “white to the harvest,” nor yet that an entrance may be given into heathen and nominally Christian lands. The doors stand wide open. Needy souls ask to be taught. Consecrated men and women offer themselves to missionary boards, eager to go to those who would welcome them. Empty treasuries forbid. Christians have money enough for everything but Christ's work. The need of the hour is consecrated Christians; Christians who love Christ better than luxury.—*Selected.*



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.

Miss SARAH POLLOCK.

Mrs. W. H. RICE.

Mrs. GRAHAM TAYLOR.

Mrs. G. B. WILLCOX.

Mrs. H. M. LYMAN.

“SAMUEL JOHN MILLS” is the title of a recent article in the *New York Evangelist*. Probably few people are aware of the variety and importance of the work accomplished by Mr. Mills. Certainly on reading this short sketch, in which is packed so much of the faithful work and the zeal of this one man, all readers will exclaim, “Well done, good and faithful servant!”

We all know the haystack story, how Mills led two of his fellow-students to this now historical spot in Williamstown, and there with them held a day of prayer, and consultation, and self-dedication to the work of Foreign Missions. Later on in his college course he, with five others, formed a secret society, pledging themselves to effect a mission to the heathen. Still later, four of this society laid their perplexity and convictions before the General Congregational Association of Massachusetts. Out of these earnest

appeals grew the American Board. As if this was not enough, our earnest worker carried the same purpose into the Presbyterian denomination, and from the plan in his mind, it is said, the United Foreign Missionary Society was formed, which embraced the Presbyterian and Reformed churches. Nine years later this was merged in the American Board, but this plan of denominational work reappeared later on.

Mr. Mills was the man who met in New Haven the solitary boy, Obookiah, from the Sandwich Islands, took him to his father's house, and then sent him to a school. His effort in this case roused others to do the same for other islanders, and three of these natives became members of the first company of missionaries to go to the Pacific Islands. This result had its origin in the brain, and heart, and benevolent act of Samuel J. Mills.

But not for foreign missions alone he prayed and worked. He traveled through the West and South as explorer and colporter for Bible and missionary societies of the North. Through wildernesses and in great peril he traveled to learn the destitute state of our own country. Seventy-five thousand families destitute of the Word of God! Not a Bible, he said, could be found in any language for sale, or to give away, in the city of New Orleans, where he ministered to the needs of sick and wounded soldiers. On his return to New York he bent all his powers to bring about the organization of the American Bible Society. The churches of different denominations considered this, and from the report of Mr. Mills they not only learned the destitution of their land in regard to Bibles, but also the need of home missionaries, and sent out ten or twelve the year after his return. Home boards were also soon organized.

The untiring worker went into New York City to look for Bible destitution there, in cellars, lanes, and garrets. So he may be called the pioneer of city missions. His last efforts were for the African race, to establish a school for them. "The praise really belongs to him of originating African schools." He also planned the colonization of that people on the African coast; and after rousing public sentiment, he went as a delegate, with others chosen, to Africa to select a site for this purpose. They chose the region of country now Liberia. On his way back to his native land he stood on deck and spoke to a friend of the perils passed and the glad home coming. But a few days after he found his grave in the depths of the ocean. Only thirty-five years old, and so much accomplished, and so lofty a life! It was lived above our common level, where so many trivialities interfere, and clog, and divert.—*Culled from article in New York Evangelist, by Wm. Rankin, Esq.*

CHINA.

WESTERN HILLS, N. CHINA, July 6, 1896.

MY DEAR MISS WELLS: The hard times at home tell sadly on mission work. We wonder what can be done—where we can cut down; no new work can be undertaken even where there are hopeful openings on all sides. “The gold and the silver are mine, saith the Lord.” Is this trial coming upon us to teach us greater faith in prayer, and to trust more to Him and less upon man?

Our courage and faith will be sadly tried next September if we cannot open our college after the vacation; but we cannot unless money is given us. The appropriations for the current expenses of 1896 were cut down so much, that when we closed at the end of the half year we found that, taking out first what we had overrun the year before (we were cut down in 1895 when too late to change and had overrun), we had used largely into the last half year, so we cannot open school unless extra is given for this year. Where is it to come from these hard times? You know of the beautiful gift from the Tank estate of \$35,000 for our college: \$25,000 for equipments, and the \$10,000 as endowment; this does not provide for the running expenses of the school—cannot be used for it. Only the Lord knows the way out of our present difficulty. I see by the papers that we are no worse off than nearly all the other missions.

You see I am not at home just now. No; I am having my vacation—have my teacher and am studying, getting ready for next year’s classes. I leave some time for resting and writing, and sometimes wonder where the day has gone, I seem to accomplish so little, but these rest times are needed. We had a school of over seventy last winter, and they did good work; I always miss them so much when they leave us for the long vacation. We hope they are all doing something for Christ in their new homes.

You remember the young man I have written of before? That young man graduated a year ago from college, and as there was not to be a theological class for two years he has gone into the school, teaching in the academic department while he takes one study he has never had before. He is a very fine young man; now, during vacation, is off on preaching tours with native helpers.

But I must not stop to write about them all. Have you seen Miss Stanley? Before long you will see Miss Miner; I am associated with her in work in the college. Now I must stop, with very much love from your “Mother Earth.” *

Yours lovingly, JENNIE G. EVANS.

* A literal translation of the name given Miss Evans by her Chinese pupils.

WOMAN'S WORK IN KALGAN FOR 1895-1896.

THE return of Mrs. Williams to Kalgan was most helpful to the work of the station. Although lack of strength has as yet prevented her from outside work, her presence and advice are especially valuable in the girls' school.

Chance callers have a welcome from her, and the Christian women find her at leisure to talk and sympathize with them.

The meeting for women after the Sunday-morning service has been continued. The women have read Mark and a part of Luke during the year. Acquaintances are often brought to this meeting by their Christian friends.

BIBLE WOMEN.

The Kalgan bible woman, Mrs. Yen, made six hundred and twenty-eight visits in families, and went out two hundred and thirty-eight days.

Fifteen children in Ch'iao Tung have learned texts written on picture cards. The girls' day school planned for a year ago to teach these children has not been started, for the lack of a suitable room. A nice place was offered for sale at a reasonable price, but renting a place seemed safer. We tried to rent other places, but in one place the tenants refused to leave, and in another place the landlord feared disturbances in his yard.

The gardener Jên and his wife, who live in Ch'iao Tung, are as warm-hearted and zealous as ever. The wife joined the church last communion, and showed at her examination that she had been taught well by her husband and was in earnest herself. The gardener's sister and niece also love Jesus, but cannot join the church or come to our protracted meetings, because the husband forbids them to do so.

These four dear people give us heart to work harder, and hope for the neighbors whom they invite to our meetings in their house.

In Ch'in-ke-ta Mrs. Yü has made three hundred and forty-three visits, and gone out two hundred and sixty-five days. She made three trips to her daughter's village, where she visited and explained the doctrine.

Mrs. Chao, in Yüchou, writes asking prayers for the women there, that the Spirit may move their hearts that they may not only hear gladly, as they do now, but be converted. She made six hundred and eighty-six visits in two hundred and thirty days. For two weeks she stayed at home to help receive and preach to the hundreds of women who came to see Mrs. Sprague during her tour to Yüchou. Beside her visiting, she is teaching some little girls to read.

TOURS.

Three visits were made to Yen-chia Tung, and an effort made to start a girls' school with funds given by outside friends, but the only available woman teacher could not leave home. The widow, Mrs. Yü, who became interested in Christianity during Dr. Murdock's tours there, is a person of strong character, and if she can leave home to be taught here may be the teacher we want. She said: "I do not care what people say or do. This is a good doctrine, and I believe it."

A tour of five days was made by Miss Williams and two Bible women to Ti San, a village twenty-five miles to the south of Kalgan. They went in October, 1895,—a very good time for traveling, but not convenient for the people, who were busy digging potatoes. However, they were warmly received, and more came to listen than the room could hold. Most of them came to listen, and not to stare at foreign ways and clothes.

One day was spent in a visit to Shen Kuantz, a hill village where no foreigner had been. The church member they went to visit had recently died. The relatives treated them with great kindness, and after feasting them in Chinese style, listened to the gospel with respect and interest.

Mrs. Sprague accompanied her husband on his tour to Yüchou, where she received many visitors, who were preached to by Mrs. Chao. At Ch'in-ke-ta she held a meeting for women, assisted by Mrs. Yü.

GIRLS' SCHOOL.

The whole number of scholars in the girls' school during the year was twenty-three. Three were here but a few months of the year. One of these was taken home by her father, who did not wish to keep her properly supplied with clothes and shoes. One was sent home because her mother, the Yüchou Bible woman, after almost promising to unbind her daughter's feet, had sent word to have them bound tighter. The third girl had unbound feet, and her clothing was given to her because of the father's poverty. He died, and the uncle betrothed her into a family who have bound her feet,—a painful process for a well-grown girl of twelve, as she is.

Four scholars entered in the fall, two of them little girls with unbound feet, and two, as they had been in school before, were allowed to enter with bound feet. Five applicants were refused entrance because their parents would not unbind their feet. There are now seven girls with natural feet, and another one is coming from Ch'in-ke-ta next fall. Some of the girls have said they would ask their parents to let them unbind their feet, and one girl at least may be allowed to do so.

One of the older girls has joined the church, with another scholar, a

friend whom before she had influenced to rebellion, but has now led into the church. No other scholar has the same power to control others and lead them to her way of thinking as this girl, and she will be very useful in the church, if her health grows better.

Two of the older scholars have been probationers some years, but have been kept back from joining the church because their daily life told against them. Three or four of the younger ones may enter the church next year, when they have been here longer and understand more of what being a Christian means.

The books memorized have been the catechism, the Gospels and Acts, geography, and the elementary Chinese books. The teacher has explained the classics to the older scholars, and given all exercise in Chinese arithmetic, using the abacus.

The school closes for the first time in its history for a summer vacation. It is hoped the renewed zeal of the scholars will compensate for the expense of their home going and return to school.

HENRIETTA B. WILLIAMS.

EAST CENTRAL AFRICA.

A JOURNEY IN AFRICA.

A LETTER FROM MRS. F. R. BUNKER.

[This story of one side of missionary experience is furnished us by the kindness of the friend to whom the letter was written. While it is of interest as a bit of delightful reading, it is inserted here as a picture of "Retrenchment" from a different standpoint. This journey was taken in September, 1895. One must read between the lines to understand the trials and even sufferings encountered during this month of hardship, for no syllable of murmuring or complaint appears upon its pages.

There is regret expressed that their way up to Mt. Selinda only the year before must be so soon retraced, and the promises to those people that teachers should go there are still unfulfilled; and this because we at home have not kept the Lord's treasury filled, and the laborers cannot harvest the "fields already white."—ED.]

WE had a busy time preparing for our trip to Beira. All our household effects at Mt. Selinda were to be sold; consequently this one and that one were running in at all hours, appropriating one article or another. Some of the settlers came in from a long walk to buy a tin pan, or a glass jar, or five yards of cloth, and expected a cup of tea if not dinner, which, however, with no dishes, was out of the question. Trunks half packed here, boxes ready to be nailed up there, bread in the bake pot, chickens broiling, beans boiling, husband wants this, and baby wants that. This Monday, and we were to start Tuesday at 8 A. M. In the afternoon the Boer, Mr. De Beer,

who was to take us in his wagon the first ninety miles of our journey, arrived. It became evident by sunset that we would not start at eight o'clock, but tired bodies could do no more that night.

Everything was packed in fifty-pound loads, to be ready for the carriers at the end of the wagon journey. I said beforehand that we would have at most twenty-five loads; we had forty! The wagon was perhaps fifteen feet long. About five feet of this was covered with a tent, high enough for one to kneel in. Here Paul and I took up our abode, and what with bags and bundles, pillows, blankets, and bed, it was well filled; everything, including some fowls in a wooden cage, was well lashed to the wagon, for the road was a rough one, over which only three or four wagons had ever passed, and which it required an experienced eye to trace. It was hard to say good-by to our friends, to whom we had become much attached through fellowship in many trying experiences of pioneer life, and to leave our home, so pleasant though its walls and floor were only mud. There were twelve oxen in the team, and we were accompanied by three white men instead of one, as we expected. We traveled fifteen miles the first day. I wanted to sit upon the baggage to catch the beautiful views among the hills we had learned to love, but had much ado to dodge the thorny branches of the acacia trees among which we passed. At dusk we arrived at a kraal. All was confusion. In the little room three feet by five feet Paul must be bathed, fed, and put down to sleep. A cup of tea and bread would have sufficed for Mr. Bunker and myself, but there were the three hungry white men, whom all the supply of white bread, which must last two weeks if possible, would hardly have satisfied. So cooking utensils were produced, and porridge cooked, and sugar and tea provided. A large camp fire was built, our four or five boys sleeping around. They did not seem concerned that that afternoon a leopard had entered the kraal, first carried off a goat, and then tried to take a little child. Mr. Bunker and the three Boers slept under the wagon, over which had been thrown a tarpaulin reaching to the ground on all sides. Paul's bed, a dry-goods box, occupied so much room that I did not have much left, and was obliged to lie, first on one side and then on the other, with the result that I did not sleep much. However, we usually had the tent put up, which was far more comfortable. All were anxious for an early start, and after a hasty breakfast, taken sitting on the ground, pots, dishes, and bags of meal were hurried to their places; and as the road was to be very rough for some distance, and we had decided to walk, we started on ahead with a boy to carry Paul. Besides several trusty native boys we had our good Zulu girl, Fannie, who went with us from Natal when we went to Gazaland, in 1893. She was invaluable to me. Umtisee was my

right-hand boy in everything; one who, we were hoping, had begun to walk in the "new way." We walked a mile and a half, but as the wagon failed to appear, Mr. Bunker went back to ascertain the cause of delay, while we sat down on the shady bank of a beautiful stream. The wagon had stuck in crossing a rocky rivulet, and had to be partially unloaded. Mr. Bunker, whose experience the year before on the road with a donkey team had made him very familiar with it, knew they would have more trouble a little farther on, and advised us to prepare dinner here. Paul was laid on a blanket for a nap. Dinner was not ready when two more white men appeared on horseback. They said they were hunting, and we soon found that they intended to keep along with us,—an easy way of securing their food, which people like them never carry with them, trusting to their guns for meat, and compelling the people on the road to furnish potatoes and meal. I must confess I did not extend a very gracious welcome, but provided them with a dinner of soup, meat, and some sweet potatoes. The rest of the day was spent in trying to get the wagon up a steep little pitch. The poor, patient oxen were beaten unmercifully, but to no purpose. Six were young, and pulled down hill instead of up. Finally, after unloading everything, and taking off the young oxen, and cutting a new road at a different angle, and much beating and yelling, the wagon was brought to the top just at sunset. Here we camped, having gone about two miles that day. The first thing in the morning the same stoppage occurred again. Then Mr. Bunker told them he would not stand it any longer, and that they must send back for other oxen. There was nothing else to do, and while one of the young men started home we prepared to camp. On calling a boy to build a fire I found they had all disappeared. An hour elapsed when I beheld them emerging from the tall grass dragging an antelope, whose entrails had been eaten out. Their quick eyes had seen in the grass a trail where something had been dragged, and following it they had secured their prize, an antelope which had been killed by a leopard (probably), which had eaten the choice part, and left the rest for another meal. His last meal was a piece of this meat well seasoned with arsenic, and the next morning his carcass was found, and a fine skin taken from it. The people frequently secure meat by watching the vultures in the sky circling over some animal killed by a wild beast. Happily we were on the bank of a cold mountain stream, which made sweet music for us gurgling over the rocks. You would have marveled to see Fannie and the boys, each with a heavy pail of water on the head, climb that almost precipitous bank, pulling themselves up by roots and branches. The heat was great during the day.

Friday the postman taking the mail to Mt. Selinda passed our camp,

and we took out our papers and letters,—a happy little break in the monotony. The new oxen arriving Friday night, we determined to make an early start in the morning. But using all possible dispatch it was usually two hours before we were underway. Our establishment now consisted (besides ourselves) of five white men, five men and boys, twelve oxen, two cows and their calves, two horses, and two donkeys. One of the latter was strangled that night. The oxen did well, but the road that day can be better imagined than described—across a river whose ford consisted of huge boulders, and for an hour through such a jungle of bushes, vines, and grass that the foremost oxen could not be seen from the wagon; and all the time from this growth the air was filled with the finest indiscernible nettles, which, in spite of drawn curtains, penetrated every crevice, and drove us nearly frantic with terrible irritation. This was our first, but by no means our last, encounter with the pest. The day's journey ended with the descent of a hill two miles long, where the road was filled with boulders that would have demolished any ordinary vehicle. I chose to walk this distance. Just at sunset we reached the Portuguese residency, called Mossurize, and our post office. We found that the Commandante, Mr. Sorejo, with his wife and daughter, had just arrived from Beira. They soon came to greet us, and though neither Mrs. Sorejo nor her daughter could speak a word of English, they were delighted with Paul, little backwoods man that he was in dark blue cambric dress. We accepted their invitation to dine with them, though the thought of making a toilet at the end of that long day was rather formidable. We sat in a beautiful breeze (and I took a dreadful cold) and the moonlight, and partook of an elaborate repast of several courses prepared *à la* Portuguese. We were invited to breakfast Sunday morning, with the request that we bring Paul with us, and it was a pleasure to see him looking civilized in a white dress once more. We were obliged to hasten back to prepare for the short journey Mr. De Beer was determined to make, though it was Sunday and against our earnest request. In the afternoon we camped beside a river in dry grass, which caused me no end of worry all night lest sparks from the camp fires should be blown by the high wind that came up and the grass be ignited. The horizon all about was bright with the light of grass fires.

Monday rose misty and damp, and the road was indescribable, so that I frequently chose to walk, especially down a long, steep hill. At its foot the wagon went into a hole, a yoke was broken, and then only ten oxen could be used. Our only water was from a swamp, and had to be boiled, of course.

Tuesday we traveled until 3.30 P. M. before stopping for dinner, reaching the river where we were to leave the wagon and begin the journey on foot. We were not sorry to take our leave of it, though we knew there were weary

hours before us. Young Mr. De Beer had lost his temper during the day and driven recklessly, running into trees, and finally smashing the top of the wagon over our heads. We were very busy preparing the loads for the carriers, some of whom had already arrived, though Henry, our Zulu helper, who had gone on ahead to hire carriers, had not yet arrived. There were not men enough, and a number of loads had to be left, being put into the care of Mr. De Beer, who said he should remain there a week to hunt; a charge he did not keep very well, for he hid one of the trunks (containing our silver, photos, and clothing) from Henry, and then toted it back to Mt. Selinda, reporting to Dr. Thompson that he found it out in the grass, and evidently expecting a reward, which he did not get.

Fires were all about us again, and I persuaded Mr. Bunker to burn the grass about the tent. The night was very cold. Though we were up at five o'clock it was eight before we were fairly started. Taking off shoes and stockings we forded the river; Paul was carried in his box strung on a bamboo pole, over which an awning was fastened, and the pole carried by two boys. We walked eight or ten miles and stopped for dinner. Once we were hindered by a grass fire which was burning fiercely before us. Waiting until it had burned up to us (because there the grass was not so high), and during a little lull in the wind, we ran through it, as we had also to do on another occasion. At noon, beside a little stream, we had our dinner of sweet potatoes and fried chicken; then a walk of an hour and a half brought us to a deserted kraal, where we camped for the night. Water had to be brought from a long distance. The carriers soon had big fires blazing, and sat about them parching corn and gossiping. After a spot of bare ground was swept clear of rubbish the tent was put up, my bed and Mr. Bunker's mat and blankets spread, Paul undressed, fed, and put in his box, and then we enjoyed a quiet lunch of bread and tea and a salmon salad! It was very cold and a clear moonlight.

Next morning we began preparations before daylight, but the sun was well up before we were started. One man who had a pretty heavy load (though he was paid extra, and the load was growing lighter all the time), started to run away. His friend came and reported it,—a most unusual thing,—and Mr. Bunker, seizing his gun, started after him, calling him back. At first he refused, and then denied that he was running away. The day grew warmer, and the walk harder because of tender feet. To begin with I had no suitable shoes for walking,—only an old and a new pair. The latter blistered my feet the first day, being too large, and I was reduced to the old pair. A day or two of travel over the narrow paths, rough with stones and stubble, opened these on all sides, and I had to pick my way

carefully for the rest of the time. We passed a number of deserted kraals, where the people had probably been driven away by a death or some other superstitious fear. The country had just been burned over, the leaves on the trees were shriveled and brown, and the whole landscape black and dreary looking, and on arriving in camp we always looked of very much the same complexion as the ground. At sunset we camped beside a little stream. The men scattered quickly to collect firewood. The night was very cold. In the early morning we heard a hyena close by as he went off giving a disappointed howl over the fowls which he had scented, but which he was too cowardly to attempt to secure.

Mr. Bunker had had great difficulty in securing food for our company of thirty-five men, from lack of barter cloth and because of the poverty of the people. (Locusts have almost ruined the country.) So after a cup of cocoa, taking one man as guide, Mr. Bunker went on ahead to try to find some game. Antelope came out early in the morning to feed and drink. As this region had been burned some time and the grass green and tender, we were not surprised to hear his rifle soon after. A second and a third shot followed, and the men were wild, for they scented their great luxury, meat. Some ran on ahead, and returned to tell us that two large antelope were the booty. A number remained behind to cut up the creatures, and made no objections to adding from ten to twenty pounds to their already sufficiently heavy loads. The path was very rough, and we camped at 1 p. m. Just at dusk Henry came up with the loads that had been left. It was then that we discovered the loss of the trunk before referred to, and next day a messenger was sent to Mt. Selinda, to notify Dr. Thompson and to have the affair investigated.

Saturday morning we had a fearfully hot walk, but stopped about noon, and had the afternoon for washing and preparations for Sunday. Game was plentiful, and in ten days Mr. Bunker killed as many antelope. He killed four on Saturday. The people will often exchange meal and potatoes for meat when they will not for cloth.

As much meat as the men could carry was cut up in strips and hung in the sun to dry. The men seldom have such a feast, and it was a disgusting sight all day Sunday to see them sitting about their fires and literally stuffing themselves. We were camped beside the Beezi, and enjoyed its nice water.

Sunday we were nearly suffocated with the heat, and were most thankful that it was a day of rest. I baked biscuit in two old fry pans that had lost their handles, turning one over the other and covering with coals. Services were held at the kraal. Henry used to "hold a service" with the people every time he sat down with them, and his earnestness was a sight to gladden one's heart. They said the missionary's words were true. Poor people! how our hearts ached for them, bound in their superstition, and not knowing that they were "poor, and naked, and blind."

The night was not much better than the day. We were up at three, in order to avoid walking during the heat. Most grateful were we for a breeze that morning. Usually the men are eager to go ahead, going fast, but stopping often to rest; with their noise and singing they frighten all the game away. But this morning Mr. Bunker made them all stay behind, and we

went ahead, hardly speaking so much as in a whisper. It was my first near view of the pretty creatures, for we saw over forty animals during a walk of less than two hours. I much desired to see buffalo and elephants, but though we frequently crossed their tracks, we were not favored with a view. Having an abundance of meat, no effort was made to shoot those who offered a splendid opportunity, standing and gazing so fearlessly until we were close to them. Having traveled over twenty miles that morning we camped at one o'clock, tired, hot, and hungry. Nothing could have tasted more refreshing than did a little basket of ripe tomatoes about the size of plums brought to us, and which we devoured on the spot, skinning with our fingers and dipping in sugar.

Tuesday morning we passed through kraals where some of our boys lived, and we were the recipients of presents, in return for which presents were expected and given—a law of the land! Paul received a chicken! We found whooping cough everywhere, and I was in terror lest Paul should take it. The women were wild to see the little white baby only seven months old, and crowded around, but I refused to let the children come near. We had a tiresome walk in the morning and a long one in the afternoon, and it seemed to me that night that I was never so tired in my life before. We wished to reach Mr. Ballantyne, the man who had gone down with our donkeys to bring up a wagon and goods left by the Beezi the year before. Taking the donkeys into the “fly country” was an experiment which proved disastrous, causing the death of nearly the whole team of twenty-four.

On our journey up, not knowing the paths, we were at the mercy of the carriers, who did not hesitate to lie as to the distance to the next kraal if they did not wish to travel farther that day, but now Mr. Bunker had been over the road so many times he knew it as well as they did.

Wednesday we reached a kraal before noon, but I was so utterly weary that we decided to go no farther. A few days before the people had all run away from the kraal and hidden in the woods, having heard that a party of Gungunyana's soldiers was coming, and, the scare having subsided, were just returning. These men are great cowards.

Our little one had stood the first part of the journey, with its attendant irregularities of sleep, food, etc., wonderfully well, but he missed the fresh milk, and Nestle's food was too sweet to agree with him. For several days he had not seemed well, and in the afternoon he had a high fever. Then followed a hard cold and croup for two nights. All other anxieties were as nothing compared with this. But the same loving Hand controlled in this as in so many former times of need.

My bed gave out, and I, too, was reduced to a mat. Two days more of travel through the burning heat brought us to the point on the Beezi River where we were to take the canoes. Before leaving Mt. Selinda Mr. Bunker had sent forward two men to go down the river and return with two large canoes from the lower Beezi. When we arrived Friday they had not come, and we were obliged to wait until Monday. Rain added its discomforts Sunday and Monday. The canoes arrived Sunday afternoon. Most of Monday was spent in trying to bring the men to terms. They knew they had us at an advantage, and were, therefore, most exorbitant in their demands.

If one wants a trial of one's patience, let him try to make a bargain with these people. When at length arrangements were made, and we were embarked, one box remained on shore. This the men of both canoes flatly refused to take. But they had to give in. After the babel and turmoil we had been in all day, the quiet ride on the river for an hour was blissful, even in a dugout and with one's limbs cramped for room. The journey of one hundred and ten miles on the river occupied a week. When the water was shallow, as it often was, we had to be carried to and from the canoes on the arms of two men.

We camped in a cornfield close by the river. A heavy shower fell in the evening, and everything was drenched. In the tent, 8 x 10 feet, we ordinarily had our two beds and Paul's. One corner was devoted to Fannie, and besides there were table, chair, two trunks, basin and pail of water, etc. When rain threatened, to this list were added bags of meal, corn, etc., and food chest. The boxes in the canoes were without any protection. But if one is to have any peace of mind at all, one must learn to take cheerfully the spoiling of one's goods, and to say with Paul (though we could not quite), "None of these things move me." The men slept by the fire, having with them their "sleeping pockets,"—sacks made of braided grass, two or three feet wide and four feet long, open at one side. Wrapped in their blankets, they crawl into these and lie with the open side to the fire.

For several days we enjoyed much the ride on the river; when the sun was merciful and stayed under the clouds it was cooler than on shore. Beautiful vistas on the river were constantly opening to view; crocodiles, disturbed in their naps on the sand at the first sound of the paddles, slipped into the water. We saw many flocks of wild geese and ducks, and many aquatic birds. The water was low, and we were often hindered by the sand bars, never able to go straight, and often the men had to jump into the water and pull and push the canoes along. One night the canoes were stuck for an hour just as we were going to land, and finally a channel had to be scooped out by their hands. It was dark, and we had to pitch the tent on the loose sand by the river's edge, where it would have collapsed had there been any wind. The men, lighting bundles of dry grass for torches, hastened to go for firewood. We saw lions' tracks, but they were old. On several occasions we heard them roar, but were never disturbed by them.

We passed many kraals on the banks, indicated by cornfields and banana groves. There is a large population here compared with that of the hills.

As we neared the mouth of the Beezi we saw the occasional house of a trader or Banyan. The natives showed their contact with civilization (?) in the abundance of cloth, and their faces debauched by the white man's drink and vices. At one kraal where we stopped for the night we found a Portuguese, who, having gotten a little money in Beira, had come out, built a single room, and hired one of the women, and lived there rotting body and soul.

We should have reached Beira Saturday night, but we were first deceived by a white man, and then by the men of the canoes, so that Sunday morning found us seven miles from Beira in a swamp and with no water. So we were obliged to finish the journey that morning, having taken nearly a month to go a distance which at home could have been traversed in half a day. And we thanked God for all the loving-kindness that had followed through every step of the way.

This journey was undertaken that we might be ready to begin the work in Beira. But now the Christian churches in America are saying, "We have no money for this needy field," and after waiting months, hoping for the word "Go forward," we hear, "There is no money; the Lord's treasury is empty." Christian friends, what does it mean?

And I rejoiced to think God's greatness
 Flowed around our incompleteness—
 Round our restlessness, his rest.

—Mrs. Browning.

ITEMS FROM THE FRIDAY MEETING, SEPTEMBER 18TH.

THIS morning, though rain and wind kept some at home, many earnest workers came together and learned a lesson of faith and earnest purpose. Our treasurer, Mrs. J. B. Leake, occupied the chair, and after the hymn and a prayer by Mrs. Converse, who learned from Mary Lyon to love missions, she read Luke iv. 16-32. The dear old words never seemed to mean so much, and their power was greatly increased by Mrs. Leake's short application, the substance of which follows: "Last evening I had not determined what to read here this morning, but in the night I heard a voice saying, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted.'" When I tried in my sleep to find out whence came this voice, I seemed to see a moon or a planet about as large as our earth, and upon it here and there were many robed figures from whom the voice came. I felt no doubt that they were our missionaries, Mrs. Logan, Miss Porter, Miss Jones, Miss Bissell, Miss Shattuck, and others who, living in distant places, giving their lives to save others, imitating Christ, have a right to use these words. I awoke with a feeling of great gratitude, and of anxiety that our missionaries should be kept by God and helped. But I was more grateful than anxious. It seemed easy to commit these lives to our Father's care. We might count them long now if measured by what they have accomplished, and we can trust Him to protect them. We can pray with all confidence for Miss Shattuck alone in Oorfa, to whom no missionary can go, that our God will shelter and bless her."

After a prayer for our missionaries, Miss Wright read a letter from Mrs. Cole, of Bitlis, Turkey, in which she said: "Your namesake, our little Mary, was as happy and merry a child as one could wish to see till that dreadful 25th of October, the day of the massacre, when all day long we expected an attack, and Mr. Cole was away from home, at Sassoun. Little Mary said: 'O mamma, if the Turks come I shall throw myself on you. They shall not kill you without killing me. But you know the Bible says, 'Fear not them which kill the body, but are not able to kill the soul.'" Again she said, 'Oh, if I could once more look into my dear papa's face!'" It is good to know that Mrs. Cole and her little daughter are now resting in this country.

Miss Wright presented a thank-offering, which arrived late last week, by Mrs. Richardson, formerly of Turkey,—a treasured coin in memory of little

Helen, "who came to us five years ago to-day, and now sleeps beside Miss Nicholson and Mrs. Mary Bliss Chambers, in Erzroom." It was a quarter *lira*, a small gold coin with the signature of the Sultan on one side, worth one dollar and ten cents in our money.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Chicago, Miss Sarah Pollock, 50, First Ch., 76.90, New England Ch., Elizabeth Mott Chesbrough, 1.18, Kenwood Evan Ch., 38; Lake View, Ch. of the Redeemer, 4.30; Longwood, G. Moon, 1, South Ch., 71, Union Park Ch., 57, Warren Ave. Ch., of wh. 18 is Th. Off., 30; Danvers, 6.35; Decatur, 5; Des Plaines, Mrs. A. A. Young, 5; Evanston, First Ch., 125; Glencoe, 9.65; Hinsdale, 235; Joy Prairie, 35; Kewanee, Th. Off., 13.71; La Grange, 26; La Harpe, 9; Lyonsville, 7.50; Mendon, 5; Oak Park, First Ch., 113; Ontario, 20.25; Peoria, Plymouth Ch., 4; Pittsfield, 9.25; Princeton, 12; Rock Falls, 10; Rockford, Second Ch., 22.75, Class No. 22, 3.67, Th. Off. meeting held in Chicago, Sept. 4th, including 25 from M. H. P., China, 147.35,		1,154 16
JUNIOR: Chicago, Pilgrim Ch.,		10 00
Y. P. M. S.: Galesburg, Knox College,		24 35
C. E.: Chicago, Union Park Ch.,		50 00
JUVENILE: Aurora, First Ch., 3.13; Joy Prairie, 6.25; Oak Park, First Ch., 40,		49 38
JUNIOR C. E.: Kewanee, 5; La Grange, 1.20; Rogers Park, 1,		7 20
Total,		1,295 09

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 9.25; Ames, 5; Burlington, 16.25; Cedar Rapids, 1.84; Central City, 16.25; Charles City, 10; Chester Center, 6.92; Des Moines, German Ch., 5, Plymouth Ch., 4.60; Eldora, 50; Farragut, 7; Genoa Bluffs, 3.95; Grinnell, 21.30; Humboldt, 15; Iowa City, A Friend, 2; Iowa Falls, 11; Le Mars, 10.90; Manchester, 47; McGregor, 9.20; Mt. Pleasant, 25.55; Old Man's Creek, 10; Pilgrim, 10; Red Oak, 30; Salem, 15; South Ottumwa, 5; Victor 10; Waterloo, Mrs. Roger Leavitt, 100, Miss Lucy O. Leavitt, 20; Wells, Mrs. I. W. Brownell, 26 cts.; Winthrop, 13,		531 22
JUNIOR: Genoa Bluffs, King's Daughters, 3; Marion, Y. P. M. S., 15,		18 00
C. E.: Clinton, 5; Eldora, 40; Harlan, 5; Prairie City, 1; Waucoma, 5; Wells, 1,		57 00
JUVENILE: Grinnell, Busy Bees, S. Br., 4.43; W. Br., 8.10,		12.53
JUNIOR C. E.: Le Mars, 1; Lewis, 5; Ottumwa, First Ch., 9; Red Oak, 7,		22 00

SUNDAY SCHOOLS: Big Rock, 2; Burlington, 25; Eldora, 9.50; Grinnell, 2.93,	39 43
Total,	680 18

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Athol, 4; Gaylord, 3.45; Topeka, First Ch., 40.46, St. Mary's, 5,		52 91
C. E.: Chapman, 6.25; Kirwin, 3; Leavenworth, 10; Osawatimie, 2; Overbrook, 2.70; Westmoreland, 2,		25 95
JUNIOR: Kirwin,		1 00
SPECIAL: For Bible Woman, Sivas, Chapman, 2.36; Topeka, Mrs. A. Ripley, 50 cts., Central Ch., 2; Waubensee, 1.25,		6 11
Less expenses,		85 97
1 10		Total,
		84 87

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allegan, 6.50; Greenville, 6.10; Grand Rapids, Smith Memorial Ch., 5, St. Joseph, 12.50; Sault Ste. Marie, 1.50; Three Oaks, 5.27; Michigan, A Friend, 25,		61 87
THANK OFFERING: Whittaker,		12 46
JUNIOR: Detroit, Woodward Ave. Ch., 23; Hancock, 23,		46 00
C. E.: Grand Rapids, Second Ch., 10; So. Haven, 15; Traverse City, 13.45,		38 45
Total,		158 78

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Austin, 7.05; Excelsior, 2; Fairmont, 11.26; Faribault, 14.85; Hawley, 3.09; Mapleton, 13.33; Minneapolis, Forest Heights Ch., 7.50, Mizpah Ch., 1; Montevideo, 2.50; Northfield, 44.55; Owatonna, 20.40; St. Charles, 5.14; Silver Lake, 4.43; Taopi, 2.05; Waseca, 1.6; Winona, First Ch., 88, Second Ch., 19.75,		262 90
JUNIOR: Northfield, 11.70; Winona, First Ch., 75,		86 70
C. E.: Minneapolis, Pilgrim Ch., 1.51, Robbinsdale Ch., 5; Spring Valley, 25,		31 51
JUNIOR C. E.: Ada, 5.08; Taopi, 60 cts.,		5 68
SUNDAY SCHOOLS: Lake City, 1.21; Minneapolis, Fremont Ave. Ch., 5, Prim. Dept., 33 cts., Mizpah Ch., 1.50, Plymouth Ch., Immanuel Branch, 10; Orrock, 78 cts., Rochester, 2.35,		21 17

SPECIALS: Minneapolis, Plymouth Ch.,
Junior C. E., 17.50; St. Paul, Bethany
Ch., C. E.,

33 00

458 46

Less expenses, 20 59

Total, 437 87

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan
St., St. Louis, Treas. Brookfield, 3;
Kansas City, S. W. Tabernacle Ch., 10;
Kidder, 5; Neosha, 9.55; Pierce City, 10;
Springfield, First Ch., 8.62; St. Louis,
Pilgrim Ch., 35, Compton Hill Ch., 3;
Webster Groves, 20.68; Windsor, 1,

105 85

JUNIOR: St. Louis, Pilgrim Ch.,

10 00

C. E.—Brookfield, 5; Joplin, 1.10; Thayer,

18 40

JUNIOR C. E.: De Soto,

2 00

SUNDAY SCHOOLS: Aurora, 4.87; Brook-

field, 7,

11 87

Total, 148 12

MONTANA.

UNION: Mrs. H. E. Jones, of Livingston,
Treas. Castle,

5 00

JUVENILE: Helena, const. C. H. Member
Wee Folks Band,

50

SUNDAY SCHOOLS: Columbus,

1 50

Total, 7 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of James-
town, Treas. Buxton, 5; Caledonia, 4;
Cummings, 4.45; Grand Forks, 10;
Jamestown, 2.70,

26 15

C. E.—Buxton, 5; Cummings, 5,

10 00

JUNIOR C. E.: Cummings, 3; Jamestown,

5 05

Total, 41 20

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria,
Treas. Brecksville, 11.33; Chatham, 7;
Cleveland, Euclid Ave. Ch., 70.87, Hough
Ave. Ch., 7.50; Dayton, Central Ch., 5;
Elyria, 81.75; Freedom, Friends, 2;
Lindenville, 6; Mantua, Friends, 3;
Oberlin, 70; Painesville, 32; Randolph,
Mrs. Meriam, 5; Ruggles, 20.40; Toledo,
Central Ch., 10,

331 85

C. E.: Akron, First Ch., 7.50, West Ch.,
10; Cincinnati, Walnut Hills Ch., 10;
Cleveland, Trinity Ch., 10; Newton
Falls, 5; Twinsburg, 10; Wellington,
10,

62 50

JUVENILE: Lorain, M. B., 5; Ruggles,
Coral Workers, 5; Shandon, M. B. of
Junior C. E., 5,

15 00

THANK OFFERING: Parkman, H. A. C.,

2 00

411 35

Less expenses, 72 70

Total, 338 65

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux
Falls, Treas. Alcester, 6.50; Armour,
7.50; Beresford, 5; Buffalo Gap, 2.25;
Sioux Falls, 6.50,

27 75

C. E. Alcester, 3.50; Yankton, 5,

8 50

JUNIOR C. E.: Columbia, 5 00
THANK OFFERING: Sioux Falls,

13 50

Total, 54 75

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of White-
water, Treas. Appleton, 10; Beloit,
First Ch., 17.25; Clinton, 6.25; Cooks-
ville, 3.38; Evansville, 13.50; Ft. Atkin-
son, 6.55; Milwaukee, Grand Ave. Ch.,
25; Racine, 11.60; Stoughton, 2.15,

95 68

JUNIOR: Ft. Atkinson, 10; Janesville,

36 82

Loani Band, 25; Wyoming, 1.82,

C. E.: Brodhead, 5; Columbus, 10; Eau

62 50

Claire, 30; Fulton, 5; Milton, 10; New

Richmond, 2.50,

JUNIOR C. E.: Milton, 10; Racine, 5;

17 00

Stoughton, 2,

SPECIAL: Janesville, Mrs. Frank D. Jack-
son, 2.00; Wisconsin, sale of leaflets,

7 60

219 60

Less expenses,

4 28

Total,

215 32

LIFE MEMBERS: Milwaukee, Grand Ave.
Ch., Aux., Mrs. Josephine T. Holbrook;
Janesville, Loani Band, Miss Susie Jef-
fries.

OMISSION: From October LIFE AND
LIGHT, Darlington, Aux., 15. Total
correct.

CALIFORNIA.

Pasadena.—Miss H. M. Bliss,

5 00

Total,

5 00

CHINA.

Tientsin.—Pang Chuang Mission Band,
Edwards Chappell Porter, Treas.,

8 42

Total,

8 42

IDAHO.

Boise.—Weiser, Y. P. S. C. E.,

3 90

Total,

3 90

NEW MEXICO.

Albuquerque.—A Friend,

10 00

Total,

10 00

MISCELLANEOUS.

Interest on permanent investment, 150;
sale of leaflets, 21.87; boxes, 5.52; envel-
opes, 55 cts.; W. F. B. cards, 60 cts.;
Covenant cards, 50 cts; cash, 75 cts.,

179 79

Receipts for month,

3,668 94

Previously acknowledged,

50,990 98

Total since Oct. 24, 1895,

\$54,659 92

ARMENIAN RELIEF FUND.

Michigan.—Ann Arbor Ch.,

40

Wisconsin.—Elkhorn,

10 00

Miscellaneous.—Collection box at Rooms,

3 50

Receipts for month,

13 90

Previously acknowledged,

582 26

Total,

\$596 16

MRS. ALFRED B. WILLCOX,

Ass't Treas.



VOL. XXVI.

DECEMBER, 1896.

No. 12.

Expect Great Things from God. Attempt Great Things for God.

IMMANUEL.

BY MRS. MARGARET E. SANGSTER.

Few there were to bid Thee welcome
In that first fair Christmas morn,
When the great word found fulfillment,—
“Unto us a child is born!
Unto us a son is given!”
Evermore with us to dwell:
Tell it unto earth and heaven
This His name, Immanuel,

Few, O blessèd Christ, were waking,
Few from earthly slumber stirred,
When the faint rose dawn was breaking,
And the shepherds overheard
Seraphs singing, 'neath the starlight,
“Peace on earth, good will to men!
Glory, glory in the highest!”
Few there were to greet Thee then.

In the stable, 'mid the shadows,
Mary hushed her heart to hear
Sweetest strains that far and faintly
Whispered to her listening ear;

And she loved Thee and adored thee,
 She whose womb had been the cell
 For the gift to earth of heaven,—
 Son of God, Immanuel.

Myrrh they brought and gold of Ophir,
 And the precious spices sweet,
 The three Orient kings who followed
 Where the star led to Thy feet;
 While the multitudes unheeding,
 Jew and Gentile, with no thought
 Of the marvel and the music,
 Left the Holy Child unsought.

And our latest Christmas wakens
 To the splendor and the cheer
 Of that miracle of ages
 Thrilling down this flying year.
 Christ is born! Exultant nations,
 Send the tidings wide and far;
 Christ is born! The world is throbbing
 To the pulse-beat of His star.

—*The Congregationalist.*

ARMENIAN The first company of Armenian refugees to come to Boston REFUGEES. arrived the last week in October. While waiting for employment they are comfortably housed and cared for, and their beaming faces show what an immense relief it is to them to feel that they are safe from torture and massacre, with the prospect of earning a decent livelihood in a Christian land. As would be expected, one of their first visitors was Mrs. S. M. Schneider, so long a worker among them at Gedik Pasha, in Constantinople. It was a mutual delight to find among them two young men whom she had known well in her night school years ago.

PONAPE Friends of mission work in Micronesia will be glad to learn that OPEN. the Spanish authorities have granted the Morning Star full and free permission to visit Ponape once more. Missionaries are not yet allowed to remain there, but it will be a very great comfort to the little band of Christians there and the heroic Henry Nanpei to communicate with their friends, and to receive whatever aid and sympathy that may be allowed.

ANOTHER I assert it to be a fact beyond contradiction that there is not a TESTIMONY. ruler, official, merchant, or any other person from emperors, viceroys, judges, governors, counselors, generals, ministers, admirals, mer-

chants, and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their associates or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries.—*Rear Admiral George E. Belknap, U. S. N.*

SUCCESS OF MISSIONS. I want to scatter to the four winds the utterly false remark of cynics and worldlings that missions are a disastrous failure. I say on the contrary that when we compare the poverty of the means adopted, missions are a supreme and unprecedented,—I do not even hesitate to say,—a superhuman and miraculous success.—*Dean Farrar.*

LI HUNG CHANG. Now let all the friends of China lay to heart that Li Hung Chang is a man to be prayed for, and let the two-penny critics of missions lay to heart what Li Hung Chang says missions have done for China.—*Woman's Work for Woman.*

A SOLDIER OF THE CROSS. When John Bowen was chosen Bishop of Sierra Leone, his friends urged him to decline the climate so deadly. His answer was: "If I served in the Queen's army, and on being appointed to a post of danger were on that account to refuse to go, it would be an act of cowardice, and I should be disgraced in the eyes of men. Being a soldier of the cross, I cannot refuse what is now offered me because it exposes me to danger. I know it does, and therefore I must go. Were I offered a bishopric in England I might feel at liberty to decline it; one in Sierra Leone I must accept."—*Missionary Review.*

FROM ENGLAND AND AMERICA. There were over fourteen million of dollars given for Protestant foreign missions last year. Of this England gave more than seven million, and the United States more than five million. May these two strongest nations in the world ever go hand in hand in the good cause.

TIGER-BONE soup is used by the Koreans as a medicine for cowardice.

DR. GEORGE F. PENTECOST has again been requested to make a tour in India on a mission to the English-speaking people there. May this second visit prove even more fruitful in spiritual results than the first.

IN a recent meeting in Calcutta where men of many tongues were present, Hindi, Marathi, Hindustani, Tamil, etc., the only language in which they could make themselves intelligible to each other was English,—the language of the Bible and of missions.

JAPAN.

FESTIVALS IN JAPAN.

BY MISS ADELAIDE DAUGHADAY, TOTTORI.

THROUGH the course of the year the Japanese have many holidays and festival occasions. There are the *matsuri*, or days observed in honor of various gods. In some places, at such times, there are great processions; idol cars are drawn through the streets by men and women, others dancing before and behind the cars, while a straggling throng follows after.

There are many national holidays, such as the emperor's birthday, the death days of some of the most distinguished of former mikados,—as the Japanese, following the usual order of doing everything entirely the reverse of Occidental ways, commemorate the deaths of their dead heroes rather than their births,—and the great day celebrating the ascension to the throne of Jimmu Tenno, the founder of the empire. Another festival, called *Toshi Koshi*, is a sort of national birthday. After that day every man, woman, and child counts himself and herself one year older. Then there are the various flower *fêtes*, when all the Japanese world goes blossom-viewing, beginning in March with the plum, that sweet harbinger of spring, followed by the beautiful cherry, called by the Japanese “the king of flowers,” and succeeded by a regular order of exquisite bloom down to the stately chrysanthemums in the late autumn.

The New Year season is a time of great rejoicing. It is not confined to a single day, but is often celebrated for a week, or longer, according to localities. In some country districts where primitive customs still prevail, there are two distinct New Year festivals. The first one, in January, is observed by the Christians and government officials; and the second, some weeks later, according to the old-time calendar, by the people generally. This is the time when the gayest clothing is donned, and the streets swarm with people, while the air is full of “*Akemashite omedeto*” (the year has opened; we congratulate you). They also ask each other for a continuance of the friendship and favors of the past year. Men and women give themselves up to the enjoyment of the hour with the abandon of little children, for housekeepers are care free, as for a week previous the homes have been thoroughly cleansed, and decorated with pine, scarlet berries, ropes and cornucopias of straw, sometimes mingled with oranges and lobsters, prayers for prosperity and long life. Men feel no financial responsibility, as during the closing days of the year all indebtedness has been canceled, generally by borrowing from some new source; and so, unburdened with

an old debt, they and their wives fully enjoy the social pleasures of the season, and the winter games of kite flying and battledore and shuttlecock.

The Christian world has adopted Christmas and Easter. At first they were regarded more as festivals to bring the believers together socially, for the pleasure-loving Japanese cannot have too many holidays, and former heathen ones must be replaced by others. But gradually the spiritual significance of those days seems growing upon them, and their joy seems to be touched more and more with reverence and solemnity. We sometimes feel that veneration for holy things seems to be almost lacking in the Japanese nature; that the germ of that faculty seems to expend its strength in awe for the person of the emperor, and reverence for the past. But the Christians say, when we tell them of seeing boys strike and throw stones at idols, and of farmers beating them with bamboo rods when their prayers for rain are unanswered, "We have it in us, but there is nothing in ethnic faiths to develop it." One special Christmas stands out clearly in my memory. There had been no hint in the appearance of the great city of the character of the day,—no Christmas bells, carols, nor Christmas odors in the warm, sun-lighted atmosphere; not even snow to remind of the beautiful Christmases in the home land. The tide of humanity had surged to and fro; the various trades had been plied as usual, the workers, most of them, sitting on pieces of matting on the ground in the thoroughfares; jinrikishas passing dexterously in and out among them and the passers-by; and temple-goers had worshiped at the many shrines. Now, as the sweet silence of evening was settling down on the busy multitude, little lights began to twinkle in the houses, increasing in number with the darkness. These were the candles on the god-shelves, and sounds of a soft clapping of hands and intoning of prayers began to be heard. In a building differing somewhat in size and form from the gray monotony of small, tile-roofed houses stretching interminably in every direction, many scores of people sat on the floor. The room was bright with festoons of evergreens and many lamps, while the red blankets spread on the straw mats on which they sat, contrasted pleasantly with the dark eyes and hair and dull blue of their clothing. A look of happy anticipation rested on every face. Joyful hymns were sung, and a short, earnest address was given on the words, "And His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." The speaker told of the great Father-love always brooding over this sin-stricken world, suffering world; of the birth of Jesus, the Christ, the ineffable expression of that love, our Saviour from sin, and perfect example of holy living. He said: "And is this insect life of waking, toiling, and sleeping all there is for us? When

we contemplate the ideal life, do we not realize, though faintly, the evil in our natures to be overcome, the Christian brotherliness and helpfulness we owe all the world, and glorious hope of eternal life?" Afterwards came "the children's hour." Amusing speeches, many songs, and satisfying, though very inexpensive, toys were distributed.

Does it not depend upon us, those that send and those who go, whether these small bands of believers shall increase, and that streams of Christian influence shall purify the foul waters of heathenism?

CHRISTMAS DAY IN THE GLORY KINDERGARTEN, KOBE.

BY MISS ANNIE L. HOWE.

A CHRISTMAS day there is a little unique. To us who live in America, Japan, with its intensely blue skies, its mountains everywhere, its large proportion of coast line giving to so many exquisite views of mountain and plain the added charm of the sea, with its white sailboats, its quaint junks, and often its steamships and men-of-war; the grotesque but charming pines, which stand out like green pictures against the sky or sea; the graceful bending, feathery bamboo; the camelia trees, loaded with blossoms at Christmas time; the fields where wheat is already sprouted for next spring's crop,—all this is not America. Nor does this unique landscape end the difference between Japan and our own land. We have mountains here,—in spots. We have the sea in America,—at a great distance from most of us. We have pines, but they are pretty straight ones; but we do not have temples and shrines, occupying the best sites everywhere. We do not have 191,168 Shinto shrines and 71,000 Buddhist temples crowded into a country, the area of which is only equal to the New England States with New York and Pennsylvania! So, while you think of the rare, quaint beauty of the natural scenery in Japan, just add to your mental picture the temples and shrines so abundant.

And the people in this far-off Japan! Some of the men and boys wear the coats, trousers, boots, and hats of England and America; but most of them wear the long kimonos and the clogs of Japan, and disdain hats, even at Christmas time; while the women and the girls appear in the soft crepe kimonos, brocade sashes (four yards and a half long, doubled, wadded, and wound around and around, to be piled up at last in the back), clogs, and only their elaborately dressed hair as head covering.

Christmas day finds a great bustling about in Japan; not because it is Christmas day, but because everybody in the empire is looking forward to

the dawning of the New Year,—the fathers and mothers to the settling of all accounts, to the provision of festival apparel and food, to the cleansing and adorning of houses and shops; the children to the fun of being dressed up three days in succession, of feasting and playing without stint.

One purpose of the Glory Kindergarten has been—under the blue skies, beside the sea, in the shadow of the hills, yes, in the presence of the thousands of shrines and temples of heathenism, at the time of preparation and excitement attending the mere advent of a new year—to make a festival for the children which shall celebrate the birth of Christ, the King of all this



TWO KINDERGARTEN BOYS.

earth. For months before the teachers have been preparing. The story of Christ has been told to the children,—his birth, childhood, and work. New and special Christmas songs have been faithfully practiced at the morning exercises; each class has made its gifts to adorn the Christmas tree, while the teachers have carefully planned the programme, the decoration, refreshments, reception of guests, and all the many details that go to make up a successful gathering.

All is ready in good season, several days before; the gifts have been finished for parents by the children, for the children by the teachers. The day before the festival Mr. Yokota (the business manager) and the teachers

unite in making the large Johnson playroom as attractive as possible. The dear old O Ba San, our janitress, sweeps and dusts for us while we mark the gifts,—no, “we” don’t; the foreigner is out on that performance; she couldn’t any more make those Chinese characters which stand for names, than she could fly! But the other teachers can, and do, fold them in spotless white paper, and tie them with the red and gold strings which signify a gift.



CHRISTIAN CHILDREN.

A bouquet, made of a small pine tree, a cabbage very likely, exquisite red berries, a few of the small chrysanthemums which blossom late, or some other flower, is placed in a tall vase, which in turn is placed on a small table. This adorns the room at one side the table where the master of ceremonies will sit. On the other side will stand the Christmas tree; and back of it all runs the long, narrow window, with its sliding sash and clean white curtains. Over the window on festival occasions is usually hung two large Japanese flags, drooping low. But I shall always remember with gratitude one Christmas when Mr. Yokota made two flags from chrysanthemums, one Japanese, one

American, and put them up either side the Christmas motto; a very sweet and delicate attention in that land where “Japan for the Japanese” sometimes makes people forget that we are all brothers.

Then comes the trimming of the Christmas tree; and what fun it is where ornaments are abundant in the shops. Red, blue, silver, gilt and green glass balls and pine cones can be had in plenty, large, small, and tiny. In the Chinese shops small candles of all colors with ornamental holders can be bought. These gay things, with the gifts the children have made, make the tree very pretty. In another room the cakes for the children and the guests are carefully laid on spotless white papers, one parcel for each; bean paste, sugar storks, flowers, or some such pretty conceit instead of our prosaic but satisfying cake.

Two large flags are hung either side the entrance. In all probability an evergreen arch studded with small oranges and chrysanthemums has been built over the gate. We take a last look at each room, to see that all is as it should be, and then go home to dress. At least an hour before the time we must be on hand to welcome the children and their friends. There is much of very low bowing, of urging to take the upper seats, of showing about the rooms; there is also much of care necessary lest the children get too uproarious. We generally shoo them off into one room, shut the sliding doors, and entertain them until the guests are gathered.

When the hour arrives to begin, Mr. Yokota takes his seat. A march peals from the organ, and before the expectant eyes of the guests march in the pretty company, each class led by its teacher. Such bright faces; such beautiful little hands; such resplendent costumes! Pale green silk, black silk, soft gray crepe gaily besprinkled with bright flowers, fine sashes with over sashes of rose pink sometimes, gold-embroidered collars inside the dresses, artificial flowers for the black locks, and often, I grieve to say, paint and powder for the little girl faces.



KINDERGARTEN GIRL.

The children are seated; the organ stops; the bow to guests is made in concert, and then sweet Christmas songs, "Once in David's Royal City," "Waken, Little Children," sound forth from the children's lips. The music just as you sing it here; the words unintelligible to a foreigner. And then when these songs have died away, and all is hushed, Mr. Yokota prays beautifully for us all. Again they sing, "Heaven and Earth this Night Rejoice," "Christ is Born"; these two Christmas songs, followed by the kindergarten ones appropriate to the year, "Autumn Winds," "Do the Little Brown Twigs Complain?"

A circle is formed and games played, after which comes a story of Christmas time, and then the delight of unloading the tree. Mr. Yokota and the teachers take off the gifts, call each child up by name to receive the present he has made for mother or father, and something for himself as well. The



KINDERGARTNER, MOTHER AND BABY.

child goes quietly to the front, bows most profoundly, receives his gifts most reverently, and returns,—his eyes dancing.

Then the songs at the end, the cake, the sayonaras, the “If it must be,” which answers to our good-by, and all are gone only Mr. Yokota, the teachers, and our dear, faithful old O Ba San, left to talk over the day, and separate for a vacation.



SANTA CLAUS'S STRANGE GREETING IN AFRICA.

BY MRS. W. M. STOVER.

[A Christmas Story for Children.]

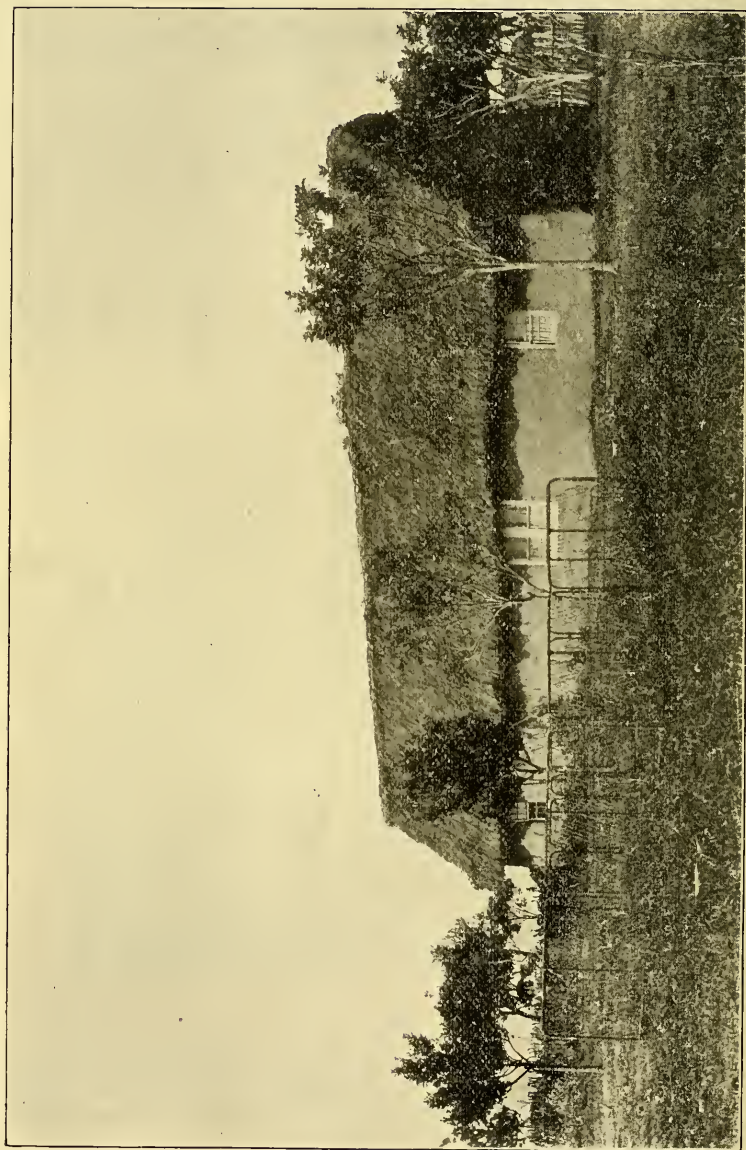
THE three wise ones looked at one another, and said, "Did you know?" "Have you thought?" "Is it possible?" "Why, yes, Christmas is coming." And immediately they began to take an inventory of their "stock in hand," and to calculate the possibilities.

The three strong ones rubbed the cobwebs from their eyes, and tried to remember whether the small gifts for the coming Christmas, ordered the previous January, had yet arrived.

"Christmas is coming!" "O goodie!" "What do you suppose we will get?" "What do you think we are going to do?" "O, I am so anxious!" "Dear me! I can hardly wait." This from the small fry.

"Christmas is coming." "How do you know?" "O, I heard them talking about it." "Yes, Christmas is coming; that is good." "What is coming,—what do you mean by Christmas?" asks a fresh arrival. "Why, Christmas means the day the son of God was born, and our teachers have told us how he came to earth long ago, and was born a little babe; and they love him so much that they remember his birthday, and celebrate it by making others happy with gifts, just as God has made us happy by giving us his son; therefore we are so glad that Christmas is coming." This from the lads and lasses in black.

And now the question to settle is, what shall be done? There have been feasts, and there have been trees. There was one Christmas when, just at



HOUSE WHERE SANTA CLAUS APPEARED.

the close of evening worship, some one gave a wild cry outside of the compound gate; and when the lads plucked up sufficient courage to sally forth with guns, and clubs, and torches to ascertain the cause of the unusual disturbance of the evening stillness, they saw on the ground, just outside of the gate, a huge basket securely sewed over with canvas. After securing the key and unlocking the gate, they brought the basket into the house amid the wonderment as to who the bearer was, and what the contents might be. But when the canvas was cut loose, and the well-known bags of sweets began to tumble out, some one shouted, "O, I know; it is Christmas."

But this time there must be something entirely new. "Why not try to have a visit from Santa Claus?" suggested one of the three wise ones. "Why not, to be sure?" said another. "It is a vote," said the third. And so it was decided.

The days fly, as days will where there is plenty to do. But what are the outward indications of the approach of this festive season? There is no snow on the ground. "Jack Frost" disappeared on the Fourth of July. Doors and windows are wide open; bright flowers are in bloom; strawberries are ripe, and perhaps there will be apples enough for a pie. The bright summer sunshine is interspersed with thunder showers. Who ever saw weather like this on Christmas? But it is the heart that makes Christmas,—the heart warmed and filled with the love of Christ.

The longed-for day dawns at last. "To-night at six o'clock we are all to meet in the big kitchen." "What for?" interrupts some one. "You will see," says a knowing one. "We are to come to sing after prayers, they told us," said a third. "You will see what we are to do," said the knowing one again.

The great strong one had been padded, and powdered, and packed until his mother would not have known him. The other two strong ones met at the baby organ after the usual evening worship, and sang song after song until one of the wise ones, who were everywhere present, gave the signal. The door flew open, and in walked Santa Claus. But, dear me! what consternation. He was greeted with shrieks, and groans, and cries of "Let me out," "It is the evil one," "It is the day of judgment." The small fry, catching the infection, fled to the bedroom, while the children in black, prone upon their faces, crept under chairs and tables, anywhere to hide themselves. Poor old Santa Claus never met such a greeting before. As soon as he realized the panic he had caused, he tore off his tall hat and white cotton beard, and from the bags on his back began to throw gifts right and left, and to tell who he was. Reassured once more, they were soon all laughing and chatting, munching the great "red breads" (doughnuts), tasting their fruits,

or nibbling at the sweets in the familiar little bags. One is wondering which end up he is to hold the fork Santa gave him. Another is trying on his new shirt. The girls are arranging their bright-hued handkerchiefs into nobby turbans, while others still are trying to find some place about their scanty clothing where they can stow away the bunch of thread, paper of needles,



A BAILUNDU SCHOOLBOY.

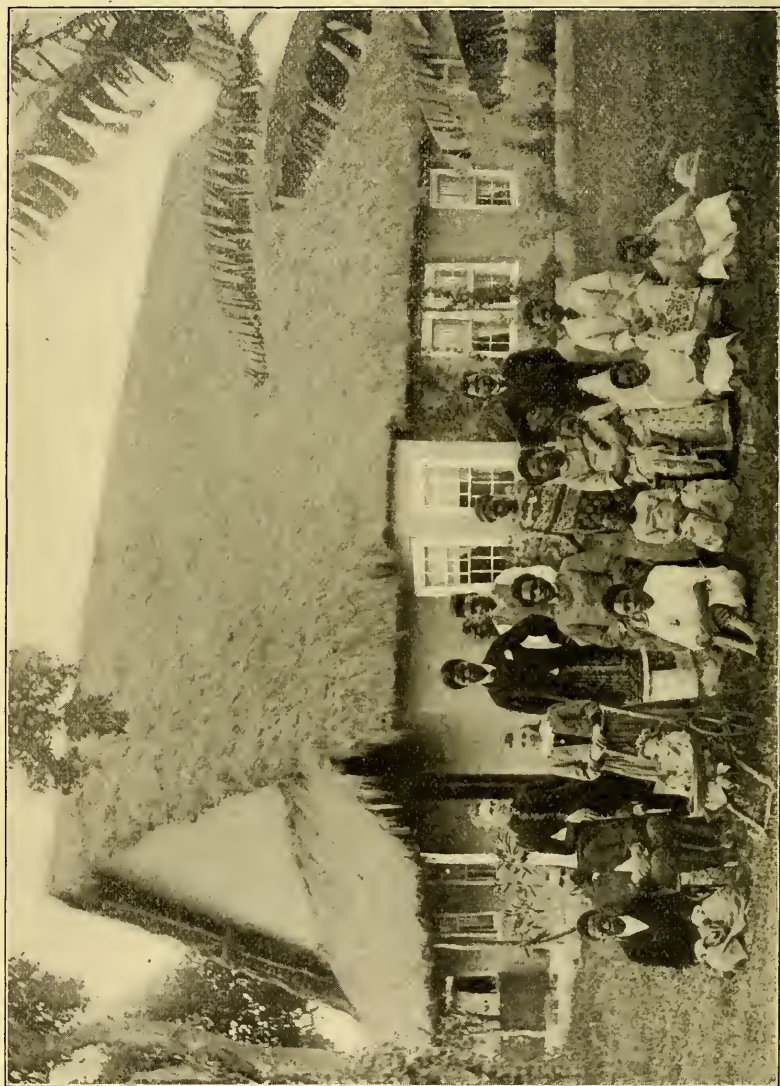
and cake of soap. Each one is trying to talk louder than his neighbor, while they examine the pointed paper shoes of good old Santa Claus, who frightened them almost to death. One said he thought Elijah had returned, another that it was John the Baptist. Another thought that it was Satan himself, and "all my sins rose up before me"; while still another said, "My only thought was to hide myself."

“What a funny time! Where could it have been?” some one asks. Dear hearts, let me tell you; it was only one of the small beginnings of a new life in far-off Africa. For it is only since the missionaries went to Central Africa that the poor children there have heard of such a thing as a birthday, or of Christ. And, of course, wherever his birthday is proclaimed, this day is celebrated. Why, do you know, it is one great source of amazement to these people that the white teachers know their own ages! And as they learned more and more, they saw how nice it must be; and then said they, “Since we cannot count our own years, we can remember our children’s.” And that was how it came about that one of the teachers keeps a book in which is recorded the date and name of every new baby that is born. And now, when the time of year in which they were born approaches, the parents begin to question: “How long till Naomi’s birthday?” “How old will John be next moon?” And the fathers bring cloth to the mission station for a little shirt or dress to be made, and the mother slays a fowl and makes a spread for her child and its mates.

Will Jesse ever forget the day he was four years old, when, having been invited with all the other wee ones, both black and white, to the mission house, he received a new frock, a cake of soap, a handkerchief and a bright picture book? and when in the midst of the music and games, the cakes, the fruit, the popcorn, and no end of fun and frolic, he would suddenly spring to his feet, and, dancing about on his toes, clapping his small black hands, would shout, “It is my Christmas! It is my Christmas!” Christmas having been the happiest day in his short memory, he thought this must be a repetition of that occasion.

And what a happy thought was that when one dear dusky mother came to one of the white mothers and, with many a fear, confided to her a plan. “Next week will be Rebeka’s birthday. I should like to make the children happy. Do you suppose I could make a little supper, and have all the children sit at the table as your children do? and—do you suppose the four little white girls would care to come? I should be so pleased to have them.” Care to come! Just as if they needed urging to eat *iputa* (mush) stirred by Nesoko’s hand. And so the white mother helped the black mother, and while the one stirred mush, cooked beans, and roasted peanuts, the other made cake, fried chicken, and popped corn. And did the little white girls enjoy it? There was one who did, I know, and who looks back to that day with loving memory.

And now, dear ones, Christmas is coming again. What does it mean to you? In the balmy south land, in the icy north land, in our own dear middle land, the Christ Child is King. And as you eat your goodies and re-



HOUSE AND HOUSEHOLD OF W. M. STOVER,

joice in your gifts, will you not be thankful that there are a few, though only a few, bright spots in poor, dark Africa where His name is known, His praises sung? And will you "take and take, and never give?" or will you with grateful hearts share your good things with them who know Him not? And oh! will you not pray that those dear children of whom you have just read may not only know that Jesus was born, but also that he died to make them free; that he lives again that they too may live, and that it is his life given for all mankind which is the true Christmas gift.

BERTHA STOVER.

BAILUNDU, AFRICA.

THE CHRISTMAS IDEA.

BY ANNA FRANCES BURNHAM.

"WHAT you been squandering your money on now, Aunt Judy?"

The girl's soft cheek was cuddled too close to the old gray curls for impertinence, and after the first start of surprise, Aunt Judy promptly answered her thirst for information.

"Them Armenians!" she said, concisely. "I thought you's upstairs in the bedroom. But that woman begged like a good one, and besides, there's been a line o' poetry kept dinging in my ears night an' day for the last fortnight, and I just took fifty dollars out the bank and sent it off to help that Clarry Barton and her Relief Corpse, or whatever you call it. Now I can sleep nights a little. 'Fore that I was always saying it over to myself, that poetry,—

'Can you hear the children crying, O my brothers?'

Besides, it's my birthday, and a kind of a way of celebrating. What was you after—the missionary magazines? Tell your mother to hurry up and get through with 'em and lend 'em round the parish, won't you? What wouldn't I give if we had a reel live missionary meeting, where we could meet an' talk 'em over! A year ago we had one."

"Poor, but pious!" said Stella, who had a grudge against it.

"It kinder died. But we need it. You young gals need it."

"We're going to have a Christmas Club!" said Stella, perversely. "I'm going to start it."

Aunt Judy sat up straight and eager, and dropped the sock she was knitting.

"Why don't you hitch the two things together,—kind o' combine the two? Don't you see that's the reel Christmas idea? That would be beautiful!"

"They wouldn't come!"

"All depends on how you went at 'em, child! You want to make it sound interesting. How was you going to work about your Christmas Club?"

"Why, we were going to meet round at the houses every other Saturday, and do things. That's one difference, to begin with. Missionary meetings meet in that old barny vestry, and we feel as sociable as stuffed owls."

"What's to hinder anything's meeting at houses?' I'll take ye all in here, and welcome!"

"Oh, well, that isn't all, you see! It's the Christmas idea, as you call it—the—the making things and giving them, and being kind of cozy and Christmas-y about it. Can't you understand? And then we were going to read stories—Christmas ones—and read up all the history and origins and things. It's a lovely idea, if I did get it up, Auntie!"

"So 'tis!" said Aunt Judy, warmly. "You always was a master hand to set things going. Now, what I want of you is to tack right on to the end of that nice little Christmas plan of yours ——"

"O Auntie!" cried the girl, pettishly. "There isn't the least bit of use in talking. What would the girls say? What kind of a way would it be to go and upset all our Christmas projects now at the last minute! We've every one of us got the most beautiful Christmas presents planned out, and fairly begun, some of them, and ready to bring along to work on. And we were going into the information part of it, too; you ought to see the books we've got from the library, and the papers to be written on Christmas in other countries, and all that. I think we shall grow a good deal broader-minded! And now you go and wish ——"

"I wish Christmas was sunk!"

"Why, Aunt Judy!" said Stella, fairly startled at the flashing eyes and "temper-y" tone that accompanied this explosive sentence.

"Well, I do! To think o' the blessed time o' the Lord's birthday, when he come down from heaven an' give gifts to men, being all set off away from him, and delivered over to making and persenting a lot o' trumpery little presents to one another! While the great world is a-begging and calling, and the real story of Christmas is knit into everything in this world that's anyways worth knowing about, talk about being broad-minded! You're too thin, and narrow, and slimpsey to make a shadow, Stella Mackintyre,—you and the whole set of ye together?"

Two minutes later hot-tempered Aunt Judy bit off a piece of the yarn she had been using for a "stent marker," and wished it had been a piece of her tongue instead. Stella was gone, of course, and Aunt Judy told herself re-

proachfully that the child had some reason to be "huffy." In imagination she followed her hasty, departing footsteps; but only in imagination, or she would have heard something to relieve her disturbed feelings.

In old times a certain king of men was going his ways, and the Lord met him and "turned him into another man." Something like that happened right in front of Aunt Judy's gate this frosty November morning.

"I wonder if she's just right, and abominable as it sounded!" said Stella, as the gate banged behind her. "And I wonder if we are narrow-minded, we girls, the whole set of us, always thinking about 'me and my wife, my son John and his wife, us four and no more,' and not even reading about the other ones! She isn't, I'll say that for her! Harps everlastingly on the 'Societies,' takes all the old missionary magazines and lends 'em half over the township, and takes her own money right out of the bank in big nuggets to help any good cause that's going. My dear amiable Aunt Judy, I've the best good mind in the world to give you such a surprise party to-night that you'll think you are in the seventh heaven, and whether you're in the body or out of the body you cannot tell!"

November dusks come early, and Aunt Judy had been knitting and reading an hour by candlelight when a cheery knock apprised her of visitor. In came a gay bevy of girls, laughing and looking back down the walk, where by twos and threes a dozen or so more were coming.

"So good of you, dear Miss Morris!" chirped two or three, gushingly. "But I'm afraid it's too much trouble! Where shall we take our things off? We're pretty snowy."

"This is the Christmas Club, Aunt Judy!" said Stella, blandly, opening the door again for the twentieth girl. "We aren't all here this time, but we're coming. I told 'em about the Christmas idea, and how much you thought of us! I told them about that fifty dollars, too, and about it's being your birthday, didn't I, girls? And we've come to make you a birthday present of a missionary society, and it's to be called the Christmas Club, and you're to be president! There, now!"

If it hadn't been for the embarrassment of having three times as many guests as chairs to seat them in, Aunt Judy might have made a little speech.

The little scurry for chairs that followed broke any spell of awkwardness, and in ten minutes they were animatedly discussing ways and means for the new society.

"Stella's got the cutest idea for fees—membership, that is!" said Nan Bellew. "It's a LIFE AND LIGHT subscription—not for yourself, but for somebody. Anybody can join, you see, on that plan, for it doesn't take money. Lucky for me, for I couldn't raise a silver stick-pin. Bartered my

very last one for a crochet needle to work my afghan. I'm that poor and downtrodden. But I made life a burden to every woman on my street till one of them promised to take LIFE AND LIGHT, and give me the money to-morrow."

"Well, that'll do for this time," said Aunt Judy, thoughtfully. "Good idea, I guess. Likely to help bring in some of the outsiders. What we want to work for is a good live, waked-up interest. But I'd sort o' confine that little scheme to the original members—kind o' keep it in the family! We need membership fees for one thing and another, and it will be easy enough getting 'em once the folks are interested. LIFE AND LIGHT will put some new ideas into their dead-and-alive darkness. If there is one thing I do mean to work and pray for, it's to get these women folks to read the papers!"

"I didn't carry those magazines home to mother, after all, Aunt Judy," put in Stella. "Here they are for you to read to us out of. And you've got to portion out the countries to us, and give us papers to write and things to do, and make it interesting. Really, I don't see why that wouldn't be a splendid way to get to know about these countries—through the gate of religion! And just as 'broadening' as any way."

"O girls!" said Aunt Judy, pink-cheeked and shiny-eyed, "you don't know! It's the only way!"

"Say! I'll make a portrait-book!" volunteered Sue Sampson. "Give me all your old magazines, and Ethel, you be Miss Gradgrind and collect facts for it."

"I'll contribute pictures of places," said Kate Holliday. "I've been saving them for years, and some of 'em will make you break the tenth commandment."

"And I'll tell you who we ought to work for!" said Lou Blaisdell. "That lovely Miss Bellamy, that's going back to the Ceylon Mission, is visiting at Aunt Carrie's, and I just wish you could hear her talk! Do take her to work for this winter."

"Let's! That's what I say. Drop the old afghan, Nan! Don't let's mind about presents. Let's try to work up Aunt Judy's Christmas idea, girls!" cried Stella, enthusiastically.

"Giving as He gave!" said Aunt Judy, joyfully.

There was a moment's happy hush, and then Aunt Judy broke it.

"Girls," she said, "I'm ever so much obliged to you for my birthday present. I wouldn't change it for a di'mond as big's a bushel basket. All the same, if anybody had give me such a ridic'ulous thing as a di'mond, you know what I should 'a done with it?"

"Hard telling—as big as that!" murmured Stella.

"Turned it right over into the Lord's treasury. Some things are too precious to be anywhere but in the church. Did you ever think of that? I always do, every time I see a lot of you young gals all so nice and happy together! O yes, I'll hang on to you for a month or so. But Christmas time, when they're all givin' presents, I'm going to give mine—a bran'-new Young Ladies' Auxiliary to the Woman's Board! You'll all be willing, won't you?"

"Might as well say 'Aye,' girls," said Stella, the leader. "It's the Christmas idea."

And twenty girls said, "Aye."

A MEETING OF JUNIOR WORKERS.

THE Committee on Junior Work of the Woman's Board of Missions held a meeting for workers in that department on Saturday afternoon, October 17th, in Pilgrim Hall, Congregational House. Special invitations had been sent to leaders of Junior Auxiliaries and Children's Mission Circles, and about one hundred interested workers responded. After Scripture reading, prayer was offered by Mrs. R. B. Grover, and words of greeting were spoken by Miss Kate G. Lamson, Secretary for Junior Work.

Miss Annie C. Strong, of Auburndale, spoke on methods of conducting a Junior Auxiliary. She touched upon the patience and tact necessary to win and hold the girls, and the care with which the best hour for the meetings and the best talent for leaders should be selected. The arrangement of programmes and conduct of meetings were also considered, and the importance of prayer was emphasized.

Work among the children was next considered, and Miss Lydia Hayes, of Somerville, gave many valuable suggestions as to organizing and carrying on this work. After interest is won, work which touches the children should be presented, and it should always be in the name and for the love of Christ. Childhood is a period of activity and imagination, and these facts should always be remembered in the arrangement of programmes.

Mrs. D. A. Newton, of Winchester, gave an interesting account of her work among young girls. Success depends in large measure upon the amount of time, thought, and prayer given. The leader must have individual love for the children, and must manifest great love and loyalty to the work. She should be the power behind the throne, but should leave all the work of preparing the programme and conducting the meetings to the children. The study of missions needs to be definite, and the devotional service is of the

greatest importance. Mrs. Newton emphasized the desirability of training the children to give more themselves rather than to get the money from others.

Mrs. E. C. Brigham, of Manchester, N. H., followed with a thoughtful paper on "For What is Your Life?" The fact of the moral responsibility of every human being needs to be more clearly impressed on the individual conscience; then the want of interest, which is the real cause of the lack of workers, will be done away with.

Under the leadership of Miss Alice M. Buswell, of Newton, fifteen minutes was then devoted to a discussion of questions suggested by the different addresses. The value of the Covenant as a help in this work was brought out, and part of the Covenant Hymn was sung.

Miss Abbie B. Child gave a vivid picture of life without Christianity as she saw it in Madura last winter. She quoted a little girl in the Girls' School who said, "If Jesus gives us a work to do he will surely give us strength to do it," and closed with an earnest appeal for increased interest and prayers for the work. The meeting was closed with prayer by Mrs. H. D. Noyes, of Hyde Park.

S. L. D.

FOR CHILDREN'S MEETINGS.—JANUARY.

MISSIONARY LITERATURE.

HAVE the room represent, by an arrangement of tables and chairs, the editorial sanctums of Miss Child and Rev. E. E. Strong. Let two children represent these editors, and let them describe to their callers whence they get the material of the magazines they edit.

Let other children represent the LIFE AND LIGHT, the *Missionary Herald* and the *Dayspring*, and the editors call on them to describe themselves.

Have several members represent the Circulating Library at the W. B. M. Rooms, and other missionary publications. Let them stand in a row as if books on a shelf, each wearing the title of a book, and, if possible, being dressed in some costume described therein. Let a child personating Miss Hartshorn, who has charge of the publications, call for each book to tell its story in such a way that all shall wish to know more about it. Each leader may find material nearer than at the W. B. M. Rooms. A list of books may be obtained there, so none is given here.

The main object of this meeting is to secure new subscribers for the missionary magazines, and this can be done most successfully by getting the children to do the canvassing, and report their success at the February meeting.

It is expected that the January number of the *Dayspring* will appear with a new title page. This will furnish a good opportunity for fresh canvassing, which leaders and children will do well to employ fully.

TOPICS FOR CHILDREN'S MEETINGS.

December.—Constantinople.

January.—Missionary Literature.

February.—Travels in Turkey.

March.—An Hour in Spain.

April.—The Gods of India.

May.—Foreign Babies.

June.—Mexican Children.

July.—How Children Worship in China.

August.—A Voyage in the Morning Star.

September.—Boys and Girls in Africa.

October.—Missionary Heroes.

November.—Thank Offering Meeting.

December.—Christmas in Mission Stations.

Our Work at Home.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS.

BY ALICE M. KYLE.

PERHAPS the dominant note of the twenty-ninth annual meeting, held in the Franklin Street Church of Manchester, N. H., November 4th and 5th, was "Hopefulness." The cordial welcome into the beautiful homes of Manchester, the large number of delegates and representatives of Branches present,—two hundred and six,—the inspiration of having with us again, after her safe and happy journey round the world, our dear Home Secretary,—above all, the deep devotional spirit of the delegates' meeting of Tuesday, conspired to make the occasion one of peculiar interest and power. The glorious sunshine without was reflected in the faces within, while the bright decorations of the church and the gay badges added to the good cheer of the scene.

The devotional meetings, led on Wednesday morning by Mrs. Henry Fairbanks, of Vermont, and on Thursday by Mrs. John De Peu, of the New Haven Branch, swelled higher the tide of loyal, reverent emotion.

The public session opened at ten o'clock Wednesday morning. The President, Mrs. Judson Smith, read as the Scripture lesson 1 Cor. iii., and the blessing of God was invoked by Mrs. E. N. Packard, of the New York Branch.

After a gracious welcome on behalf of the hostess Branch and the ladies of Manchester, from Mrs. S. P. Leeds, president of the New Hampshire Branch, to which Mrs. Smith responded, the report of the Home Department was presented by Miss Stanwood in a most felicitous manner, and the perusal of the facts clothed upon with such attractive garb will make most interesting reading.

For the first time in November the Treasurer, Miss Carruth, reported a complete financial year. Amount received in subscriptions and donations, \$105,340.86; in legacies, \$25,212.90; making a total of \$130,553.76. About \$10,000 beyond all regular contributions is needed to complete the sum required for the appropriations of 1897.

To meet this need an advance of ten per cent in each Branch, to be secured by the assumption of heretofore unappropriated work, was proposed to the Branches at the delegates' meeting, and met with most encouraging response.

Following the survey of foreign work in Africa, Micronesia, Ceylon, and Spain, ably presented by Miss Lucy M. Fay, corresponding secretary for those missions, came a picturesque description of the work in West Central Africa, by Mrs. Wm. H. Stover, who moved her audience from smiles to tears as she told, "Why I believe in missions." As we heard of the woeful degradation and desperate need, and of the transfigured, glorified lives of the women, we saw reason for the fervor of her belief as she said, "We have fought hand to hand with evil for the salvation of a human soul, and over all has brooded the love of the God who bade us go."

After the reading of the survey of the missions of Western Turkey, Mexico, and Austria, prepared by the corresponding secretary, Mrs. J. O. Means, Miss Susan H. Olmstead, of the W. B. M. I., for seven years a teacher in the American College for Girls at Constantinople, spoke of the great influence of "Our College" among thirteen nationalities, and of the influence of the alumnae as they go out to carry the blessing of the gospel, as teachers, into all Asia Minor, and even to Russia, Greece, and Bulgaria.

Mrs. Isaac Pierson, formerly of the North China Mission, in quaint Chinese costume, worn to "bring the Chinese sisters a little nearer," gave most hopeful statistics of the slow but steady growth of the work there. Child life in China has been touched by a loving Saviour. Dim old eyes are painfully learning "the character," that they may read the Bible. All the girls in the Pao-ting-fu Boarding School have unbound feet,—symbol of the loosing of mind and soul from the iron bands of superstition. It is an "assured victory," the fulfilling of prophecy; "for these also shall come from the land of Sinim."

A social hour, with refreshment for the body and the pleasant interchange of friendly greetings, followed, and the afternoon session opened at quarter past two.

Dr. Kate C. Woodhull, of Foochow, spoke of the medical work there, and of the wonderful revival in that province. This religious interest, in one quarter, began with the work in the dispensary among the opium smokers. "Medical work is many sided. We have a hospital with twenty-five beds, a dispensary, and are often called to minister in wealthy homes. The training of native nurses and assistants is a very important feature of the work; and as there is no such thing as an unmarried Chinese woman, we have had to establish a kindergarten for the children of our native helpers!"

All were deeply grateful for the privilege of looking into the face of Miss Eliza Talcott, the Florence Nightingale of Japan, and of hearing about the blessed work she has been permitted to do among the Japanese soldiers and Chinese prisoners in the five great hospitals of Hiroshima, as she went to and fro unhindered, more welcome even than nurses or physicians, putting into the hands of these men thousands of the "little Gospels,"—divine seed to be carried by them into all parts of the Island Empire.

There was a marvelous hint of the coming triumph in the fact that the Cross of the Nazarene, despised and trampled under foot in Japan only thirty years ago, was everywhere welcomed during the war as the badge of the Red Cross Society!

Miss Child's "Glimpses of Work in China and Japan," proved to be wide-open doors, through which our fascinated eyes saw, as never before, our work going on in school, and street, and Bible woman's home. Who will soon forget the mellowing of the harsh Chinese language into the universal language of love, as the girls in lovely Foochow repeated together, at their evening devotions, the thirteenth chapter of 1 Corinthians, and one by one saluted with "Peace!" the dear visitor from America?

One of the most impressive features of the whole meeting was the grouping upon the platform of eighteen missionaries, representing Turkey, China, India, Japan, Africa, and Bulgaria, each of whom was presented by Miss Stanwood to the audience. Looking upon those who stood for so much of precious costly service, one could only whisper, "These are they which came up out of great tribulation;" and all hearts were bowed before God, it may be as never before, while Mrs. Strong commended each dear life to Him whose they are and whom they serve. Rev. Luther D. Wishard, Foreign Secretary of the Student Volunteers, "brought greetings from the college world to the vanguard of the missionary army of the Congrega-

tional Church," and made a ringing, incisive appeal for the speedy evangelization of the world.

The evening session, after the presentation of an encouraging statement of the Junior Work, by Miss K. G. Lamson, Secretary for that department, was largely devoted to an address by Dr. Grace N. Kimball, recently of Van, who held the audience in almost painful stillness as they listened to her unimpassioned, yet tremendously forceful story of the "two terrible years." No pen can report the work of destruction and of relief, of bane and of blessing, of suffering and of succor; for "nothing but a picture from the infernal regions can tell what a Turkish massacre is."

Secretary Barton, of the American Board, gave the closing address of the evening, giving testimony to the noble work done "all around the world" by the devoted missionaries of the Woman's Board, whose influence, multiplied in many a young life, shall finally overthrow the crumbling arch of heathen faiths. During the evening Mrs. Zilla McQuesten Waters rendered the beautiful solo, "Emmanuel," by Paul Rodney.

Thursday morning brought sullen skies, but unabated cheer pervaded the ranks of the delegates and their friends. After devotional exercises, Mrs. Daniels presiding, kindly greetings were received from the W. B. M. I. and W. B. M. P., through letters read by Miss Stanwood. Mrs. Strong's admirable survey of the missions in European, Central, and Eastern Turkey was fittingly emphasized by an address from Mrs. C. H. Wheeler, of Harpoot, who told, with pathetic force, "Why the missionaries in Harpoot cannot come home."

Again we were privileged to look through Miss Child's eyes; this time upon the beautiful Hindu girls, to go with her, "with an air of ownership," into some of the buildings in India belonging to the Woman's Board, and to feel afresh the needs of the growing work.

The last hour of the morning was given to the expansion of the thought discussed during delegates' day, "How shall we place our missionary work upon a higher spiritual plane?" A thoughtful, stimulating address by Mrs. C. L. Goodell was followed by an earnest, practical discussion of the mighty theme, and so we came up to the culminating hour of the feast, as Mrs. Capron unfolded to us the vision of "The Heavenly Sufficiency"; sufficiency for salvation, sufficiency for sonship, and now, last of all, sufficiency for service. In that hour God drew near and communed with many a heart, and days to come shall reveal the richness of the blessing there received.

The afternoon session began with the election of officers. Miss Carruth, Treasurer of the Board for eight years, having declined re-election, her

resignation was reluctantly accepted, and the gratitude and regret of the Board was expressed in the following resolution:—

Resolved, That the hearty thanks of the Woman's Board be given to Miss Ellen Carruth for her useful term of service as treasurer of the Woman's Board of Missions, and our deep regret that she feels the necessity of resigning. We would express our recognition of her faithfulness and deep devotion to every interest connected with the treasury, and shall ever feel that during these days which have looked so dark for the financial affairs of the Board, we may congratulate ourselves that such an able, thoughtful, and devoted officer served us. May the blessing of the Master abide with her ever, as she lays aside these active duties for those nearer home.

Miss Sarah Louise Day, of the Executive Committee, was elected Treasurer, and Mrs. W. H. Fairchild Assistant Treasurer, in place of Miss H. W. May, whose resignation because of ill health was received with regret last January. Mrs. W. H. Wellington, Mrs. A. A. Lincoln, and Miss Grace Weston were chosen to fill vacancies in the Board of Directors, occasioned by the regretted withdrawal of Miss Amelia De F. Lockwood, and Mrs. Jas. L. Hill, now president of Essex South Branch.

Mrs. F. L. Holmes, of Norfolk and Pilgrim Branch, offered prayer for the newly elected officers. Miss Ellen M. Stone then gave a charming account of the "fair little land of Bulgaria," and its hero, Prince Alexander. Again we found the universal language in the words embroidered by the widow of the prince upon the ribbon tying the memorial wreath,—“Love Never Faileth,” and in the chosen verse of the Bulgarian Christians,—“Call upon me, and I will answer thee.” Miss Emily Wheeler, of Harpoot, gave from her personal experience signal examples of “answered prayer,” and made an enthusiastic appeal for greater faith in God, as the hearer of daily prayer.

The President, Mrs. Smith, in the closing address called attention to the fact of the great opportunities presented at this meeting,—“our responsibilities have been increased, our understandings enlightened, our eyes opened. May the Divine spark so lighted here kindle other lives, and so raise our work in all its departments to a higher spiritual plane.”

After a responsive service the closing prayer was led by Mrs. C. H. Wheeler, of Harpoot, Turkey, and the meeting adjourned to meet in November, '97, in New London, at the invitation of the Eastern Connecticut Branch.

So once again has each of us been taught to say anew:—

“My life is not my own, but
Christ's, who gave it;
And He bestows it upon all the race.
I lose it for myself, and thus I save it;
I hold it close, but only to expend it:
Accept it, Lord, for others through Thy grace.”

SIDELIGHTS FROM PERIODICALS.

Chautauquan, November: "Japan as an Industrial Power," by W. E. Griffis, D.D. In same, "Current History and Opinion on Japan and Turkey."

Forum, November: "The Eastern Question:" 1. "The Immediate Future of Armenia," by W. K. Stride. 2. "Shall the Frontier of Christendom be Maintained?" by Julia Ward Howe.

Century, November: "The Chinese of New York," by Helen F. Clark.

Cosmopolitan, November: "Personal Recollections of the Tai-Ping Rebellion," continued, by Gen. Edw. Forester. In same, "Through Oriental Doorways," illustrated, by Laura B. Starr.

Atlantic Monthly, November: "A Night and a Day in Spain," by Miriam Coles Harris. In same, "Dust," by Lafcadio Hearn.

Contemporary Review, October: "The Constantinople Massacre."

Nineteenth Century Review, October: "The Massacres in Turkey," discussed by five writers.

Harper's Magazine, November: "White Man's Africa," Part I, "Jameison's Raid," by Poultney Bigelow.

The English Illustrated Magazine, November: "Impressions of the Transvaal," by Melton Prior, special artist of the *London Illustrated News*.

Review of Reviews, November: "What to Do with Turkey." "The Eastern Ogre, or St. George to the Rescue," by W. T. Stead. Articles on the Eastern Question in "Leading Articles of the Month," in same. Indian Missions are no longer foreign missions to us; but in view of the fact that this year is the two hundred and fiftieth anniversary of the beginning of John Eliot's labors among Indians in New England, he a foreign missionary to our own soil, we shall read with interest in

The New England Magazine, November: "John Eliot, the Apostle to the Indians," by James De Normandie. In a line with this in

Lippincott's, November: "The Land of the Five Tribes," by Allan Hendricks.

Alaska is so nearly foreign missionary soil, and so little comes to us from its far-away life, that we suggest in

Scribner's Magazine, November: "Over the Chilkoot Pass to the Yukon," by Frederick Funston.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

December.—Signs of Promise in 1896. Reports from the Annual Meeting of the Board. See LIFE AND LIGHT for November.

1897.

January.—Missionary Literature.

February.—Outlook for Christ's Kingdom in Turkey.

March.—An Hour in Spain.

April.—The Condition of Our Own Auxiliary.

May.—Bulgaria: its Condition and Mission Work.

June.—An Hour in the Mexican Field.

July.—God's Promises the Foundation of the Missionary Structure.

August.—A Voyage in the Morning Star.

MISSIONARY LITERATURE.

TOPIC FOR JANUARY.

Good suggestions for a meeting on Missionary Literature were given in *LIFE AND LIGHT* for December, 1894. Aside from these we suggest the following: Let six of the members take a representative book on some country, divide it up among them, and each one give a *resume* of what she has read, in her own words. Such books as the following would be interesting: "Forty Years Among the Zulus," "Life of A. M. Mackay, of Uganda," for Africa; "My Life and Times," by Rev. Cyrus Hamlin; or "Turkey and the Armenian Crisis," for Turkey; "The Bishop's Conversion," or "A Lady of England, The Life and Letters of Charlotte Maria Tucker," for India; Chinese Characteristics," or "Life of John L. Nevins," for China; "Life and Letters of Joseph Hardy Neesima," "A Modern Paul in Japan," for Japan; "Life of Luther H. Gulick," or "Letters and Sketches for the New Hebrides," by Mrs. John G. Paton, for the Islands.

Another suggestion would be for several ladies to give brief talks on the different departments of literature in the Board. A sketch of *LIFE AND LIGHT*, its history, and an epitome of the numbers for the year just closed. A statement of what the *Dayspring* does for children, and a *resume* of its contents for a year or two. An account of the Leaflets of the Board and the place they occupy in the Board work; the Calendar, and what it does for the missionaries, both in this country and in the field. Specimens of these different departments of literature would add much to the effectiveness of what would be said about them. Copies of *LIFE AND LIGHT* and the *Dayspring* will be sent free when desired, also a list of leaflets, from which orders could be sent. Calendars may be obtained at twenty-five cents each, thirty cents if sent by mail. All orders may be sent to Miss A. R. Hartsorn, No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from September 18 to October 18, 1896.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Kennebunkport, S. C. E., 10; North Gorham, Misses C. C. and S. S. Varney, 2.40; Rockland, S. C. E., 32; Winthrop, Ladies of Cong'l Ch., 5; North Cumberland Conf. Cradle Roll, 50 cts.; Biddeford, Second Cong'l Ch., 24 05, Farmington, Aux., 32.50, Limington Ch., 7; Fryeburg, Aux., 4; Westbrook, Intermediate Dep't, S. S., 8.71, Calais, Aux., 35, Ladies of Limerick Ch., 10, Rev. T. S. Perry, in loving memory of Mrs. Eliz. H. Perry, 10; Westbrook, Warren Ch., Aux., 12.25, Cradle Roll, 2 25,

195 66

Total, 195 66

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Atkinson, Verta A. Smith, 1; Bath, Aux., 7; Boscawen, Aux., 18; Chester, Mrs. Phebe A. Mills, 3.80; Claremont, S. C. E., 10; Candia, Aux., 22; Concord, South Ch., Thought and Work Circle, 4, Memorial Ch., S. C. E., 1.50; Derry, East, First Ch., 5.50; Dover, First Ch., Aux., 14; Dunbarton, Hillside Laborers, 7; East Andover, S. C. E., 1.50; Exeter, Aux., 68; Francetown, Mrs. Mary C. Willard, 100; Franklin, Cent-a-Day-Band, 5; Hanover, Aux., 4; Keene, Second Ch., Aux., const. L. M. Mrs. W. H. Adams, 25; Lisbon, Mrs. A. B. Taft, 2; Manchester, First Ch., Aux., 85, Wallace

Circle, 5, Y. L. M. Soc., 12.62; Mt. Vernon, Aux., 25; Nashua, Loyal Circle of King's Daughters, Pilgrim Ch., 10; New Boston, Aux., 15; Piermont, Homeland Circle, 5; Wolfeboro, Aux., 4.25, Th. Off., from a sister in Christ, 25; Plymouth, Mrs. H. P. Brown, 40,

526 17

Total, 526 17

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, prev. contri. to const. L. M. Miss Julia Johnson; Bradford, Aux., 3.25; Burlington, Aux., 35; Cambridge, Aux., 4; Charlotte, S. C. E., 5; Chester, Aux., 12.50; Dorset, East, 4; Jeffersonville, Aux., 5; St. Johnsbury, North Ch., Aux., 10.72; South Ch., Y. L., 1.25; Windsor, 25 cts; Woodstock (of wh. 1.20 Th. Off.), 3.20,

84 17

Total, 84 17

MASSACHUSETTS.

A Friend, 25 00

Andover and Woburn Branch.—Mrs. Chas. E. Swett, Treas. Billerica, Aux., 2.50; Burlington, Aux., 25; Chelmsford, Aux., 20; Lawrence, South Cong'l Ch., Aux., 10; Lawrence St. Ch., Aux., 42; Lowell, High St. Ch., Aux., 80; Highland Ch., Aux., 10; Kirk St. Ch., Aux., 63.33; Pawtucket Ch., Aux., 26.70; Medford, Aux., 58.30; Melrose, Aux., 63.40; Melrose Highlands, Aux., 15.03; Methuen, Aux., 30; North Woburn, Aux., 20.81; Reading, Aux., 80, S. C. E., 5, Y. P. M. B., 2.10; Wakefield, Aux., 8; West Medford, Aux., 17; Winchester, Aux. (of wh. 25 by Mrs. M. A. Herrick to const. L. M. Mrs. Mary E. Dunham), 37.78; Jun. Seek and Save, 45; Sen. Seek and Save, 32; Woburn, Aux., 113.55; Woburn Workers, 75,

1,110 40

Auburn.—Mrs. Brame Rich, 20 00

Barnstable Branch.—Miss Amelia Snow, Treas. Falmouth, Aux., 31.17; Truro, Aux., 3,

34 17

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 17.14; Curtisville, Aux., 8; Housatonic, Berkshire Workers, 20; Pittsfield, First Ch., Aux., 6.75; Miss Goodman's S. S. Class, 2.20; West Pittsfield, S. C. E., 1,

55 09

"Elise," 1 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Aux., 50; Bradford, Aux., 55; Georgetown, Memorial Ch., Aux., 40; Ipswich, Aux., 25; First Ch. and Soc., 5.25; Newburyport, Aux., 45; Belleville, Aux., 50; Prospect St. Ch., S. C. E., 5; Whitefield Ch., Tyler M. C., 30,

314 25

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves M. C., 65; Cradle Roll, 16.64; S. C. E., 10; Washington St. Ch., Aux., 65; Y. L. Aux., 30; Silver Keys, 10; Boxford, Aux., 25; Danvers, Maple St. Ch., Jun. S. C. E., 10; Ipswich, Earnest Workers, M. C., 10; Lynn, Central Ch., Aux., 15; Jun. S. C. E., 50; Chestnut St. Ch., Aux., 29; Light Bearers, M. C., 10; First Ch., Aux., 25; Jun. S. C.

E., 5, North Ch., Golden Rule Band, 5; Lynnfield, South, Aux., 8.50; Centre, 11; Manchester, Aux., 40; Jun. S. C. E., 30; Cradle Roll, 4.50; Middleton, Willing Workers, M. C., 13; Peabody, Aux., 92.41; Jun. S. C. E., 30.10; Salem, Crombie St. Ch., 7; Jun. S. C. E., 10; South Ch., Streams of the South, M. C., 10; Tabernacle Ch., Aux., 149.18; Jun. S. C. E., 15; Cradle Roll, 7.94; S. S. prim. dept., 17.33; Kookoo, M. C., 15; Kookoo's I. T. U's, 5.55; Saugus, Willing Workers, 10.50; Swampscott, Aux., 60; Jun. S. C. E., 15,

932 65

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., 36; Orange, Aux., 55.15; Merry Workers, 5.63; Boy's M. C., 12.93; Sunderland, Aux., 8.44; Whately, A King's Daughter, 2,

120 15

Hampshire Co. Branch.—Miss Hattie J. Kneeland, Treas. Amherst, Aux., 80; First Ch., S. C. E., 15; South Ch., Willing Workers, 12; East Hampton, Aux., 107.13; Emily M. C., 20; Enfield, Aux., 40; Granby, Aux., 6.25; Cong'l Ch., 5.80; Hatfield, Aux., 46.40; Northampton, Edwards Ch., Aux., 4.05; South Hadley, Miss Judd, 1; Westhampton, Aux. (of wh. 100 const. L. M's Mrs. James Clapp, Mrs. A. D. Montague, Mrs. Win. G. Edwards, Mrs. R. W. Clapp), 115; Lanman Band, 30; Williamsburg, Cong'l Ch., 20; Th. Off. at Rully, 8.15; Stoddard Memorial Fund, 489.45,

1,000 23

Hebronville.—Mrs. L. I. Bourne, 1 40

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Lincoln, Aux. (prev. contri. const. L. M. Mrs. Martha E. Whitney),

65; Cheerful Givers, 50; Maynard, Mrs. Lucy A. Maynard, 12; Natick, Aux., 52.35; Cradle Roll, 4.65; Saxonville, Aux., 25; South Framingham, Aux., 36.20; Wellesley, Aux., 44,

289 20

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 9; Bridgewater, Aux., 37.26; Brockton, Aux., 30; Chiltonville, S. C. E., 3.02; Duxbury, Aux., 5; Eaton, Aux., 22; Halifax, Aux., 13.50; Hanover, First and Second Ch's, 10; Hingham, Aux., 15; Holbrook, Aux., Th. Off. (of wh. 50 from Miss S. J. Holbrook const. L. M's Mrs. C. L. Hyde, Miss Susan A. Whitcomb), 106; Kingston, Aux., 8.85; Marshfield, Aux., 5; Milton, Aux., 18; Plympton, Aux., 2; Cong'l Ch., S. S., 5; Quincy, Aux., 56.06; Rockland, Aux., 25; East Weymouth, Aux., 52; Weymouth Heights, Aux., 24; South Weymouth, Aux., Old South Ch., 5; Wollaston (of wh 5 sp. Th. Off.), 25, S. C. E., 5,

481 69

North Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Acton, Aux., 10; Ayer, Aux., 36.64; Concord, Aux., 32.30; S. S. Missy Ass'n, 40; S. C. E., 10; Dunstable, Aux., 19.50; Pansy M. B., 26; Harvard, Aux., 46.50; S. C. E., 10; Memorial, S. C. E., 5; Littleton, Aux., 10; Pepperell, M. S., 10,

255 94

Old Colony Branch.—Miss Frances J. Runnels, Treas. Attleboro, Aux., 85; Second Ch., 49.29; S. C. E., 10; Fairhaven, Aux., 15; Fall River, Aux., 11; Willing Helpers, 180; Iakeville, Aux.,

20; Marion, Inf. Dept. S. S., 6.50; Middleboro, Aux., 128.06, S. C. E., 10, Henrietta Band, 5; New Bedford, Aux., 210; North Dighton (of wh. 50 to const. L. M.'s Mrs. George S. Gooding, Mrs. Benj. P. Jones), 65; Rochester, Aux., 45.50; Somerset, Aux., 20, Whatsoever Circle, 15, Pomegranate Band, 5; South Attleboro, Aux., 20, Bethany Chapel S. S., 15; Taunton, Aux. (of wh. 100 to const. L. M.'s Mrs. Geo. Woodward, Mrs. E. E. Richards, Mrs. Dr. Emery, Mrs. M. I. Richmond), 166.53, S. C. E., 20; Winslow, Juniors, 8.50, Cradle Roll, 5, 1,115 38

Pittsfield.—Mrs. S. A. Warriner, Cradle Roll, 5 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Agawam, Aux., 38.14; Blandford, Aux., 60; Brimfield, Aux., 27.73; Chicopee, First Ch., 14.50, Third Ch., 26.05; Chicopee Falls, Aux., 51.50; Granville Centre, Aux., 17; Hampden, Aux., 15.65; South Hadley Falls, Aux., 8.37; Holyoke, Second Ch., Aux., 340; Longmeadow, Aux., 19; East Longmeadow, Aux., 27; Ludlow Centre, Aux., 650; Ludlow Mills, Aux., 40.37; Monson, Aux., 79; Palmer, First Ch., Thorndike Aux., 9; Springfield, First Ch., Aux., 69, Opportunity Seekers, 115, Hope Ch., Aux., 44.02, Memorial Ch., 163.69, Lend-a-Hand Soc., 40, Primary S. S., 2, North Ch., Aux., 88.50, King's Helpers, 5, S. C. E., 5, S. S. Class, 1.50, Olivet Ch., Aux., 69.50, Olive Branch, 26, Golden Links, 50, Park Ch., Aux., 10, South Ch., Aux., 146.38, Young Ladies' Soc., 180.05, Opportunity Club, 15; Indian Orchard, Aux., 35; West Springfield, First Ch., Aux., 32, Park Street Ch., Aux., 40; Westfield, First Ch., Aux., 266.90, S. C. E., 20, Light Bearers, 6, Second Ch., Aux., 97; Wilbraham, Aux., 4.50, 2,311 85

Suffolk Branch.—Miss Myra B. Child, Treas. In memory of a dear friend, 500, M., 24; Allston, Aux., 123.01; Boston, B., 50, Miss O. F. Kimball, 5, Mt. Vernon Ch., Aux., Susan E. Thatcher, S. Shawmut Ch., Y. L. M. S., 255, Union Ch., Aux., 18.77; Cambridge, North Ave. Ch., Aux., 152, Shepard Memorial Ch., Aux., 139.74; Dorchester, Mrs. Geo. M. Amsden, 2, Harvard Ch., Aux., Thank-off Memorial of Mrs. A. D. Bicknell, 13, Pilgrim Ch., Aux., 69.18, Second Ch., Aux., 157.34, Y. W. M. S., 25, Village Ch., 5; Everett, Ladies' Aid Soc., 10; Hyde Park, Aux., 36; Medway, Village Ch., M. B., 15; Newton, Eliot Ch., Aux., 564 (of wh. 50, by a friend, to const. L. M.'s Mrs. S. C. Monroe and Mrs. T. C. Parks; 25, by Mrs. N. P. Coburn, to const. L. M. Mrs. W. F. Bowman; 25 to const. self, Mrs. R. A. Reid, L. M.). Y. L. M. S., 94, Cradle Roll, 18; Revere, Aux. (of wh. 25 to const. L. M. Mrs. Annott Hamblin), 26; Roslindale, Aux. (of wh. 25 to const. L. M. Mrs. Melissa K. Blasland), 31; Roxbury, Eliot Ch., Aux., 65, Walnut Ave. Ch., Aux., 10; Somerville, Franklin St. Ch., Aux., 42, Prospect Hill Ch., Woman's Union, 5; South Boston, Phillips Ch., Aux., 95.85, Y. L. M. S., 5; West New-

ton, Aux., 25; West Roxbury, Aux., 41, 2,632 89

Worcester Co. Branch.—Mrs. C. L. Sumner, Treas. Clinton, Aux. (of wh. 25 to const. L. M. Mrs. George Grant), 118.49, Prim. S. S., 10, Jr. Y. L. E. Soc., 10; East Douglas, Aux., 40.40; Fisherville, Aux., 11.80; Northbridge Centre, Aux., 31, Lamplighters, 5; North Brookfield, Aux., 34, Thank-off, 35.50, Happy Workers, 6; Oxford, Aux., 20; Rockdale, Aux., 28.28; Rutland, Aux., 9; Southbridge, Globe Village, Aux., 5; Spencer, Aux., 25, S. S., 10; Sutton, Ladies' Miss. Aux., 19; Upton, Aux., 8.32; Uxbridge, Aux., 18; Warren, Aux. (prev. contri. to const. L. M. Mrs. Royce C. Strickland), 18; Webster, Aux., 47.77; Westminster, Aux., 35; Worcester, Union Ch., Aux., 52.58, Piedmont Ch., Aux., 125.50, Plymouth Ch., Aux., 18.40, Park Ch., Aux., 1.23, Extra Cent-a-Day Band, 2.27, Belmont Ch., Aux., 15, 740 54

Total, 11,446 83

LEGACY.

Newtonville.—Legacy of Mrs. E. C. Stiles, 100 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas. Kingston, Aux., 43.40, Cheerful Givers, 25; Newport, United Ch., Jr. S. C. E., 36.72; Central Falls, Y. L. M. C., 50; Barrington, Aux., 58; East Providence, United Ch., 23.50; Pawtucket, Aux. (of wh. 50 to const. L. M.'s Miss Elizabeth Sheddton, Miss Lizzie Kenyon), 216.95, Weekly Offerings, 95.21, Y. L. M. C. (of wh. 25 to const. L. M. Miss Mabel L. Dana), 110, Happy Workers, 25, S. C. E., 10, S. S., 23.42, Cradle Roll, 7.35, Golden Rods, 12.07; Park Place, Aux., 53.04; Peace-dale, Aux., 118.77; East Providence and Seekonk, Aux., 50; Providence, Plymouth Ch., Aux., 45, Morning Stars, 35, Union Ch., Jr. S. C. E., 5, Pilgrim Ch., Aux., 12, Little Pilgrims Cradle Roll, 3, Beneficent Ch., Aux., 177.77, Busy Bees, 50, North Ch., Aux., 52.25, Union Ch., Jr. Aux., 10, Plymouth Ch., Daughters of the Covenant, 14, Central Ch., Aux., 450, Cradle Roll, 3.75; Tiverton, Aux., 10; Westerly, Aux., 21, Y. F. M. C., 15, 1,862 20

Total, 1,862 20

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Colchester, Ida M. Keigwin, 1; Danielson, Aux., Thank-off, 57; New London, First Ch., Aux., 74.83, Jr. S. C. E., 5.81, Second Ch., Aux., 103.50; Norwich, Broadway Ch., Cradle Roll, 7.50, Park Ch., Aux., a Friend (of wh. 25 to const. L. M. Miss Alice W. Cogswell), 30; Taftville, Aux., 10.86; Thompson, Aux., 10.50; Waukegan, Busy Bees M. B., 3.58, 304 58

Hartford Branch.—Mrs. M. Bradford, Scott, Treas. Berlin, Golden Ridge, M. C., 5.30, Cradle Roll, 1.10; Bristol, Aux. (of wh. 25 to const. L. M. Miss

Grace E. Manross), 48.41, Jun. S. C. E., 20; Collinsville, Aux., 67.50, Hearers and Doers, M. C., 26.96; Cradle Roll, 7, S. S., 5; Columbia, Aux., 70; East Hartford, Aux., 40.25, Real Workers, M. C., 20; East Windsor, Aux., 15, Cradle Roll, 3.25; Enfield, The Gleaners, M. C., 30, Kings St., M. C., 20; Glastonbury, Jun. Aux., 70; Granby, Aux., 17.25; Hartford, Asylum Hill Ch., Daisy Chain, M. B., 7.75, First Ch., S. S., 30, prim. S. S., 5, Cradle Roll, 5.25, Fourth Ch., Aux., 33, S. C. E., 10, Wethersfield Ave., Aux., 25; Kensington, Aux., 17.17; Manchester, First Ch., Aux., 62, Second Ch., 25.20; Mansfield, Aux., 10; New Britain, First Ch., Aux., 34.14, South Ch., Aux. (of wh. 25 by Mrs. J. E. Case const. L. M. Mrs. Martin S. Wiard), 57.10, Cradle Roll, 3.50; Newington, Aux., 84.17, Y. W. F. M. S., 25, Raindrops, M. C., 5, Cradle Roll, 1.50; Plainville, Coral Workers, M. C., 3.50; Poquonock, Aux. (of which 25 to const. L. M. Miss Lizzie M. Bassett), 41, Cheerful Givers, M. C. (of wh. 25 to const. L. M. Miss Grace Lord), 25.74, Cradle Roll, 1; Rocky Hill, Aux., 10; Rockville, Aux., 65; Simsbury, Aux., 1; South Coventry, Aux., 27.65; So. Glastonbury, 10; Southington, Aux., 50; South Windsor, Jun. Aux., 5; Stafford Springs, Aux., 35.25; Suffield, L. F. M. C., 67.76; Talcottville, Aux. (of wh. 64.05 Th. Off.), 75, Little Lightbearers, M. C., 23.62; Terryville, Aux., 30.31; Tolland, Aux., 20.50, Jun. S. C. E., 5.36; Unionville, Aux., 5; Vernon Centre, Aux., 10; West Hartford, Ch. by Miss Emma H. Gaylord, 5; Wethersfield, Aux., 122; Windsor, Aux., 87.50, M. C., 37.50, Cradle Roll, 5; Windsor Locks, Aux., 26.80, M. C., 5, 1,709 29

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., prev. ack. to const. L. M.'s Mrs. Chauncey Leach and Mrs. J. F. Osborne; Bethel, Aux., 21.35, Y. L., 10.15; Bridgewater, Aux., 24; Cheshire, Aux., 48; Colebrook, Aux., 21.55; Cromwell, Aux., 2; Danbury, First Ch., Aux., 2, S. C. E., 10, Second Ch., Aux., 34.60; Darien, Aux., 1.65; Essex, S. C. E., 8.25; Falls Village, S. C. E., 9.60; Goshen, Mrs. Moses Lyman, 5, S. C. E., 10; Guilford, First Ch., Aux., 55; Haddam, Aux., 12; Kent, Aux. (of wh. 25 to const. L. M. Miss Mary Hatch), 48, Y. L., 10; Litchfield, Y. L., 140; Middle Haddam, Jun. S. C. E., 22; Middletown, First Ch., Aux. (of wh. 25 by a friend to const. L. M. Mrs. Samuel G. Smith), 43.68, S. C. E., 25; Milford, First Ch., S. S. 5.60; Plymouth Ch., Aux., 31; New Canaan, Aux., 15; New Preston Hill, Aux., 10; North Haven, S. C. E., 5.52, King's Daughters, 10; North Madison, Aux., 13.65; North Stamford, Aux., 1; North Woodbury, Aux., 12; Norwalk, Aux., 26.75; Orange, S. S., 2.76; Plymouth, Aux., 8; Portland, Work and Win, 16; Salisbury, Cradle Roll, 50 cts.; Saybrook, Aux., 44, S. C. E., 7.80; Sharon, S. C. E., 7.66; Shelton, Aux., prev. ack. to const. L. M. Mrs. Luther M. Keneston; South Canaan, Aux., 5.80, S. C. E., 3.72; Southport, S. S., 30; Stamford,

Jun. S. C. E., 9; Stratford, Aux., 5, S. C. E., 6; Torrington, Third Ch., Aux., 120; Warren, S. S., 50 cts.; Washington, Cradle Roll, 58.25; Waterbury, Second Ch., S. C. E., 25; West Avon, M. C., 1.20; Westbrook, Aux., 12.50, S. C. E., 4.21; Westchester, Aux., 10.87, S. C. E., 1, Cradle Roll, 13 cts.; West Cornwall, M. B., 11.60; Westfield, S. C. E., 8.50; Westport, Cradle Roll, 3.25; Westville, S. C. E., 7.35; Wilton, S. C. E., 7.50; Winchester, S. C. E., 2; Litchfield Co., meeting coll., 59.87, 1,174 32

Total, 3,188 19

NEW YORK.

Denmark.—Mrs. J. T. Kitts, 5 40
Freeport, L. I.—A Friend, 5 00
New York State Branch.—Mrs. Guilford Dudley, Treas. Aquebogue, Aux., 8.25; Brooklyn, Puritan Ch., S. C. E., 27, Tompkins Ave., S. S. prim. dept., 10; Buffalo, Mrs. W. G. Bancroft, 125, Niagara Sq., Aux., 10; Churchville, S. S. M. C., 15; Elmira, Park Ch., Aux., 15; Hamilton, Aux., 2; Jamestown, Aux., 32; Little Valley, Aux., 5.39; Lockport, First Ch., Aux., 25; Napoli, Aux., 10; New York District, 20; Plattsburgh, Mrs. P. D. Moore, 5; Poughkeepsie, Aux., 5; Siloam, Welsh Ch., 14, Susquehanna Ass'n, 5; Utica, Plymouth Ch., Jun. S. C. E., 5; Walton, Aux., 9; Westmoreland, Aux., 10. Less expenses, 9.13, 348 42

Total, 358 82

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas., N. J. Bound Brook, Aux., 15, Pilgrim Workers, M. B., 5; Elizabeth, S. C. E., 10; Glen Ridge, Aux., 150, M. B. 48.12; Jersey City, Aux., 47.14; Montclair, Aux., 140; Newark, Belleville Ave., M. B., 85; Plainfield, Aux., 10; Westfield, Aux., 113.35, Infant Class, 2.60; Falls Ch., Aux., 20; Herndon, Aux., 7, 653 21

Total, 653 21

OHIO.

Cleveland.—Mrs. Walter C. Parmley, 5 00
Mallet Creek.—Mrs. E. Watkins, 25 cts., Mrs. Emilia Randall, 1, 1 25

Total, 6 25

ILLINOIS.

Jacksonville.—Susie M. Hall, 1 00

Total, 1 00

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00

Total, 5 00

General Funds, 17,735 07
 Special Gifts, 592 43
 Variety Account, 57 61
 Legacy, 100 00

Total, \$18,485 11



TWENTY-THIRD ANNUAL REPORT OF THE RECORDING SECRETARY.

AMID circumstances of wondrous mercy we again gather for the annual review of the work of the Woman's Board.

The *personnel* of our Board remains much the same. We greatly miss our dear sister Mrs. Dwinell, who has folded her hands in sleep; nay, has awakened into a holier communion and service beyond. We have been compelled to accept the resignation of Mrs. H. H. Cole as Home Secretary, from her removal to the northern part of the State. Her place is filled by Mrs. J. A. Cruzan. In the beginning of the year a change was decided upon in regard to the meetings. Concentration upon one subject at one time seems to be the approved method of the day in all lines of labor and of thought. And so, instead of a monthly meeting, with but partial interest, it was thought best to have quarterly all-day meetings, with a prepared programme, papers presented for discussion, missionaries secured, and every accessory to make such a meeting an inspiration, and beget fresh enthusiasm, which is the real need of our work; and through these means receive the "breath from the Holy Spirit," which shall fill every sail anew, and quicken every effort. This plan being adopted, the intervening months are simply committee meetings for business. To briefly review these special meetings we look back to our annual, just one year since, which was held in the First Church of this city. This meeting was memorable from the presence of the now well known "Japan deputation," sent out by the American Board to adjust, if possible, the somewhat complicated affairs in our mission in that country. It was a great privilege to listen to these gen-

tlemen, and to the admirable paper from that gifted lady Mrs. Joseph Cook, who was also *en route* for Japan to meet her husband. A goodly number of missionaries, each of whom knew whereof she spoke from actual experience of many years in distant and difficult fields, graced the platform, among whom was a young Japanese lady, Miss Ranawaki, who had just completed a course of study at Itoyoke.

A delightful and bounteous lunch was spread in the spacious parlors of the church. The papers presented in the afternoon were "Woman's Rights in India," by Mrs. Willett, of East Oakland, and "A Problem in Interest," by Mrs. Hoyt, of Sacramento. It was pleasant to have with us Mrs. McClelland, the president of our Oregon Branch, and Mrs. J. H. Williams of the Southern Branch, and to listen to their words of greeting.

The Young Ladies' Branch was represented by Miss May Williams, who is its president. This Branch had just celebrated its tenth anniversary. It has proved its right to be, if only by looking at its treasurer's figures, which in the ten years of its existence show an ingathering of over \$8,000, and this mostly by the aggregation of the littles. What a lesson our Saviour taught us in "gathering up the fragments, that nothing be lost!" The fragments of time, money, and strength now wasted and useless, would, if wisely gathered, carry our missionary societies far beyond any want or lack.

In December our meeting was held in the missionary room, and was an especial meeting, in that a definite programme had been prepared, the subject being that which has been so much on our hearts the past year, viz., Turkey and its woes; and we might add Turkey and its horrors, or Turkey and modern martyrdom, or Turkey and modern heroism.

The January meeting was held in Oakland, the first of the series of quarterly meetings planned at the beginning of the year. It proved to be a decided success, from the addresses and papers of interest which were presented.

The February meeting was held at the missionary room. In this we united with the young ladies of the Branch in their interesting afternoon meeting.

The March quarterly was held in Plymouth Church, San Francisco. The programme was of much interest. A very instructive and inspiring paper was given by Mrs. Cruzan on "Missionary Literature," which contained some new and valuable suggestions. Mrs. Farnum brought before us again "Our Missionaries," whom we wish to keep personally in mind as much as possible. Mrs. Professor Foster brought vividly before us the effect on missionary work of the "recent cut" as necessitated by the American Board. Mrs. Freeland presented a paper on "Our Present Needs," the principal one of which was "the woman who has no interest in foreign missions."

The third of the quarterly meetings was held in Berkeley, and by a happy repetition of a similar experience was made a missionary reception, as we were favored by the presence of some of the choicest spirits and most devoted workers in our missionary fields: Mrs. Logan, whose name suggests volumes of self-sacrifice; Miss Crosby, who had recently returned from those islands; Mrs. Watkins, formerly connected with our Board, and welcome among us as in the days gone by, who told us of the advanced work in Mexico; Mr. and Miss Mary Perkins, of India; and Mrs. Sidney Gulick,

daughter of our Mrs. Fisher, who went to Japan some years since as a missionary bride.

In the afternoon a procession of these representatives from the ends of the earth entered the room in the costumes of those nations. Thus were brought together the North and the East, the South and the West, all under the one banner, that of Christ our Lord. Is not this a faint foretaste of the time so outlined in the prophet's vision when "the ends of the earth shall see the salvation of our God"?

It was pleasant to have with us Miss Crosby, the dear sister from whom we looked for so much help and inspiration, but whom the Lord in his infinite wisdom has laid aside from this her loved work. Miss Crosby had been appointed Field Secretary of our Board, and we felt that now had come to us the realization of our hopes and plans, so well fitted did she seem for this work.

OUR LITERATURE.

"Tell me the songs of a nation, and I will tell you its history and its principles," said one. Still more emphasis would we lay upon what the people read, what our women read. Could we insure the conscientious reading of our rich and varied missionary literature, it would mean a higher education for our women, and an increase in our treasury from the consequent increased interest. *LIFE AND LIGHT* stands at the head of our women's magazines. It is sixty cents a year, and well repays careful and thoughtful perusal. The department of *The Pacific* has been filled regularly each month with matter peculiarly our own. *Mission Studies*, from the Board of the Interior, and *Mission Dayspring*, for youths and children, complete the series. The latter is illustrated, and is a beautiful little magazine for Sunday schools, among whom it is largely taken, and can be obtained in quantities for twelve cents a year. Should the cost of these magazines seem too great, two or three can combine to secure them. We have also the *Missionary Banner*, published by the united contributions of both the Home and Foreign Boards.

Three hundred and nineteen copies of *LIFE AND LIGHT* have been taken on our Coast States the past year, against 343 the previous year; 267 of *Mission Dayspring* this year, 495 last,—a decrease of both; 101 of *Mission Studies* are taken this year, 116 last. Our "column" is still filled each week in *The Pacific* by our President, which must keep all our constituency fully informed of the sayings and doings of the parent society.

OUR LIBRARY AT HEADQUARTERS.

"In books lies the soul of the whole past time," wrote Carlyle. And such books as these which we have in our very small library, lives of the good and great, and the achievements they have made for the uplifting of mankind, what more ennobling to the mind than this reading? A supply of missionary leaflets is also found here for free distribution, and maps for loaning to missionary meetings.

OUR HEADQUARTERS.

We still hold this room in the Y. M. C. A. Building, conjointly with the "Woman's Home Missionary Union," although it is not yet accomplishing all we desire. Could we have retained Miss Crosby our hopes in regard to it would no doubt have been fulfilled. But, as it is, it gives us a center for our work and a place for our literature, and still more for the weekly prayer meeting held each Monday afternoon.

OUR TREASURY.

The pulse of our organism—how do we stand this year? It has been a year of trial and perplexity to our mission Boards and of anxious thought on mission fields as they try to make one dollar do the work of two dollars; as they try to keep up their schools, to continue their Bible readers, to help the poor and suffering. And such poverty that we can hardly conceive of! Has there been any sacrifice on our part, so safely out of harm's way as we are?

OUR APPROPRIATIONS.

These are accepted as sent us by the American Board after much deliberation and discussion, and are much the same as in previous years. They include the work in Africa, in Brousa, in India, in North China, in Japan, in Spain, and in Micronesia, which includes the money for the Morning Star. This is mostly contributed by the Sunday schools, and is gathered by the young ladies of the "Branch."

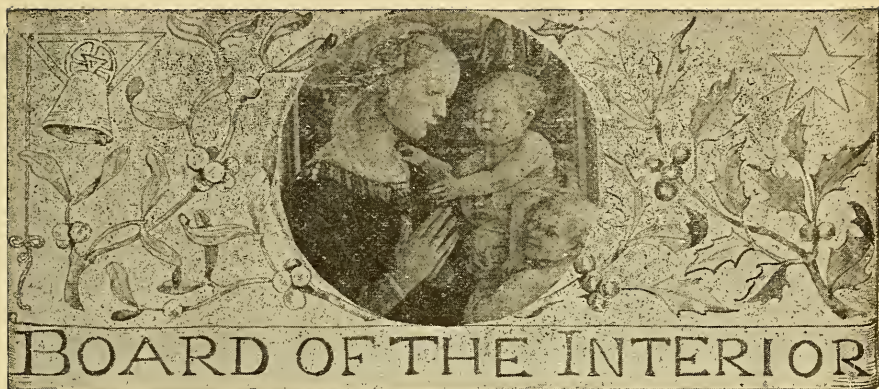
We again recommend the envelope system. These little reminders throughout the fleeting months of the year have been proven to be the most efficient and systematic method of giving. Take them, dear friends of your Treasurer, and place them in your handkerchief box, where they will confront you each week or month, and you can't forget. And the tenth—shall we ever attain unto the tenth?

The past year has been one of financial depression, and, like many another society, we have been hampered by this depression. The decision as to our appropriations is based upon the average gifts of our societies for the two or three previous years, and receives the most careful consideration. It is often a very difficult problem to solve, not knowing what the gifts for the coming year may be, and so it is largely a work of faith.

To our sisters up and down our coast we look for the conscientious gifts which shall enable us to meet the obligations of the year. Our missionaries on the field must be sustained, far from country and home and friends; their support must come from the home land.

God grant that in the bright future toward which we look, when no man will need to say to another, "Know the Lord," so no one will need to stimulate the other to give unto the Lord's work, but "everyone whom his spirit makes willing" will offer gladly of his substance.

J. C. SMITH, *Rec. Sec.*



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.

Miss SARAH POLLOCK.

Mrs. W. H. RICE.

Mrs. GRAHAM TAYLOR.

Mrs. G. B. WILLCOX.

Mrs. H. M. LYMAN.

TURKEY.

TALAS, TURKEY IN ASIA, June 1, 1896.

I SHALL most gladly let you know some of the details of our work. At present, with the exception of Miss Burrage, our missionary force resides in Talas, a town of about fifteen thousand inhabitants, located much like Duluth, on the side of a spur of Alidagh, a small mountain five or six miles from Cesarea. In the early years of missionary work in this region the missionaries lived in Cesarea, and there Dr. Farnsworth has always lived; but because of the healthier location the Girls' Boarding School was started in Talas.

Miss Closson and I have rooms, and spend our time, of course, in the school building, where fifty-five girls keep things lively from half past five in the morning until eight in the evening. For meals we go to the missionary homes,—a week at each of the two places in turn. This is a very delightful arrangement, as it gives us a little change three times a day.

The work of the gentlemen is quite at a standstill. It is now two months that every request to get permission to visit the villages has been refused by the local government. This puts Mr. Fowle and Mr. Wingate rather in the position of prisoners, allowed the freedom of Talas and Cesarea, but nothing more. This naturally hinders relief work as well as religious work, as there are but few natives who can be trusted with money or provisions for distribution.

The native who has been handling the most money has been arrested, and for several weeks has been awaiting a preliminary examination. In Cesarea three thousand Armenians are furnished with a weekly dole of flour at the rate of two cents worth a day per person. The ominous fact is, that the starving list is increasing every day, and contributions are decreasing.

In our Girls' Boarding School we have within a few days had an interesting experience in the receiving of fourteen girls recently orphaned. A gift from a friend in America partially providing for the support of ten such girls set us to looking up the matter, and one day a short time ago I went to Cesarea with Mr. Fowle to make the selection. As we entered the door a pitiful group of girls of all sizes, and women, some with tiny babies, rose to meet us. The girls advanced rather timidly, but curiously, to inspect our faces and clothes, and two or three mothers began at once to beg for their respective children. We went up an outside flight of stairs from the court to a sort of balcony room, where we admitted the applicants one by one. Mr. Fowle noted items, and led the interrogation, which ran about like this: "What is your name? How old are you? Was your father cut up?" Horrible question, but decidedly to the point, and the word most commonly used. Then, from the mother, how many children she had, and whether her house was plundered. Usually the women answered quietly the question put to them, but one poor creature would insist on unwrapping her hand, now badly deformed, and in locating the precise spot on the back of her neck where she had received a ghastly wound.

Twenty-three girls were brought up ranging in ages from eight to nineteen years, all with much the same sad story,—“Father killed; very poor; large family.”

One poor little thing when brought before us was labeled “Has nobody.” Of this number only six could be chosen, as four had been previously selected. When there was only one more chance, five most hopeful-looking girls were called back, and stood in a row while we looked at them again, and wondered how we could say “no” to any one of them. Then it was discovered that our list was actually full, and not one of them could be taken. Among these five were three who appeared so bright, and of such good ma-

terial, that it seemed impossible to give them up. So two of the committee present decided to go into partnership on two of them, and they were added to the list. It was not easy to announce the decision, but the disappointment of many was bravely borne. Mr. Fowle went down into the court, where the group closed round him, and gave them a very kind talk, saying how much we had wanted to take all, but how we had money enough for only six more. Then, knowing well with what uncomfortable persistency and lack of self-respect these people can "beg," Mr. Fowle told them firmly that there must be no words of complaint or entreaty when the decision was known.

Looking over the balustrade from above, it was an affecting sight, so much hung on the next few words,—the lifting of a few from beggary and ignorance to a life of comfort and intelligence, and the leaving of the others behind to hunger, abuse, hard work, and as speedy a marriage as possible to anyone who could be found to relieve the family of the burden of a girl.

The division into two groups was quickly made, and those whose faces were radiant with happiness answered up promptly that they were all ready to go that afternoon. Then it was that a few could not restrain their grief, though they tried to be very quiet about it, in order not to displease the *Bodvelley* (religious teacher). While the committee were saying a few last words together, and regretting that two certain girls were left out, Miss Burrage decided to add to the already heavy benevolences she carries, and put one in for the rest of the year, at least. The other we concluded to throw in on faith, and Mr. Fowle, stepping to the edge of the balcony, shouted "Good tidings," and told them that there were two more fortunate girls. One happy girl looked up to us with a face shining through her tears, but the other one was so deeply grieved that she could not stop sobbing even for that she wanted most.

In two hours they were back, beds, bundles, smiles, and all. And such tiny bundles! Some, most of them, contained not more than three garments; yet it was plain that there were loving hands who tied them up, for in several I saw a piece of a favorite kind of bread, supposed to be very fine because it has a little shortening in it. Three girls had no beds. One of these was asked, "But where is the one you sleep on at home?" "I have no bed: I sleep on a *minder*" (a thin cushion about two and a half feet square). "Very well, bring that." Then it came out that four little girls were sleeping at home on two such mats, for they are hardly more than that.

Last Saturday, owing to the generosity of a Dr. Lepsius, from Germany, we went into Cesarea again to look up girls. The examination was much like the one I have already described, but with one or two amazing variations.

In both cases the donors specified that the girls must be daughters of men recently killed. One little girl, the first one brought up, was accompanied by a dried-up little old man who said he was her father; but though he couldn't claim to have been killed in the massacre, he said he was as good as dead. The laugh that went up at that statement didn't at all disconcert him, and he hobbled off without any show of embarrassment or chagrin.

Twenty-nine girls were brought up, twelve of whom were accepted. Many were from five to eight years old, entirely too young for us to take. I remember one dear little five-year-old in particular with a grave, sweet face. This was the record,—father, mother, brother, sister, and brother-in-law killed, two girls from that house carried off, and a man who ran in from the street was chased up, dragged from the cellar, and killed by the street door.

I think often of what Harriet Beecher Stowe wrote in "Uncle Tom's Cabin," "Man can endure what man cannot hear." You will be interested to know that there was no annual meeting this spring in Constantinople, although it was not given up until very late. When the next one comes we do not know. Meanwhile we are to wait, and "let patience have her perfect work" for us.

Sincerely,

CORA A. NASON.

CHINA.

LETTER FROM MISS NELLIE N. RUSSELL.

KALGAN, CHINA, Aug. 9, 1896.

MY DEAR MISS WRIGHT: Your letter of March should have been answered long ago, but the days have been full, and now I find my vacation time about over, and so little accomplished. I left Peking nearly two months ago, and came up here for a cool place to study and rest, and expect to leave for Peking in a few days. Doubtless we shall have a hard time getting home, as we hear the roads are in a horrible condition. We have had a great deal of rain this year.

I expect to do about the same kind of work the coming year as last,—that is, country work. I hope to do even more, perhaps have shorter classes for the women, so as to give more time for village visiting. At mission meeting the question of a Bible Woman's Training School came up, and everyone feels the need, and that the time has come for one. I feel that our great need is trained Bible women to go out into the country and live with the people, move them around from place to place every two months or so. Our work could be doubled had we the proper women.

Our country work is so large that I cannot do it justice, let alone entering the open doors in the near villages. I do the latter even at a sacrifice of the

older work and better known places, as I feel that God is going to provide in some way the helpers to enter all these villages. I am afraid I am a crank on village work, but it seems to me such a "lasting work," and we can reach so many more people. One of my Bible women has been at one of our out-stations for two months, but on account of the condition of the roads I have only been able to get one letter from her. She wrote me of new doors opened in the city, and some in near villages. If I had a trained Bible woman for each of our out-stations, I should be so happy that, should you listen, you might hear me shout for joy even above the din of Chicago. Well, I have faith to believe that day is coming, and so rejoice in the anticipation.

I hope that the school may be in Peking for various reasons. It will be near the Bridgman school, and the older girls can help. It will be in easy communication with our expected kindergarten teacher. If these women could have two lessons a week in the training of children and care of them, what a help they would be to the young mothers in the villages. Then they will be near our lady physician, where they can also have training in simple diseases and preparation of food, etc.; also work in the two dispensaries, and gradually may be able to work into house visiting in the city. There is such a field of work in China, but we are so hampered by lack of funds and workers. God speed the day when we can push out and enlarge our borders.

TURKEY.

FROM THE HARPOOT DISTRICT.

DEAR FRIENDS: I wish that you could spend a day or two in Harpoot, and see with your own eyes the scenes of destitution that are constantly before us. From the windows of Mr. Gates's house one's heart is saddened by the view. From one window we see the blackened walls of the chapel; from another, the ruins of the Wheeler house, and of many city homes; from the third, in place of the beautiful and convenient building for the girls' school, we see only a few walls and piles of stone and earth. The walls of Mangaan remained standing; a roof was put on, partitions built, and we carried on the preparatory school in a corner of our former building.

The boarders have spent seven or eight months in the printing room, which is connected with Dr. Gates's house. In that one room the girls have spent the day, prepared their food, gathered around the low, wooden tables for their meals, and spread their beds at night. Ah! I have not told you

all the uses of that wonderful room; for at a quarter before eight the college girls came trooping in with smiling faces, and after prayers professors, tutors, and scholars lost themselves in their lessons.

In the dilapidated school building of the Armenians, near the ruins of their church, our primary school has been continued. In a private house in another quarter of the city our kindergarten has found a home. In former years every pupil came to school in a whole, clean dress and jacket with good stockings. Our hearts have often ached as we have seen the girls in rags, without stockings and shoes. We have given dresses to the most destitute, and have tried to find pieces for the others to use in mending. Do you know what it means to have lost your piece bag? We have guarded every small piece of cloth and calico as if it were a treasure. Day after day women with pinched faces come to us for help. One has a shawl to sell which she has crocheted from coarse yarn made from wool by herself. Her husband was killed, and she has a family of small children to support. She has no money, no work; and so the shawl is purchased, to be passed on to some needy body next winter.

Another woman brings a pair of stockings; a third, a few yards of lace; so on for hours: each has a tale of sorrow, suffering, and want to tell to sympathetic friends. God only knows how these hungry thousands are to be fed this coming winter. All that we have been able to give has been bread. Many have taken only bread since last November. One little boy ate a dry crust of bread and then went to school. He was so hungry that he left, and went home crying. He asked his mother "Do you think that we shall have enough fruit this year to know its taste?"

I have given fruit to women who have been working for me, and although they were hungry, they wrapped it up to carry home to their children.

Who will supply the clothing and bedding? Many will die unless bedding can be furnished. We hear pitiful tales of people who have slept leaning against others; of those who were sick with fever, and occupying the bed with their well friends.

A poor woman comes into the yard, leading her lame child by the hand. Her husband has become Moslem, and taken another wife. A merry, naughty little girl in our school has had a sad story. Her father changed his faith, from fear; he finally took his own life,—from fear. The mother and children were urged and threatened to accept Islam; they remained firm. Pray that little Elmas may accept the true Christ, and be a real follower of him.

A dear little pupil of ours saw that her father's life was in danger. She threw herself on his neck, and saved his life, but gave her own; her oldest sister, an earnest Christian and faithful wife of a pastor, was killed instantly.

Dzadzán, another sister, is in school; her face is sad, but she has a sweet smile. When she prays, she prays as if she had seen the Lord. The father and two brothers of Lucia, one of our graduates, were killed. Her step-mother has left the family, to support herself in another city. Lucia is left with two sisters, who look to her for everything. She was a brilliant scholar but proud; her sorrow has humbled her. Poor child; I am so sorry for her. Pray that she may lead her sisters in paths of peace and righteousness. As I write, face after face comes before me of women and girls for whom we have labored and prayed, and who are now bearing heavy crosses, whose grief no one knows.

The land is full of sorrow and woe. The pitying God hears and knows all; pray that he may send speedy relief; pray that the land may be full of peace and quiet, but above all, that each heart may be at peace.

As the roads are not very safe, and there is fear in many places, and because some of our girls have no homes, fifteen of our girls and boarders remain with us this summer. To give employment to these and to the needy teachers, as well as to keep children out of the street, we opened a summer school, which is attended by two hundred pupils. We have hired a large house in the city as a home for the boarding department, and for the college. We have more room for the different schools; we have engaged more and better teachers. There are crowds of children who long to come to school. In many cases the mothers are too poor to pay. This summer I have purchased whole sheepskins with the wool, have had the wool cut off, washed, picked over, combed, spun into yarn and made into stockings. I take the stockings, and credit the money with a certain sum on her bill for tuition. I feel very strongly that the schools should not be free, but it takes quite a capital to furnish work, and funds are low. We hope to be able to furnish one or two hot meals a week to those girls who eat only dry bread in their homes.

Every few days a woman comes and says, "Will you help me put my daughter in school as a boarder?" The answer has to be, "If the money comes; pray for the money." Let me tell you how much money our Y. P. S. C. E. sent to Africa last term. You know our girls lost their all. Three liras (\$13.20) may seem a small sum to you, but it means much to us, as the girls worked hard to earn their money, and much self-sacrifice was exercised.

We have a grand opportunity of gathering in the children, and of influencing them for Christ. Will you not help us? We are few in number, as Miss Wheeler and Miss Allen have been obliged to go to the United States with sick parents, and the needs are great. Oh! it is a blessed work,—for we are colaborers with Christ.

ANNUAL MEETING OF THE W. B. M. I.

DES MOINES, IOWA, October 27, 28, and 29.

THE twenty-eighth annual meeting of the W. B. M. I. has come and gone. It will pass into our history as a meeting marked by a quiet, devotional atmosphere, and a spirit of deep-seated loyalty to our organization, to our work on foreign fields, to our divine Exemplar and Master. Des Moines gave us a warm welcome in more than one sense as we met in its Plymouth Congregational Church. Fortunately such a body of women as met there can be indifferent to weather; and whether fair skies and warm sun smiled upon us, calling fans into requisition, or whether blue was turned to gray, and smiles to tears, through sunshine, wind, and rain, the delegates came and filled the palm-bedecked church at each session for three days. At ten o'clock on Tuesday morning the delegates came together for a preliminary conference on practical points in our work: the value and necessity of a State Dime Fund, the place of prayer in the auxiliary meetings, methods of collecting funds, the responsibility laid on solicitors, and the patience needed by them. The development of such topics as these resulted in a stimulating and helpful hour. When, at a later session, the reports of the fourteen States of the Interior were brought to us, read, in most instances, by the State presidents, these practical thoughts came into strong relief: The falling off in contributions from many of the States was laid at the door of "hard times," yet Dr. Bradley's ringing accusation later on, "There is money enough for other things," swept away that excuse. And the words of another speaker, "The mite we give may not be the 'widow's mite,'" again laid the responsibility upon each member of our churches. "Know, and you will feel; know, and you will pray; know, and you will help."

The review by the foreign secretaries of the work done during the past year in Micronesia, Africa, China, Japan, and elsewhere, took us by their vivid words, as by a magic carpet, to these various missionary fields, and showed us the state of the work at the present time. From all came such words of courage, such reports of eagerness to learn of the Christian's God; from China, such reports of crowds coming to hear, and such pressing need of more workers; from Japan, of such honor shown to our kindergarten graduates, and demand for their services as well as work for Bible readers; from Turkey, such pictures of outrage and persecution, of heroism and love, of crowded schools and churches, as made our hearts burn within us.

All these reports were emphasized and illuminated by the presence and the words of four missionaries: Miss Annie Howe, of the Glory Kindergarten, Kobe; Miss Mary Wainwright, Kyoto; Miss Anna Jones, Constantinople;

and Miss Luella Miner, Tung-cho, China. The devotional meeting of Wednesday, based on the text, "As the Father hath sent me, even so send I you," led us by the same line of thought up to our Father's throne; and when a cablegram was read, sent the very day before from Miss Newton, of Foochow, China, containing the single word of appeal, "Recruits," the effect was electric. The treasurer's report and the home report, both bearing so vitally on our work, were listened to with intense attention; the former showing receipts from regular sources of \$61,000, and an additional legacy of \$15,000 from the late Mrs. C. L. A. Tank, of Wisconsin, left us with a clear balance sheet. The home report mentioned the return of two missionaries to their fields, and the sending out of three new ones, giving us a list of sixty-nine. The discussion on the treasurer's report, and the timely paper by Miss Mary P. Wright on "Be not disobedient to the heavenly vision," the vision of open doors and broadened opportunities, crystallized the feeling among those present into many expressions of the conviction, "No step backward is possible."

"Work among the children: how to do it," was presented by Mrs. Geo. H. Bliss, of Chicago, in a thoroughly practical paper sparkling with bright suggestions, and illustrated with models of an African village and a mission compound. It was a most helpful presentation for all leaders of children, big and little. An hour later in came a procession of a hundred boys and girls, giving our Misses Miner, Jones, and Howe opportunity to show how interest can be aroused and held by bright, descriptive talks and tangible illustrations. A forceful presentation of the young ladies' work, by Mrs. S. E. Hurlbut, Chairman Junior Committee, who urged the formation of a young ladies' society in every church, was followed by a beautiful story, true to life, on the "Daughters of the Covenant," exemplifying the winning influence which a loving woman can exert in calling other daughters into this covenant of obedience with the Lord Jesus, the Redeemer of all nations.

Many helpful, practical suggestions were brought out at the sectional meetings on the work among senior auxiliaries, among the young people, and on the children's work, which it is impossible even to touch upon here. We only trust that the coming year's work will prove their usefulness.

When busy ministers can take three days out of their overcrowded week, and travel many miles, to give us words of inspiration, we owe them a debt of gratitude; and so we are happy debtors to Rev. Dan F. Bradley, of Grand Rapids, Mich., and to Rev. Michael Burnham, of St. Louis. Dr. Bradley brought a message in stirring words to the young people of our country; a message to them to open their eyes to the full import of this

work of bringing the whole world to Christ. "This is a matter of dignity, a matter of statemanship. . . . It is not a little collection in a corner, it is the biggest thing in the world!" Not less impressive was the scholarly address on Thursday evening by Dr. Burnham: "The Church must find in Christ the basis and degree of power in her work for the evangelization of the world." After this fitting close the Board adjourned, to meet in 1897 in Evanston, Ill.

I have purposely left till the last the account of what was, in many ways, the crowning point, the climax of interest; viz., the recognition of Mrs. Moses Smith's twenty-fifth anniversary as President. In the midst of the program of Wednesday afternoon Mrs. Lyman Baird, first Vice President, came to the front of the platform, and motioning to our astonished chairman to keep still, said, "For once your program committee has stolen a march on our presiding officer, and taken this half hour into its own hands. The question arose among us, What shall be done to the woman whom this Board delights to honor? Shall we array her in a purple robe, and place a ring on her finger? Nay, rather her works, they do follow her; let them speak for her." And then in eloquent words came a review of the last twenty-five years of the Board; marking some of the milestones along the way. "As a society we have had a rare experience, let us say a special Providence, in the fact that we have had but two presidents, Mrs. S. C. Bartlett and Mrs. Moses Smith, since our organization, in 1868, and two treasurers, Mrs. Francis Bradley and Mrs. J. B. Leake." A graphic picture was given of the annual meeting in April, 1872, when the "little woman with curls at the sides of her face, a quiet firmness about the mouth, and a composedness of manner," who had for six months been acting president, was made president by election.

"The Board never did a wiser thing than when it put that same little progressive woman at its head. To her we owe, in a large measure, the effective plan of reaching and inspiring the women at home, through branch and state auxiliaries. She organized the young women, and one of her many original thoughts found expression in the unique covenant for our Young Ladies' Societies.

"Only once during the twenty-five years has she failed to preside at our annual meeting, and then she was detained by serious illness. . . . Mrs. Smith was our representative at the World's Conference of Missions held in London, in 1888. She was the first to suggest a World's Woman's Committee on Foreign Missions. At her instigation a paper on 'Our responsibility in regard to the exportation of intoxicating liquors' was prepared, and she was made one of a committee to lay this before President Harrison,

State-Secretary Blaine, and the committee of Foreign Affairs; which paper bore its fruits in the instruction to the United States delegates to the Brussels Conference to 'advocate the most extreme measures looking to the limitation of the liquor traffic in Africa.' . . . She has been pre-eminently a devoted and self-sacrificing leader. We all have felt her power. Original in thought, ready with suggestions, her motto has always been, not 'Go on' but 'Come on.'

"I voice the sentiment of the entire Board when I say we love her for what she is, we admire her for what she has done, we respect her for what she has led others to do. God bless her!"

Mrs. G. B. Willcox followed with an original poem, from which we give an extract:—

"Dear friend, we cannot half express
The love and gratitude we feel;
Nor number o'er the thousands more
Who bless thee when they daily kneel.

"In schools where heathen children learn
The wisdom of the life to come;
In kraals where moans and woman's groans
Are changed to songs of 'home, sweet home.'

"Where dark-browed Bible readers speak
To groups that round them throng and press,
The blessed name of Him who came
From heaven to give them life and peace.

"Where missionary daughters sent
From our broad prairies teach the Word,
Angels look down thy work to crown;
The 'Inasmuch' for thee is heard.

"We lay our tribute at thy feet;
God give thee all that life can hold!
He keeps for thee a crown of gold,
Immortal, bright, with heaven's own light,
And starred with jewels manifold."

Mrs. J. B. Leake then presented to Mrs. Smith two boxes, one containing an album of autographs of nearly every member of the Executive Committee, past and present, from the last quarter century, over two hundred of them—some having been written by hands now still. The other box held sixty photographs of the various members.

A beautiful climax was felt to be reached when Miss Frances Wells came to the platform, accompanied by a little golden-haired girl carrying an arm-

ful of American Beauties, and in the name of all the young women of the Interior gave Mrs. Smith "a big, hearty thank you" for what she has done for young womanhood, and presented twenty-five roses—the queen of flowers, one for every year of service—to our Queen. A lump was in the throat, and tears in the eyes of every woman in the house, as Mrs. Smith arose to her feet to respond; and simultaneously the audience arose, and gave the Chautauqua salute to our Queen among women.

MRS. J. H. MOORE.

ONE of the missionaries present at the Annual Meeting was Miss Luella Miner, who has spent nine years in Tung-cho, both teaching and doing evangelistic work. A graduate of Oberlin, she is there again now for a short course of additional study before returning to China.

MISS ANNIE HOWE was never more interesting and stimulating than during the meeting in Des Moines. Her message to the young ladies was in the words, doubly emphasized: "Don't you be afraid to go as missionaries! Trials there are, of course, but there are ample compensations. Don't go for the romance of the thing, but don't you be afraid to go."

MRS. LOGAN is just about reaching Ruk, where she goes to join Miss Abell and Miss Kuney. The latter writes that her family of her forty girls, and her care over them, bodily, mentally, and spiritually, makes her feel like "the old woman in a shoe."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPTEMBER 10 TO OCTOBER 10, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Alton, Ch. of the Redeemer (of wh. 39.01 is Th. Off.), 75.01; Amboy, Feast of Ingathering, 69.92; Atkinson, 10; Buda (of wh. 26.53 is Th. Off.), 31.03; Canton (of wh. 26.05 is Th. Off.), 62.25; Chebanse (of wh. 4.89 is Th. Off.), 8.49; Chesterfield, 9.40; Chicago, Mrs. J. A. Adams, Th. Off., 2, Duncan Ave. Ch., 25, First Ch., 345.05; Lake View, Ch. of the Redeemer, 10, Th. Off., Aux. and Junior, 16.40, Leavitt St. Ch., Th. Off., 25.55, Lincoln Park Ch. (of wh. 24.93 is Th. Off.), 30.93, New England Ch., 101.25, Plymouth Ch., Mrs. Converse, Th. Off., 15.50, Union Park Ch. (of wh. 113.75 is

Th. Off.), 263, Waveland Ave. Ch., Th. Off., 4; Danvers (of wh. 16 is Th. Off.), 22.50; Dover, Th. Off., 12.82; Elgin (of wh. 50.75 is Th. Off.), 61.34; Elmhurst, 20.73; Evanston (of wh. 100.50 is Th. Off.), 294.73; Forrest, 8.57; Galesburg, Central Ch. (of wh. 58.76 is Th. Off.), 95.61; Galva (of wh. 18 is Th. Off.), 43.20; Geneseo (of wh. 73.05 is Th. Off.), 95.02; Mrs. J. M. Hosford, Deficit Fund, 80 cts.; Geneva, 14.50; Glencoe (of wh. 48.85 is Th. Off.), 139.95; Godfrey, 3; Gridley, 5; Griggsville, 34; Huntley (of wh. 12.25 is Th. Off.), 16.80; Ivanhoe (of wh. 17.85 is Th. Off.), 30.58; Jacksonville, First Ch., 20; La Grange, Charles W. Vial, member of Wee Folks Band, 23; Lyonsville (of wh. 30 is Th. Off., and 6.75 Deficit),

61.45; Lyndon, 5; McLean, 17.80; Mar-	
seilles (of wh. 41.19 is Th. Off.), 58.86;	
Moline, First Ch., 6.63; Neponset (of wh.	
6 is Th. Off.), 20; Normal, 5; Oak Park,	
Second Ch. (of wh. 17.44 is Th. Off.), 91.37;	
Odell, 15; Onarga, Unity Ch., 2; Oneida (of	
wh. 12.60 is Th. Off.), 14.30; Ottawa,	
22.50; Paxton, 51.30; Peoria, First Ch.,	
8.50; Pittsfield, Rose Miss'y Soc'y 7.50,	
Plymouth (of wh. 16.80 is Th. Off.),	
20.60; Polo, Ind. Pres. Ch., 4.75; Prince-	
ton, 6; Providence, 25; Rantoul, Th. Off.,	
6; Ravenswood, 75; Roberts, Harvest	
Th. Off., 7.50; Rockford, First Ch. (of	
wh. 45.83 is Th. Off.), 77.83, Second Ch.	
(of wh. 43.63 is Th. Off. and Deficit Fund,	
21), 148.98; Rogers Park, First Ch., 55;	
Rollo (of wh. 23.11 is Th. Off.), 32.86;	
Seward (of wh. 6.95 is Th. Off.), 16.95;	
Shabbona, Th. Off., 20; Sheffield (of wh.	
6.75 is Th. Off.), 12.75; Springfield, First	
Ch. (of wh. 37.35 is Th. Off.), 38.60, Hope	
Ch., 20; Sterling (of wh. 46.48 is Th. Off.),	
71.48; Stillman Valley, 25; Sycamore	
(of wh. 42.59 is Th. Off.), 55.76; Thaw-	
ville, 7.50; Toulon (of wh. 29.57 is Th.	
Off.), 33.02; Udina, Th. Off., 5.36; Wau-	
kegan, 15; Wayne (of wh. 6 is Th. Off.),	
10; Wilmette, 42.51; Winnebago, A	
Friend, 15; Winnetka, Th. Off., 33.42;	
Woodburn, 8,	3,351 71
JUNIOR Y. L. M. S.: Chicago, First Ch.,	
16, Pilgrim Ch., 25, South Ch., 11, Union	
Park Ch. (of wh. 11.25 is Th. Off.), 61.25,	
Warren Ave. Ch., 30; Evanston, First	
Ch. (of wh. 26.65 is Th. Off. and Deficit	
10), 154.15; Victoria, 5,	302 40
Y. P. M. S.: Galesburg, Knox College, 90;	
Lombard, 10,	100 00
C. E.: Chicago, Lincoln Ave. Ch., 10,	
South Ch., 15, Tabernacle Ch., 16.43;	
Greenville, Southeast Prairie C. E., 47	
cts.; La Grange, 15; Normal, 56 cts.;	
Roberts, 3.70; Rockford, Second Ch. (of	
wh. 4.11 is Th. Off.), 19.11; Sterling, 10;	
Winnetka, 12.50,	102 77
THE KING'S DAUGHTERS: Rogers Park,	
Covenant Circle,	47 00
SUNDAY SCHOOLS: Roberts, 5; Rockford,	
Second Ch., Class 22, Cot Bed Fund,	
2.67; Princeton, 5; Sandwich, Mrs. H.	
A. Adams' Class, 4.50,	17 17
JUVENILE: Chesterfield, Helping Hands,	
1.93; Chicago, First Ch., 5, Green St. Ch.,	
3.92; Lake View, Ch. of the Redeemer,	
1; Porter, Memorial Ch., Porter Mem-	
orial Gleaners, 12.50; Summerdale, 18;	
Evanston, First Ch., Light Bearers, 40;	
Galesburg, Central Ch., 8.24; Geneseo,	
The King's Children, Th. Off., 1.43;	
Hinsdale, Th. Off., 15.25; Joy Prairie,	
Th. Off., 5.13; Longwood, Two Brothers'	
M. S., 5; Lyonsville, 23.88; Rollo, 1.81;	
Wayne, Thistle Down (of wh. Th. Off.	
Boxes, 6), 10.16,	163 00
JUNIOR C. E.: Chicago, Doremus Ch., 7;	
La Grange, Th. Off., 11.60; Paxton, 5.12;	
Peoria, Plymouth Ch., 1; Roberts, 30	
cts.,	25 02
Total,	4,109 07

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway,
Indianapolis, Treas. Elkhart, 28.93; Ft.
Wayne, 3; Indianapolis, Mayflower Ch.,

46.50; Michigan City, 4.75; Mooresville,	
Mrs. Richey, 1; Marion, 1.50; Terre	
Haute, First Ch., 12.95,	98 63
C. E.: Michigan City,	1 05
JUNIOR C. E.: Indianapolis, Mayflower	
Ch.,	1 17
SUNDAY SCHOOLS: Indianapolis, May-	
flower Ch.,	5 50
Total,	106 35

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell,	
Treas. Algona, 6.50, Mrs. Caroline	
Ingham, in memory of her daughter,	
Annie C. Ingham, 10; Almoral, 12;	
Alpha, 10; Anita, 2.25; Atlantic, 11.35;	
Belle Plaine, 25; Cherokee, 26.41; Ches-	
ter Center, 5.58; Clinton, 3; Cresco, 5;	
Cromwell, 15; Danville, 5; Decorah, 9;	
Des Moines, North Park Ch., 41.10,	
Plymouth Ch., 12.40; Dubuque, Summit	
Ch., 12; Dunlap, 36.06; Eagle Grove,	
8.15; Evergreen, Miss Carrie Smith, 5;	
Fairfax, 5; Fairfield, 4.40; Farrago,	
30.65; Glenwood, 16.40; Grand River, 2;	
Grand View, 13; Green Mountain, 19;	
Grinnell, 102.28; Hampton, 26.30; Inde-	
pendence, 2; Iowa City, 3.42; Jackson,	
10; Jewell, 5; Keosauqua, 18; Lincoln,	
3; Manchester, 24.96; Marion, 10; Mc-	
Intire, 1.20; Mrs. D. W. Kimball, 3.80;	
Miles, 10; New York, 3.30; Osage, 49.49;	
Oskaloosa, 24; Ottumwa, 13.65; Preston,	
12; Rowan, 11; Salem, 25; Sheldon, 30;	
Shenandoah, 8.87; Tabor, 25; Washta,	
3.50; Waterloo, 24.25; Wancomba, 10;	
Wells, Mrs. I. W. Brownell, 1,	812 27
JUNIOR: Clay, 23.55; Des Moines, Plym-	
outh Rock Soc., 85; Grinnell, 21.25;	
Cedar Rapids, from sale of lace sent by	
girls of Kusaie School, 6,	135 80
C. E.: Decorah, 10; Fairfax, 1.50; Grin-	
nell, 2; Manchester, 6.50; Traer, Ripley,	
5; West Burlington, 3.50,	28 50
JUVENILE: Cedar Falls, 3; Cedar Rapids,	
Willie Workers, 3; Grinnell, Busy	
Bees, S. Br., 1.63, from sale of candy at	
County Fair, S. Br., 10, W. Br., 15; Osage,	
Coral Workers, 4.94,	37 57
JUNIOR C. E.: Eldora, 22; Glenwood, 5;	
Hampton, 4.60; Traer, 15; Webster City,	
2.54,	49 14
SUNDAY SCHOOLS: Alden, 5; Cedar Falls,	
5; Decorah, 1.31; Gilman, 2.18; Grin-	
nell, 8.28; Keek, 50 cts.; Manchester,	
8.25; Maquoketa, 1.50; Milford, 1; Mt.	
Pleasant, 3.78; Shenandoah, 2; Sloan,	
4.32; Strawberry Point, 2.65; Traer, 5;	
Union, 1; Victor, 1.85; Witttemberg,	
1.33,	54 95
THANK OFFERINGS: Alden, 25; Ames,	
38.55; Anita, 12; Bear Grove, 3.15; Cedar	
Falls, 21; Cedar Rapids, 21.33; Charles	
City, 25; Cherokee, 47; Corning, 8.50;	
Cresco, 20.75; C. E., 5.50; Cromwell, 10;	
Decorah, 36.48; Des Moines, Plymouth	
Ch., 89.36, Plymouth Rock Soc., 23; Dun-	
lap, 36.02; Glenwood, 26.45; Junior C. E.,	
86 cts.; Grinnell, 149.64, Busy Bees, S.	
Br., 20.16; Independence, 3; Magnolia,	
12.80; Manchester, 42.36; Maquoketa,	
7.25; Marion, 9; McGregor, 45.75; Mus-	
catine, 40; Newell, 25; Preston, 5.80;	
Shenandoah, 17.77; Sioux City, First	
Ch., 22.45,	

SPECIAL: Grinnell, Mrs. Eliza A. Potter,
for Bible Reader in Arruppuccottai,
India, 30, Th. Off., special for Marash,
10, for Rev. G. E. White, 15,

55 00
Total, 2,024 16

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka,
Treas. Arkansas City, 6; Atchison,
10.10, Carson, 4.15; Emporia, 10; Cen-
tralia, 10, Mrs. B. N. King, 15; Eureka,
34.50; Fancy Creek, 5; Highland, 8.75;
Hiawatha, 2; Kansas City, 18; Law-
rence, 5.50; Leona, 1.12; Manhattan,
86.80; Netawaka, 5; Oneida, 2; Part-
ridge, 5.87; Paola, 9; Russell, 3; Sa-
betha, 3.25; Sedgwick, 1.90, St. Mary's,
6; Topeka, Central Ch., 14.91; Wabaun-
see, 5.65; Wellsville, 10; Wellington,
12.22,

C. E.: Kinsley, 3; Portis, 3.40; Sabetha,
6.50, St. Mary's, 3.45,

JUNIOR: Sedgwick, 2 10
JUVENILE: Partridge, Children's Birth-
day Box, 3 93

318 10
Less expenses, 2 00

Total, 316 10

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann
Arbor, Treas. Adrian, 5; Alpena, 4;
Ann Arbor, 27.55; Addison, 7.75; Allen-
dale, 5; Benton Harbor, 10; Cheboygan,
4; Charlotte, 25; Central Lake, 1.50;
Ellsworth, 1; Detroit, Brewster Ch., 25;
Woodward Ave. Ch., 20; Gaylord, 5;
Grass Lake, 1.50; Grand Rapids, Sec-
ond Ch., 13.50; Galesburg, 11.80; High-
land Station, 1; Jackson, 23; Litchfield,
25; Lansing, 3.75; Manistee, 30; Mem-
phis, 2.52; Morenci, 8.20; North Adams,
17; Olivet, 20.65; Pontiac, 11.50; Port
Huron, 52.25; Romeo, 5.60; Stanton,
2.40; Sandstone, 4.38; Three Oaks, 10.91;
Traverse City, 25; Union City, 6.25,

JUNIOR: Cooper, 8; Grand Rapids, South
Ch., 9.90, First Ch., 25; Greenville, 5;
Pontiac, 16.88,

C. E.: Bancroft, 10; Covert, 3.08; Charle-
voix, 13; Detroit, Canfield Ave. Ch., 2.75;
Litchfield, 9.28; Lansing, 3.75; North
Adams, 2; Saginaw, 14,

JUVENILE: Ann Arbor, Children's Miss'y
Soc'y, to const. L. M. Mrs. Priscilla M.
Wagner, 25.01; Detroit, First Ch., Chil-
dren's Miss'y Army, 8; Owosso, Emily
Ament Mission Band, 11,

SUNDAY SCHOOLS: Covert, 4.69, Y. L. S. S.
Class, 1.82; East Saginaw, prim. dept.,
5.33,

THANK OFFERINGS: Ann Arbor, 163.15;
Detroit, Brewster Ch., 13.66; Flint, 16;
Grass Lake, 10.63; Greenville, 36.46;
Grand Rapids, Plymouth Ch., 3.77;
Hancock, 8.20; Hancock, 15; Highland
Galesburg, 12.27; Lansing, 12.80; Manistee,
50.77; Memphis, 2.48; Olivet, 53.05; Stan-
ton, 10.74, A Friend, 5; Sandstone, 16.09;
Union City, 44.14,

474 21
Total, 1,069 71

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East
University Ave., St. Paul, Treas.
Brownston, 1.75; Duluth, Pilgrim Ch.,
22.31; Elgin, 4; Glyndon, 4.50; Grove-
land, 65 cts.; Hamilton, 3.65; Hawley,
10 cts.; Marshall, 10; Minneapolis, First
Ch., 15.61; Plymouth Ch., 156.33; North-
field, 20.10; Plainview, 5; Rochester, 55.75;
Spring Valley, 2.60; St. Charles, 1.06;
A Friend, 5; St. Paul, Bethany Ch., 10,
Plymouth Ch., 6.43; St. Anthony Park
Ch., 14.80; Stewart, 40 cts.; Stewartville,
76 cts.; Wabasha, 9.50; Winona, A
Friend, 5,

JUNIOR: Minneapolis, Plymouth Ch., 355 30
56.13; Northfield, 8.70, 64 88

C. E.: Northfield, 10 00

INTERMEDIATE C. E.: St. Paul, Bethany
Ch., 1 10

JUNIOR C. E.: Pillsbury, 1 00

JUVENILE: Hutchinson, 3 40

SUNDAY SCHOOLS: Orocco, 10

THANK OFFERINGS: Minneapolis, Plym-
outh Ch., 56.20; Northfield, 21.75,

77 95
513 73
Less expenses, 29 87

Total, 483 86

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan
St., St. Louis, Treas. Anity, 9.15;
Aurora, 11; Breckenridge, 16.15; Kansas
City, Olivet Ch., 5; Lebanon, 14.75;
Neosha, 1; St. Joseph, Tabernacle Ch.,
12.20; Springfield, First Ch., 35 cts.; St.
Louis, First Ch., 34, Hope Ch., 5, Central
Ch., 24.12, Fountain Park Ch., 20,

C. E.: Kansas City, First Ch., 10.70;
Springfield, First Ch., 5, German Ch., 3;
St. Louis, First Ch., 12.50,

JUNIOR C. E.: Old Orchard, 5 00

THANK OFFERINGS: Breckenridge, 9.35;
Lebanon, 13; Neosha, 12; Springfield,
First Ch., 22; St. Louis, First Ch., 77.76,
Fountain Park Ch., 17.60,

151 71
340 63
Less expenses, 4 00

Total, 336 63

MONTANA.

UNION: Mrs. H. E. Jones, of Livingston,
Treas.

SUNDAY SCHOOL: Helena, 10 00

Total, 10 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter,
Treas. Arlington, 1; Ainsworth, 13;
Ashland, 15.80; Bertrand, 5; Bladen, 1;
Blair, 12; Camp Creek, 8; Clarks, 2.50;
Columbus, 16; Crete, 37; Curtis, 2.50;
Exeter, 3.80; Franklin, 3.40; Fremont,
41.27; Friend, 2; Hildreth, 7; Hastings,
11.95; Holdrege, 3.35; Irvington, 6;
Indianola, 6.95; Lincoln, First Ch., 10,
care of Miss Wright; Lincoln, First Ch.,
51.34, Plymouth Ch., 16, Vine St. Ch., 3,
Butler Ave. Ch., 1.89; Milford, 11.44;
McCook, 8.57; Minersville, 1.35; Ne-
braska City, 4, from Miss Wainwright's
lecture, 5; Norfolk, First Ch., 17.02;
Norfolk Junction, from Mrs. Jeffries, 1;

Omaha, First Ch., 45.46, St. Mary's Ave. Ch., 52.08; Red Cloud, 66 cts.; Rising City, 2.25; Riverton, 2.36; Rokeby, 12.45; Sutton, 3.25; Scribner, 5; Syracuse, 6.15; Seward, 3; Ulysses, 3; Verdun, 5.50; West Point, 2; Wallace, 2.95; Waverly, 5.42; Weeping Water, 22.06; York, 15,	520 72
JUNIOR: Indianola, 2.50; Lincoln, Vine Street Ch., 9.13; Omaha, First Ch., 13, St. Mary's Ave. Ch., 25,	49 63
JUVENILE: Curtis, 1.75; Exeter, 3; Omaha, First Ch., 12, Plymouth Ch., 1.56; Riverton, 2.25,	20 56
C. E.: Ashland, 2.50; Bladen, 1; Columbus, 3.59; Fremont, 15; Boldrege, 65 cts.; Kearney, 5; Lincoln, Vine St. Ch., 5; Nebraska City, 3.25; Palisade, 1.25; Ravenna, 3.50; Rokeby, 4.75; Westcott, 1.60; York, 3,	50 09
JUNIOR C. E.: Ashland, 50 cts.; Columbus, 1.25; Norfolk, First Ch., 6.07; Omaha, St. Mary's Ave. Ch., 10,	17 82
SUNDAY SCHOOLS: Bisbee, 6; Fremont, 1.50; Omaha, First Ch., 7.16, St. Mary's Ave. Ch., 5.53; Sutton, 4; Weeping Water, 2.94,	27 13
COLLECTION AT BEATRICE,	4 76
Less expenses,	40
Total,	690 31

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Harwood, 6.50; Jamestown, 30 cts.,	6 80
Total,	6 80

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20, West Hill Ch., 25; Alexis, Mite Box Society, 5.45; Ashland, 22; Ashtabula, 10.73; Atwater, 17.70; Austinsburg, 20; Bellevue, 10; Belpre, 27.12; Berea, 8.10; Brecksville, 13.67; Brownhelm, 3.74; Chardon, 6; Charlestown, 3; Chester Cross Roads, 13.40; Cincinnati, Vine St. Ch., 6; Walnut Hills Ch., 57; Clarksfield, 11.50; Cleveland, Archwood Ave. Ch., 23.18, E. Madison Ave. Ch., 10, Euclid Ave. Ch., 33.50, First Ch., 54, Franklin Ave. Ch., 2.75; Lakewood Ch., 65 cts.; Mt. Zion Ch., 6.40, Plymouth Ch., 30.35; Coolville, 5.60; Cortland, 3.70; Cuyahoga Falls, 7.10; Elyria, 48.55; Fairport, 5; Freedom, 25 cts.; Garrettsville, 12; Geneva, 32.50; Greenwich, 1.82; Hampden, 6; Harmar, 3.40; Hudson, 13.50; Ironton, 10; Huustsburg, 12.67; Jefferson, 17.10; Kelloggsville, 4.18; Kent, 15; Kirtland, 8; Lima, 5; Lindenville, 11; Litchfield, 50 cts.; Lodi, 1.60; Lorain, 15; Mansfield, First Ch., 33.47; Marietta, First Ch., 70.55; Marysville, 14; Medina, 15.05; Mt. Vernon, 25; Newark, 16.61; New London, 3.40; Norwalk, 1.75; Oberlin, 187; Painesville, 37; Ravenna, 17.60; Richfield, 16.20; Ridgeville Corners, 7.50; Rootstown, 6; Shandon, 10; Sheffield, 15; Springfield, First Ch., 14.60; Steuben, 15; Steubenville, 7.44; Toledo, Central Ch., 12, First Ch., 110, Washington St. Ch., 40; Twinsburg, 28; Unionville, 16.37; Wakeman, Second Ch.,	
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24.50; Wellington, 17.39; W. Andover, 6; Williamsfield, 1.50; W. Williamsfield, 10; Windham, 23.65; Zanerville, 5,	1,528 36
JUNIOR: Elyria, Dr. Root Club, 10; Marietta, First Ch., 37.50; Mt. Vernon, 9; Painesville, 30,	86 50
C. E.: Chardon, 7; Clarksfield, 2.50; Cleveland, Archwood Ave. Ch., 15, Euclid Ave. Ch., 30, First Ch., 30; Columbus, Eastwood Ch., 5, Mayflower Ch., 10, Plymouth Ch., 15, South Ch., 2; Conneaut, 20; Elyria, 25, Lake Ave. Ch., 10; Fitchville, 1; Lorain, 5; Marietta, First Ch., 5; Medina, 15; New London, 5.30; North Amherst, 5; North Ridgeville, 15; Oberlin, First Ch., 17, Second Ch., 50; Painesville, 5; Rootstown, 4; Ruggles, 4; Toledo, Washington St. Ch., 5; E. Toledo, Second Ch., 2.50, St. Mary's 1; Unionville, 6.50; Wellington, 15; Wake-man, 10; York, 10; Huntington, W. Va., 5; Newport, York St. Ch., Ky., 5,	362 80
THANK OFFERINGS: Elyria, Dr. Root Club, 2.25; Marietta, First Ch., Y. L. S., 5; Huntington, C. E. S., W. Va., 12,	19 25
JUVENILE: Berea, Willing Workers, 5; Clarksfield, 2.25; Lake Breeze, 5; Mt. Vernon, Coral Workers, 2; Oberlin, First Ch., 10, Second Ch., 21; Painesville, Enterprise M. C., 2; Ruggles, 16.50,	63 75
SUNDAY SCHOOLS: Cleveland, Euclid Ave. Ch., 10, Plymouth Ch., 10, Lake Side Ch., 3, prim. dept., 2; Marysville, 2.50; Oberlin, Second Ch., 20; Twinsburg, 1.79; Clark Marshall, 58 cts.,	49 87
JUNIOR C. E.: Cincinnati, Walnut Hills Ch., 5; Cleveland, Archwood Ave. Ch., 5, Euclid Ave. Ch., 5, First Ch., 10.50, Lakewood Ch., 2.52, Park Ch., 10, Plymouth Ch., 11; Fairport, 1; Hudson, Intermediate, 5; Litchfield, 2.50; Marietta, First Ch., 3; Medina, 6; No. Amherst, 3.60; Toledo, Washington St. Ch., 1.25; Twinsburg, 2.63,	74 00
THANK OFFERINGS: Akron, First Ch., 23; Alexis, Mite Box Society, 50 cts.; Andover, 9.45; Berea, 15.05; Brownhelm, 2.10; Burton, 11; Chester Cross Roads, 20 cts.; Cincinnati, Walnut Hills Ch., 28.65; Clarksfield, 3.25; Cleveland, Archwood Ave. Ch., 9.17, Hough Ave. Ch., 3.52; Elyria, 62.75; Geneva, 19.15; Greenwich, 2; Harmar, 4.65; Ironton, 4.25; Lodi, 5.55; Lorain, 15; Medina, 10.70; Newark, 2; New London, 2.20; Oberlin, 118; Ravenna, 14.90; Rootstown, 12; Sandusky, 25; Springfield, First Ch., 14.40; Unionville, 5; Wake-man, Second Ch., 16; Wellington, 34.53; York, 2.57,	476 54
SPECIAL: Harmar, Mrs. Norton, for pupil at Samokov, care of Rev. H. C. Haskell,	40 00
Less expenses,	2,701 07
Total,	2,684 23

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Buena Vista, 25; Boulder, 9; Colorado Springs, First Ch., 160, Second Ch., 6; Crested Butte, 13.10; Denver, Third Ch., 5, Boulevard Ch., 16.63, Plymouth Ch., 51.15, So. Broadway Ch., 15.21; Greeley, 18.25; Highland Lake, 6.90;	
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Pueblo, First Ch., 11, Pilgrim Ch., 6; Trinidad 5; Walsenburg, Mrs. Bissell, 1; Whitewater, 7.40; Fort Logan, Miss Parish, 3,	359 64
C. E.: Denver, First Ch., 10, So. Broadway Ch., 5; Grand Junction, 12.50; Greeley, 12.50; Manitou, 5; Whitewater, 2,	47 00
Total,	406 64

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Aurora, 3.22; Mitchell, 7; Vermillion, 12.75; Yankton, 10,	32 97
JUVENILE: Webster,	1 50
C. E.: Erwin, 11.17, Ward Academy, 5.00,	16 17
THANK OFFERINGS: Athol, 12.75; Colum- bia, 10; Chamberlain, 1.26; Ree Heights, 3; Yankton, 31.52; South Dakota, A Friend, 25,	83 53
Total,	134 17

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of White- water, Treas. Arena, First Ch., 11.40; Appleton, 65.14; Antigo, 15.73; Berlin, 10; Beloit, First Ch., 46.60; Burlington, 20; Brodhead, 20.51; Brandon, 28.50; Columbus, 22; Clinton, 44.25; Clinton- ville, 10; Cooksville, 3.15; Delavan, 10; De Pere, 13; Edgerton, 18; Elroy, 6.30; Eau Claire, 68.75; Evansville, 5.43; Eagle River, 25; Elkhorn, 30; Endeavor, 4.01; Fox Lake, 10; Footville, 9; Ft. Atkin- son, 10.80; Fond du Lac, 25; Grand Rapids and Centralia, 57.55; Green Bay, 25; Hayward, 9.60; Janesville, 25; Ken- osha, 75; Koshkonong, 12.10; La Crosse, 29.53; Lake Geneva, 40; Menasha, 32; Milton, 25; Madison, 25; Milwaukee, Pilgrim Ch., 31; New Richmond, 20; Necedah, 3; Platteville, 8.25; Rhine- lander, 7.70; Rosendale, 12.60; Racine, 5.39; South Leeds, 2.50; Sun Prairie, 25; So. Milwaukee, 8.60; Stoughton, 5; Sparta, 48.80; Tomah, 83 cts.; Viroqua, 10; Waukesha, 36.63; Wauwatosa, 16; Windsor, 20.85; White Creek, 2; White- water, 25; Wisconsin, 1,	1,178 50
C. E. Arena, First Ch., 5; Beloit, First Ch., 10; Elroy, 5; Endeavor, 3.86; Fond du Lac, 10; La Crosse, 9.62; Milwaukee, Pilgrim Ch., 5, Grand Ave. Ch., 5; Nor- rie, 1; Oshkosh, First Ch., 1; Peshtigo, 8; So. Milwaukee, 2; Sparta, 2.40; Watertown, 2.60,	70 48
JUNIOR: Fond du Lac, 20; Grand Rapids and Centralia, 25; Janesville, Loami Band, 50; Wauwatosa, 10,	105 00
JUVENILE: Beloit, First Ch., Tiny Dew- drops, 1.60; Clinton, Busy Bees, 6.50; La Crosse, Magic Miss'y Soc., 6.25; Sparta, 10; Whitewater, Kindergarten, 50 cts.,	24.85
JUNIOR C. E.: Arena, First Ch., 5; Beloit, First Ch., 11.41; Fond du Lac, 5; En- deavor, 4.13; Hartford, 5; Rhinelander, 2.30; So. Milwaukee, 7; Whitewater, M. B. and Jun. C. E., 5,	44 84
SUNDAY SCHOOL: Green Bay,	35 00
	1,458 67
Less expenses,	29 16
Total,	1,429 51

SUPPLEMENTAL REPORT.

BRANCH.—Brandon, 1.65; British Hollow, Mrs. E. L. Davies, B. D. G., 6; Big Spring, 3.13; Lake Mills, 1.05; Lancaster, 8.20; Madison, 50; Oshkosh, Plymouth Ch., 16; Oconomowoc, 3; River Falls, 28; Stoughton, 10.45,	127 48
C. E. Edgerton, 10; Oshkosh, First Ch., 1; Stoughton, 3,	14 00
JUNIOR C. E.: Beloit, First Ch., 1; River Falls, 3; Waupun, 5,	9 00
Less expenses,	150 48
Total,	3 04
	147 44

WYOMING.

UNION.—Mrs. H. N. Smith, of Rock Springs, Treas. Cheyenne, First Ch., Ladies' Miss'y Soc.,	64 00
Total,	64 00

ARIZONA.

Nogales.—Wöman's Miss'y Soc.,	7 00
Total,	7 00

CHINA.

Pang-Chuang.—G. and G. Wykoff, Th. Off., 18, Special, 25,	43 00
Total,	43 00

FLORIDA.

Melbourne.—Mrs. J. H. Phillips,	25 00
Total,	25 00

SOUTH AFRICA.

Umzumbe.—Mrs. L. B. Bridgman, sale of stamps,	2 25
Total,	2 25

MISCELLANEOUS.

Sale of leaflets, 34.79; boxes, 7.60; envel- opes, 1.80; articles donated, 35 cts.,	44 54
Receipts for month,	14,140 77
Previously acknowledged,	54,659 92
Total since Oct. 24, 1895,	\$68,800 69

ARMENIAN RELIEF FUND.

Illinois.—Forrest, Th. Off., 21.90, C. E., Th. Off., 11.33; Griggsville, Cree Miss'y Soc., 3.18; Ivanhoe, 5; Odell, 10; Rockford, Second Ch., Mrs. Lewis and Mrs. J. L. Keep, 2,	53 41
Michigan.—A widow's mite,	10 00
Minnesota.—Northfield, Th. Off.,	5 00
Nebraska.—Cambridge,	2 00
Wisconsin.—Brandon,	1 00
Receipts for month,	71 41
Previously acknowledged,	596 16
Total,	\$667 57
MRS. ALFRED B. WILLCOX, Ass't Treas.	

